THE Watchtower

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ZION'S WATCH TOWER AND

HERALD OF CHRIST'S PRESENCE.

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A HAPPY NEW YEAR, 1894

Dear readers, we wish you all a very happy and prosperous new year. Although the times are unfavorable, money scarce, etc., we trust that he that feedeth the fowl of the air and clotheth the grass of the field will provide for our necessities in food and clothing—giving us the needful strength and opportunity to "provide things honest in the sight of all men." Let us "*seek* first [chiefly] the kingdom," and make our calling and election sure, remembering that "All things work together for good to them that love God, that are called according to his purpose."

Although you know it, we will put you in remembrance of the fact that joy comes not with temporal abundance, but that godliness with *contentment* is great gain. The happy and the holy are more often the poor of this world, rich in faith, and heirs of the kingdom. Therefore let us pray—

"Give me a calm, a thankful heart,
From every murmur free."

Let us not envy those more prosperous. Let us count and recount our own blessings, and then our hearts will overflow with thankfulness to the Giver of every good and every perfect gift.

"Truth, how precious is thy treasure!
Teach us, Lord, its worth to know.
Vain the hope and short the pleasure
Which from other sources flow."

VIEW FROM THE TOWER

Even the dullest minds are becoming convinced that there is something peculiar about our day; that the civilization of competition—a selfish civilization—has been tried in the balances of experience and is found wanting; that the more general the intelligence on that line, the sharper the competition between the classes whose selfish interests oppose each other, and that, as iron sharpens iron, so the selfish energy of each class sharpens the opposing class, and makes ready for the great "day of slaughter"—the utter wreck of the present social structure.

Worldly people not only see the great "battle" approaching, but they see that the skirmishing is already beginning all along the line—in every civilized country and on every imaginable issue. Their attitude is well described by our Lord's words: "Men's hearts failing them for fear and for looking after those things which are coming on the earth."—Luke 21:26.

The child of God sees the same things, but being forewarned of them, he knows their import, their foreordained blessed results. Therefore he can lift up his head and rejoice, realizing that these dark clouds are the harbingers of coming Millennial blessings—that they mark the approach of the deliverance of God's saints, their exaltation to power as God's kingdom, and the blessing of all the families of the earth through that kingdom.

It may be claimed with truth that the world as a whole never was so rich as today; that the masses never lived so comfortably as today—never were so well housed, clothed and fed as today. But we answer: (1) The taste of luxury which the masses have had has only whetted their appetites for more; and (2) the things considered luxuries thirty years ago are esteemed necessities of life under the higher intelligence to which "the day of the Lord's preparation" has awakened the world.

When the world was generally asleep, the aristocratic class ruled it with comparative ease; for not only ignorance, but superstition also, assisted. If the people began to awaken religiously, and to question the power of pope and clergy, the artistocracy reproved them for their ignorance on religious subjects and awed them into submission to one or another party. If the people began to get awake on political questions, and to doubt the propriety of submitting themselves to the rule of some particular family—if they questioned the greater ability of some "royal" family to rule, or its right to perpetuate its control through unworthy members—aristocracy, always fearing some abridgment of its "vested rights," has upheld even insane royalty, lest, if the principle were overthrown, the people should get awake, and aristocracy should suffer directly or indirectly.

Hence, royalty and aristocracy appealed to pope and clergy—expecting from them the favor, co-operation and support which they received: the ecclesiastics assured the people that their kings and emperors ruled them by divine appointment, and that to oppose their rule would be to fight against God.

But now all this is changed: the people are awake on every issue—political, religious and financial—and are challenging everything and everybody; and financial, political and religious rulers are willing to sacrifice each other for self-interest and are kept busy guarding their own peculiar interests, often opposing each other to gain popular support.

Look at papacy: note her attitude toward the French republic—her praise of and friendship for republican principles. Who does not know that papacy has been more insulted and opposed by France than by any other nation—by the present republic, too? Who cannot see that the policy of Rome is today, as it always has been, hierarchical and monarchical, and opposed to the liberties of the people? Yet now papacy extols the republics of France and the United States to win the sympathies of the people and to hide the records of history. Her design is to draw to herself the opposing classes, deceiving both.

The German government has felt the influence of the pope's smiles and kind words for its enemy, France. The growth of socialism, too, bids it beware of overthrow at home, and in dire necessity the German government appeals to the Roman Catholic party for aid in legislation to checkmate the socialist party. The price of the support is: the repeal of laws framed some years ago expelling Jesuits, a class of Romish intriguers and clerical politicians which has been expelled or restrained by nearly every civilized nation. And now it seems that Germany must take back the Jesuits to restrain the socialist influence.

On the other hand, Italy, Mexico, Brazil and other strongly Roman Catholic nations are awaking to the fact that the Jesuits had drained their treasuries and were the real rulers and owners of everything, and now they are removing their yokes and confiscating their wealth to the use of the despoiled people.

It is only a question of time, place and expediency—this matter of church and state fellowship. Each is for itself, and tolerates the other only for use. It is a selfish union, and not a benevolent one for the improvement of the people.

The union between money and politics is of a closer sort, because if the rulers be not wealthy, they hope to be so soon.

Vested rights *must* support government; for, without government vested rights would soon be divested. And governments must support vested rights for similar reasons. Indeed, there is great force in the argument that the *poorest* government is very much better than *no* government.

All can see as quite probable that which the Bible declares will soon be; viz., that, although wealth and religion will unite with the governments for their mutual protection, all will by and by fall together before the poor and discontented masses.

Already the power is in the hands of the masses in Europe; already they see that their condition is an almost hopeless one, so far as any rise above present conditions is concerned: the few have the power, the honor, the wealth, and the brains and education to hold on to these. They see no hope under present social regulations, and they want a change. Some hope for the change by moderate means; as, for instance, the Belgian general strike, which stagnated all business, to secure political privileges. The success of that strike has encouraged the masses of Austria-Hungary to hope for similar political privileges by a similar method; and such a strike is now threatened there.

Others seem to realize that in any mental struggle the educated and wealthy classes have the advantage; and that, in the end, only a revolution of force will succeed. These are as yet a small minority, but very active. In Spain, France, England, Germany and Austria, as well as in Russia, crazy anarchists fruitlessly dash themselves to pieces against the ramparts of society. Why do not the masses overturn the present social order and establish a new and more equitable one?

Because as yet they are only half awake, and do not realize their power; because they are yet held by the chains of reverence—true and superstitious; and because they lack competent leaders in whom they can have confidence. Reverse the order of the classes and their numbers—put the educated and wealthy ones in the place of the poor, and the poor of today in the place and power of the rich, and there would be a world-wide revolution within a week.

It will probably be some twelve years or so future; but sooner or later the masses will get thoroughly awake, the chains of reverence, true and false, will break, the fit leaders will arise and the great revolution will be a fact.

In the United States the case differs considerably from what it is in Europe. Place the masses here upon the same footing with those in Europe and there would be a revolution immediately; because the masses here are more intelligent—more awake. The restraining power here is a different one. Here not only has prosperity been great, but opportunities to rise to competency or even wealth have been so general that selfishness has kept the masses in line—in support of vested rights, etc., under the present social arrangement.

But the present financial depression shows how quickly the sweets of the present arrangement might become the bitter of a social revolution if once the hopes and opportunities of accumulating wealth were taken out of the question.

The farmers of the West, who eagerly mortgaged their farms and promised a large interest for the favor, and who in some instances speculated with the money, are now many times angered almost to anarchism when the mortgages on their farms are foreclosed according to contract.

Miners, artisans and laborers are embittered in soul as they see wages drop and their hopes of owning little homes of their own vanish. They realize that somehow they must forever be dependent upon the favored few possessed of superior brains and more money, who, with machinery, can earn daily many times what their employees, who operate their machines, can earn. Love and the grace of God are either lacking or at least none too abundant in their hearts, and selfishness in them inquires, Cannot I get at least a larger share of the results—the increase? Must the law of supply and demand bring the teeming human race increasingly into competition with each other, and above all into competition with machinery? If so, the lot of the masses must grow harder and harder, and the blessings of inventive genius and mechanical skill, while at present employing the masses in their construction, will become a curse as soon as the world's demands have been supplied—which time is not a great way off.

No wonder that the poor masses *fear* the power of money, brains and machinery, and seek unitedly to strike against them. The organizations and strikes, which are now so general are not so much attempts to grasp a larger share of the necessities and luxuries of life as a fear of losing what they now enjoy and of being carried farther than ever from the shore of comfort and safety; for they realize that the tide of prosperity which lifted them to their present level is already turning.

This is evidenced by the recent coal strike in England. Some years ago the miners, by a general strike, secured an advance of wages of 40 per cent; and the recent strike was against a reduction of 25 per cent of this.

The miners fought with desperation, realizing that defeat now would presently mean a still further reduction. The mining district was reduced to starvation, and many died of hunger rather than work for less pay now, and still less by and by. A London press dispatch describes matters in few words, thus:

"All the relief now being generously poured into Yorkshire and Lancashire will not prevent the famine there getting worse each week. Correspondents on the spot describe the condition of thousands in the West Riding as fireless, foodless, shoeless, naked and the whole district as one seething mass of misery. The death rate has gone up to something dreadful. What a crushing blow this long suspension has dealt industries of every description can be guessed by the fact that the seven principal railways, which are coal carriers, show a diminution of receipts in the past seventeen weeks of $9,000,000."

It should be noticed, too, that the greatest unrest prevails where there is the greatest intelligence, and where there has been the greatest prosperity for the past thirty years. As the United States and Great Britain have been the most prosperous, and the peoples of these have the greatest general intelligence and freedom, so these have suffered most from financial depression, and in these strikes have been most frequent.

Every one is moved to pity at the thought that in these, the two most civilized and most wealthy nations, some should starve for the very necessities of life. Yet so it is. In London there have been several deaths reported from starvation, and official reports from Chicago state that 1,119 persons recently slept upon the stone floors of the public buildings, being without better provision. The same state of want prevails elsewhere, but to a less extent. Chicago got the most of this class by reason of the prosperity enjoyed by that city during the Columbian Exposition. So the United States as a whole suffers most just now, and has the greatest number of unemployed, because until recently it has been so prosperous that millions came from less favored lands and are now stranded here.

We have mentioned one principal cause of the present and coming world-wide trouble to be, the competition of human and mechanical skill, resulting in the over supply of the human element—hence the non-employment of many and the reduced wages of the remainder; and we have seen that, although temporary relief will soon come, and prosperity soon again prevail on a *lower* level, yet, the conditions remaining the same, the difficulty will become greater and greater and another spasm of depression will come which will bring wages to a yet lower level, and so on. This is, so to speak, the upper millstone.

But we might mention another important factor in this depression, viz., *money*. Gold and silver have been the money of the civilized from the days of Abraham (Gen. 23:16) until recently. Now gold is the only standard, silver being used as a subsidiary coin for fractional change only.

While other men were using their brains and knowledge in general was on the increase, the wealthy men, "financiers," used theirs also, and of course in their own interest. They reasoned, truly, that the more abundant the wheat or any other commodity the cheaper it is—the less valuable—and so with money: the more there is of it the less valuable it is—the less of labor and other things each dollar will purchase. They saw that if silver should be demonitized and gold made the only standard of money value, every gold dollar would gradually become worth two, because money would then be only half as plentiful, for twice as many people would struggle for it. This scheme of the European money lenders was forced upon the nations of Europe, because all are borrowers and were obliged to comply and make their bonds payable, with interest, in gold. The influence of this extended to the United States and compelled a similar policy here, to the injury of all except those who have money at interest.

WHAT IS THE REMEDY?

The shrinkage of the value of labor and the produce of labor of every sort one-half, to the gold standard, is making it twice as difficult to pay off mortgages and other debts previously contracted. The farm and the labor on it shrink in value, but the mortgage does not. It increases in weight; for under the changed conditions the interest is more than twice as burdensome as when contracted. This is the lower millstone.

"The law of supply and demand" is bringing these two millstones very close together, and the masses who must pass be-

tween them in competition are feeling the pressure severely, and will feel it yet more.

Do not people of intelligence see these matters? and will they not prevent the crushing of their fellows less favored or less skilled?

No; the majority who are favored either by fortune or skill are so busy *doing for themselves*—"making money"—diverting as much as possible of the grist to their own sacks, that they do not realize the true situation. They do hear the groans of the less fortunate and often give generously for their aid, but as the number of "unfortunate" grows rapidly larger, many get to feel that general relief is hopeless; and they get used to the present conditions and settle down to the enjoyment of their special blessings and comforts, and, for the time at least, forget the troubles of their fellow creatures—their brethren after the flesh.

But there are a few who are well circumstanced and who more or less clearly see the real situation. Some of these, no doubt, are manufacturers, mine owners, etc. These can see the difficulties, but what can they *do?* Nothing, except to help relieve the worst cases of distress among their neighbors or relatives. They cannot change the money standard accepted by the civilized world. They cannot change the present constitution of society and destroy the competitive system in part, and they realize that the world would be injured by the total abolition of competition without some other power to take its place to compel energy on the part of the naturally indolent.

Should these few who see the difficulty and desire to curtail the operations of the law of competition attempt to put their ideas into force in their own mills, they would soon become bankrupt. For instance, suppose that the manufacturer had in his employ fifty men at an average wage of $2.00 per day of ten hours. Suppose that, under the present business depression, caused by "money stringency" and "overproduction," his orders decreased so that one-fifth of his men were idle. Suppose, then that instead of discharging any of them he should decrease the hours of labor two hours and make eight hours a day's labor at the same price as before. What would be the consequence? He would lose money, lose credit, become a bankrupt, and bring upon himself the curses of the creditors injured by his failure, who would charge him with dishonesty. His influence would be lost, and even his neighbors and relatives formerly assisted by him would suffer, and reproach him.

It is evident, therefore, that no one man or company of men can change the order of society; but it can and will be changed by and by for a perfect system based, not upon selfishness, but upon love and justice, by the Lord's power and in the Lord's way, as pointed out in the Scriptures.

We have heretofore shown that the Scriptures point out a radical change of society. Not a peaceful revolution, by which the errors of the present system will be replaced by wiser and more just arrangements, but a violent removal of the present social structure and its subsequent replacement by another and satisfactory one of divine arrangement.

We do not say there will be no patching of the present structure before its collapse. On the contrary, we assert that it will be patched in every conceivable manner. We expect many of these patchings during the next fifteen years—female suffrage, various degrees and schemes of Socialism and Nationalism, etc.; but none of these will do, the patches upon the old garment will only make its rents the more numerous, and its unfitness for patching the more apparent.

THE PROPER COURSE FOR BELIEVERS

Shall we, then, advocate the revolution or take part in it, since we see that thus God has declared the blessings will come?

No, we should do neither. God has not revealed these things *to* the world, but to his saints; and the information is not *for* the world, but for his consecrated people. And this class the Lord directs to "live peaceably;" not to revolutionize, but to be "subject to the powers that be," not to avenge themselves on those who legally oppress them, but to wait for the justice which they cannot secure peaceably. "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth [symbol of *society*] shall be devoured with the fire of my zeal. For then [after the complete destruction of the present social structure or symbolic "earth"] will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:8, 9) Let God's people trust him even while they see the waves of trouble coming closer and closer. God is both able and willing to make *all* things work for good to those who love him—the called ones according to his purpose.—Rom. 8:28.

To those who are not of the saints, but who are seeking to deal justly and who are perplexed on the matter, we say: The Lord had you in mind, and has sent you a message, which reads: "Seek righteousness, seek meekness: it may be that [in consequence] ye shall be hid [protected] in the day of the Lord's anger."—Zeph. 2:3.

The probabilities are that, in harmony with the Apostle's prediction and figure (1 Thes. 5:3), the present trouble or pang of travail will gradually pass away, and be followed by another era of moderate prosperity, in which the worldly will measurably forget the lessons now somewhat impressed upon them. But let all who are awake remember that each succeeding pang may be expected to be more severe, until the new order of things is born; and let each seek, so far as possible, to live and deal according to the rules of love and justice, the principles of the new dispensation shortly to be introduced.

ECHOES FROM THE PARLIAMENT OF RELIGIONS

A GLIMPSE AT THE SOCIAL AND RELIGIOUS LIFE OF INDIA

[*Continued from our last.*]

INDIA'S SOCIAL AND NATIONAL CURSE

"It is an unmitigated evil and the veriest social and national curse. Much of our national and domestic degradation is due to this pernicious caste system. Young India has been fully convinced that if the Hindoo nation is once more to rise to its former glory and greatness this dogma of caste must be put down. The artificial restrictions and the unjust—nay, in many cases, inhuman and unhuman—distinctions of caste must be abolished. Therefore, the first item on the programme of social reform in India is the abolition of caste and the furtherance of free and brotherly intercourse between class and class as also between individual and individual, irrespective of the accident of his birth and parentage, but mainly on the recognition of his moral worth and goodness of heart.

"Freedom of intermarriage. Intermarriage, that is marriage between the members of two different castes, is not allowed in India. The code of caste does not sanction any such unions under any circumstances. Necessarily, therefore, they have been marrying and marrying for hundreds of years within the pale of their own caste. Now, many castes and their subsections are so small that they are no larger than mere handfuls of families. These marriages within such narrow circles not only prevent the natural and healthy flow of fellow-feeling between the members of different classes, but, according to the law of evolution, as now fully demonstrated, bring on the degeneration of the race. The progeny of such parents go on degenerating physically and mentally; and, therefore, there should be a certain amount of freedom for intermarriage. It is evident that this question of intermarriage is easily solved by the abolition of caste.

"Prevention of infant marriage. Among the higher castes of Hindoos it is quite customary to have their children married when they are as young as seven or eight, in cases not very infrequent as young as four and five.

CHILD MARRIAGE AS PRACTICED

"Evidently these marriages are not real marriages—they are mere bethrothals; but, so far as inviolability is concerned, they are no less binding upon the innocent parties than actual consummation of marriage. Parties thus wedded together at an age when they are utterly incapable of understanding the relations between man and woman, and without their consent, are united with each other lifelong, and cannot at any time be separated from each other even by law; for the Hindoo law does not admit of any divorce. This is hard and cruel. It often happens that infants that are thus married together do not grow in love. When they come of age they come to dislike each other, and then begins the misery of their existence. They perhaps hate each other, and yet they are expected to live together by law, by usage and by social sentiment. You can picture to yourselves the untold misery of such unhappy pairs. Happily, man is a creature of habits; and providence has so arranged that, generally speaking, we come to tolerate, if not to like, whatever our lot is cast in with. But even if it were only a question of likes and dislikes, there is a large number of young couples in India that happen to draw nothing but blanks in this lottery of infant marriage. In addition

to this serious evil there are other evils more pernicious in their effects connected with infant marriage. They are physical and intellectual decay and degeneracy of the individual and the race, loss of individual independence at a very early period of life when youths of either sex should be free to acquire knowledge and work out their own place and position in the world, consequent penury and poverty of the race, and latterly the utterly hollow and unmeaning character imposed upon the sacred sacrament of marriage. These constitute only a few of the glaring evils of Hindoo infant marriage. On the score of all these the system of Hindoo infant marriage stands condemned, and it is the aim of every social reformer in India to suppress this degrading system. Along with the spread of education the public opinion of the country is being steadily educated; and, at least among the enlightened classes, infant marriages at the age of four and five are simply held up to ridicule. The age on an average is being raised to twelve and fourteen; but nothing short of sixteen as the minimum for girls and eighteen for boys would satisfy the requirements of the case. Our highest ideal is to secure the best measure possible, but where the peculiar traditions, customs and sentiments of the people cannot give us the best, we have for the time being to be satisfied with the next best and then keep on demanding a higher standard.

"The Hindoo marriage laws and customs were formulated and systematized in the most ancient times; and, viewed under the light of modern times and western thought, they would require in many a considerable radical reform and reasoning. For instance, why should women in India be compelled to marry? Why should they not be allowed to choose or refuse matrimony just as women in western countries are? Why should bigamy or polygamy be allowed by Hindoo law? Is it not the highest piece of injustice that, while woman is allowed to marry but once, man is allowed (by law) to marry two or more than two wives at one and the same time? Why should the law in India not allow divorce under such circumstances? Why should a woman not be allowed to have (within the life of her husband) her own personal property over which he should have no right or control? These, and similar to these, are the problems that relate to a thorough reform of marriage laws in India. But, situated as we are at present, society is not ripe even for a calm and dispassionate discussion on these—much less than for any acceptance of them, even in a qualified or modified form. However, in the not distant future people in India will have to face these problems. They cannot avoid them forever. But, as my time is extremely limited, you will pardon me if I avoid them on this occasion.

"Widow marriage. You will be surprised to hear that Hindoo widows from among the higher castes are not allowed to marry again. I can understand this restriction in the case of women who have reached a certain limit of advanced age, though in this country it is considered to be in perfect accord with social usage even for a widow of three score and five to be on the lookout for a husband, especially if he can be a man of substance. But certainly you can never comprehend what diabolical offense a child widow of the tender age of ten or twelve can have committed that she should be cut away from all marital ties and be compelled to pass the remaining days of her life, however long they may be, in perfect loneliness and seclusion. Even the very idea is sheer barbarism and inhumanity. Far be it from me to convey to you, even by implication, that the Hindoo home is necessarily a place of misery and discord, or that true happiness is a thing never to be found there. Banish such an idea if it should have unwittingly taken possession of your minds.

[*Continued in our next.*]

THE BOOK OF GENESIS

ITS ACCOUNT OF CREATION

The book of Genesis opens with the grandest theme that ever occupied the thoughts of created intelligences; the Work of God, in bringing into being the material universe, and peopling it with organic, conscious life. The style and manner of treatment are in harmony with the grandeur of the theme. In few and powerful strokes, the progressive stages of the work are pictured to the mind, on a scale of magnificance unparalleled in writings human or divine.

It is much to be regretted that these characteristic traits of the account of the Creation, shadowing forth its impenetrable mysteries in broad and general outlines, should have been overlooked in its interpretation. This sublime Epic of Creation, with its boldly figurative imagery, and poetic grandeur of conception and expression, has been subjected to a style of interpretation, suited only to a plain and literal record of the ordinary occurrences of life. Hence, not only its true spirit, but its profound teachings, have been misconceived and misinterpreted: and its exhibition of the mysteries of creative power which science traces in its own observation of Nature, have been confounded with popular misapprehensions, irreconcilable with the well-known facts of science.

A reconciliation of the Biblical account with the facts of geological science has been attempted on a false theory; namely, that the several stages in the earth's formation took place in an assumed interval of time between the first and second verses; an interval of vast and indefinite length, unnoticed by the sacred writer. During this interval, the successive processes in the formation of the earth was completed and the successive orders of vegetable and animal life, the remains of which are found imbedded in its strata, were brought into existence and perished; that the account of the present state of things on the earth's surface begins with the description in the second verse, representing the chaotic condition of its surface after the last of its great internal convulsions; and what follows, in verses 3-31, occurred in six natural days of twenty-four hours.

The objections to this theory are:

1. There is no foundation for it in the sacred writer's statement. He gives no intimation of such an interval. It is thrust in, where there is no indication that it was present to his mind, and no reason for it in the connection.

2. It assumes that the sacred writer has not given us an account of the Creator's work, but only of a part of it; that for unknown ages the earth was peopled with vegetable and animal life, of which no record is made.

3. It is without support in the facts ascertained by science. Scientific investigation shows that no such convulsion, as is assumed in this theory, occurred at the period preceding the creation of man.

Hence the latest advocates of this theory are driven to the assumption, that what is revealed in verses 3-31 has reference only to a small area of western Asia; being nothing more than the reconstruction of that little segment of the earth's surface, broken up and thrown into confusion by an internal convulsion, and that for unknown ages the earth was peopled with vegetable and animal life that now occupy the globe.

On this supposition, the earth had already enjoyed the full light of the sun for ages, before the work of the first day (verse 3) began. Even then all around this little tract, the earth was in a blaze of light; but over this tract dense mists shut out the rays of the sun. God said: "Let there be light!" The mists grew thinner, letting in sufficient light for the time, though not enough to disclose the forms of the heavenly orbs, which were not seen there till the fourth day, though visible everywhere else. Then follow, in rapid succession of single days, the formation of continents and seas, the clothing of the earth with vegetation, and the peopling of it with the various classes of irrational animals, and finally with Man.

The infinite God has not revealed his work of creation on such a scale as this; and its proportions are better suited to the conception of the timid interpreter, stumbling at minute difficulties and seeking to evade them, than to the grand and fearless exposition of his work from God's own hand.

4. It is an unworthy conception of the Creator and of his work. Why was the work of creation extended through six natural days, when a single divine volition would have brought the whole universe into being, with all its apparatus for the support of life, and its myriads of living beings? Its extension through six successive periods, of whatever duration, can be explained only by the operation of those secondary causes, which the structure of the earth itself proves to have been active in its formation, requiring ages for their accomplishment.

It is now established, beyond question, that the earth we inhabit was brought into existence many ages before man was created. During these ages it was in process of formation, and was gradually prepared, under the divine direction, for its future occupation by man. In those vast periods, succeeding each other in long procession, it was fitted up for his abode by accumulation of mineral wealth within its bosom. These processes required ages for their completion, as represented in the sacred narrative, and recorded by the divine hand in the successive strata enveloping the earth, and marking the progressive stages of its formation.*

* "Every great feature in the structure of the planet corresponds with the order of the events narrated in the sacred history."—*Prof. Silliman, Outline of Geological Lectures*, appended to *Bakewell's Geology*, p. 67, note. "This history furnished a record important alike to philosophy and religion; and we find in the planet itself the proof that the record is true" (p. 30).

The writer has no claim to speak as a geologist, and does not profess to do so. He takes the teachings of geology as given us by eminent masters of the science, entitled to speak on its behalf. But, speaking as an interpreter of God's Word, and taking their representation of their own science, he sees no discordance between the two periods, which the same divine Author has given us in his Word and in his works. The former, when rightly interpreted, is in perfect accord with the latter, when truly exhibited. And geologists themselves assert that the Word of God, so interpreted, is in harmony with the teachings of their science. This alone is sufficient to satisfy the candid and conscientious inquirer. But they assert, also, that the divine Word explains the divine work, while the divine work confirms the divine Word. Moreover, no human philosophy could have discovered, or conjectured, what is here revealed.† The divine record was made when science had not yet penetrated the mysteries of Nature; when the earth's record of its own history was still buried deep in its enveloping strata, and had been read by no human eye. As, therefore no one witnessed the scenes described, or had read the "testimony of the rocks," the written account, if true, as science admits it to be, must have been of superhuman origin.

The successive stages in the account of the Creation are as follows:

1. The act of bringing matter into being. Its condition as "waste and empty." and subjection to the divine influence imparting to it its active properties. Production of light, as the first effect of this imparted action.‡

2. Separation of the fluid mass into waters above and waters below.

3. Separation of land and water on the earth. Vegetation, beginning with its lowest orders.

4. Sun, moon and stars.

5. Animal life, beginning with inhabitants of the waters, the lowest in the scale, and winged species on the land.

6. Terrestrial animals, in ascending grades. Man, and his dominion over all.§

† "No human mind was witness of the events: and no such mind in the early age of the world, unless gifted with superhuman intelligence, could have contrived such a scheme,—would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the *fourth* day, and, what is equally singular, between the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan."—*Dana, Manual of Geology*, art. Cosmogony, p. 743.

‡ Styled *cosmical* in distinction from *solar* light.

§ "In this succession," says Prof. Dana (*Manual of Geology*, as above, p. 745), "we observe not merely an order of events, like that deduced from science there is a system in the arrangement, and a far-reaching prophecy, to which philosophy could not have attained, however instructed."

These periods of creative activity, and the cessation that followed, were presented to the mind of the sacred writer under the familiar symbolism of the six days of labor and the seventh of rest. This was a natural and intelligible application of it; the word *day*, the simplest and most familiar measure of time, being used in all languages for any period of duration, of greater or less extent; and it is specially appropriate in such a style of representation as we find in this chapter

The six days of labor, and the seventh of rest, having been adopted as the symbolism under which these sublime mysteries are revealed, whatever properly belongs to it, and is essential to its full expression, is pertinent to the writer's object. Each *period* being represented by a "day," its beginning and end are described in terms proper to represent a day: "there was evening and there was morning." This was necessary, in order to preserve the symbolic representation

It should be observed that the sacred writer, throughout this account represents things under forms of expression most easily apprehended by the common mind. The narrative was given to instruct, and not to perplex and confound, the common reader as it would have done if expressed in scientific forms, adapted to a higher stage of culture than the Bible requires or could properly presuppose, in its readers.

Such a view of the sacred narrative exalts our conception of the divine Architect, and of his work. He who inhabits eternity has no need to be in a hurry. With him, a thousand years are as one day. It was not till ages of preparation had passed away, that his purposes found their entire fulfilment, and his work its completed unity, in the creation of man.

According to the distinguished teachers of science—Professors Silliman, Guyot and Dana—the account of the creation recognizes two great eras, an *inorganic* and an *organic*, consisting of three days each; each era opening with the appearance of light, that of the first being cosmical, that of the second solar for the special uses of the earth *

It need not be supposed that the sacred writer read in these wonderful revelations all the mysteries which they contain, or that they were seen by those to whom the revelations were first addressed. It was not necessary that he or they should be made wise in physical learning beyond the wants of their time: and the symbolism itself conveyed all the instruction they needed.

T. J. CONANT.

* "I. Inorganic era:
1st Day.—LIGHT cosmical.
2nd Day.—The earth divided from the fluid around, or individualized.
3rd Day.—1. Outlining of land and water. 2. Creation of vegetation.
II. Organic era:
4th Day.—LIGHT from the sun.
5th Day.—Creation of the lower order of animals.
6th Day.—1. Creation of Mammals. 2. Creation of Man."
—*Dana, Manual of Geology*, p. 745.

THE FIRST ADAM

LESSON I., JAN. 7, GEN. 1:26-31; 2:1-3.

Golden Text—"And God saw every thing that he had made, and, behold, it was very good."—Gen. 1:31.

VERSES 26-30. "And God said, We will make man in our image, after our likeness," etc. The plural form of the pronoun used here calls to mind the statement of John with reference to the only begotten Son of God," "the beginning of the creation of God," "the first born of every creature," that "he was in the beginning [of creation] with God;" that "all things were made *by* him, and without him was not anything made that was made"—1 John 4:9; Rev. 3:14; Col. 1:15, 16; John 1.2, 3.

Man was created in the image and likeness of God, having mental and moral faculties corresponding, so that he could appreciate and enjoy communion with his maker, for whose pleasure he was created. "Male and female created he them," not only for the propagation of the race, but also that the twain might find their happiness complete in their mutual adaptability to each other and to God. Their dominion was to be the whole earth, with all its products and resources and all its lower forms of life—a wide and rich domain affording ample scope for all their noble powers.

VERSES 31; 2:1, 2. "And God saw all that he had made, and, behold, it was very good." The physical earth was very good. It was a good storehouse of valuables for his intelligent creature, man; a good field for the exercise of his powers; a good place for his discipline and development; and finally a good and delightful home for his everlasting enjoyment. And so with the whole material universe, all of which was answering the ends of its creation; and so with all the laws which God had set in operation, all of which were wise and good and for the ordering, perpetuity and development of the purposes of their great designer. And so also with man, God's intelligent creature, created in his own image and likeness. Truly he was very good—morally, intellectually and physically—a likeness which God was not ashamed to own and to call his son.—Luke 3:38.

VERSE 3. "And God blessed the seventh day and hallowed it; because on it he rested from all his work which God in making created." Here God established the order of sevens—an order of time to be observed throughout his plan subsequently. Six periods of equal length were to constitute the working days, and the seventh was the appointed period of rest. To this principle he subjected his own course in the work of creation. No special reference is here made to the seventh day of the week; but rather to the seventh period in any future division of time which his plan might indicate. In conformity with this principle the seventh day was appointed to the Jews under the law as a day of rest, a sabbath. So also their seventh week, seventh year and their culmination in the Jubilee or Sabbath year were on the same principle. (See MILLENNIAL DAWN, Vol. II., Chap. 6.) And likewise the seventh millennium or seventh thousand-year day is to be a Sabbath, a blessed and hallowed day of rest for so God appointed in his ordering of time.

We have heretofore shown, and will in some future volume of M. DAWN again present the evidences that the seventh day of God's *rest*, which began just after man's creation, has continued ever since, and is to continue one thousand years into the future—to the full end of Christ's Millennial reign—in all a seven-thousand-year day. During this long day Jehovah God rests—avoids interference with the operation of the laws under which originally he placed all his earthly creation. (See Heb. 4:3, 10; John 5:17.) He rests from or ceases his direct work, in order to let Christ's work of redemption and restitu-

tion take its place and do its work as a part of his divine plan.

If thus the seventh day be a period of seven thousand years, it is but reasonable to say that the six days of creation preceeding were also periods of seven thousand years each. Thus the entire seven days will be a period of forty-nine thousand years; and the grandly symbolic number fifty, following, speaks of everlasting bliss and perfection in full harmony with the divine plan.

It will be well to notice in connection with this lesson the general disposition of teachers and Lesson Papers toward the theory of evolution;—denying that God made man in his own image; claiming that he was practically only a step above the orang-outang. Mark such teachings. They are misleading and contrary to the *ransom*. For if Adam were not created in God's image, then the account of his trial and fall (See next lesson) is nonsense; and if man did not fall a *ransom* would be absurd, and a *restitution* (Acts 3:19-21) would be a most undesirable thing.

If the Evolution theory be true, the Bible is false; if the Bible is true, the Evolution theory is false: there can be no middle ground. We affirm that the Bible is true.

ADAM'S SIN AND GOD'S GRACE

LESSON II., JAN. 14, GEN. 3:1-15.

Golden Text—"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

In the brief text of this lesson we have recorded the cause and beginning of all the woes that have afflicted humanity for the past six thousand years. It was not a gross and terrible crime that brought the penalty which involved us all, but a simple act of disobedience on the part of our first parents against the righteous and rightful authority of an all-wise and loving Creator, the penalty of which act was death.

This was the extreme penalty of the divine law, and its prompt infliction for the very first offense—an offense too, which, in comparison with other sins that have since stained the race, was a light one—is a clear declaration of the Creator that only a perfectly clean creation shall be accounted worthy to abide forever. A celebrated photographer will not permit a single picture to leave his gallery which is not up to the standard of perfection, even if the party for whom it was taken is well pleased with it. Every photograph must reflect credit upon the artist. Just so it is with the divine artist; every creature to whom eternal life is granted must do credit to its author, otherwise he shall not survive. God's work must be perfect, and nothing short of perfection can find favor in his eyes.—Psa. 18:30; Hab. 1:13; Psa. 5:4, 5.

The test of character must necessarily be applied to every intelligent creature possessed of a free moral agency—in the image of God. In the case of our first parents it was a very simple test The tempter was not necessary to the testing: the tree in the midst of the garden, and the divine prohibition of the tasting or handling of it were the test. The tempter urged the course of disloyalty; and this God permitted, since both the tempter and the tempted were free moral agents, and both were subjects of the test. In assuming that position, Satan also, as a free moral agent, was manifesting his disposition to evil—proving himself disloyal to his Creator and a traitor to his government The serpent was an irrational, and therefore an irresponsible, instrument of the tempter, and in choosing such an instrument Satan unwittingly chose an apt symbol of his own subtle, cunning and crafty disposition. The penalty pronounced upon the serpent could make no real difference to the unreasoning creature, but in the words apparently addressed to it, in man's hearing, was couched the solemn verdict of the responsible, willful sinner, which, for the evil purpose had used the serpent as his agent.

VERSES 1-3. The prohibition was clearly stated and clearly understood. They were not to eat of the forbidden fruit; neither should they touch it, lest they die. So should we regard every evil thing, not exposing ourselves to temptation, but keeping as far from it as possible.

VERSE 4 The assertion—"Ye shall not surely die"—was a bold contradiction by the "father of lies" of the word of the Almigthy—"Ye shall surely die." And it is marvelous what a host of defenders it has had in the world, even among professed Christians, and in the present day. Nevertheless, the penalty went into effect, and has been executed also upon all posterity ever since—"In the day thou eatest thereof, dying, thou shalt die"—*i. e.*, in the gradual process of decay thou shalt ultimately die. The day to which the Lord referred must have been one of those days of which Peter speaks, saying that with the Lord a thousand years is as one day. (2 Pet. 3:8) Within that first thousand-year day Adam died at the age of nine hundred and thirty years.

VERSES 5-7. The reward which the deceiver promised was quickly and painfully realized. The offenders could no longer delight in communion and fellowship with God, and with fear and shame they dreaded to meet him; and in the absence of that holy communion with God and with each other in the innocent enjoyments of his grace, the animal nature began to substitute the pleasures of sense. The spiritual nature began to decline, the sensual to develop, until they came to realize that the fig-leaf garments were a necessity to virtue and self-respect; and in these they appeared when called to an account by their Maker.

VERSES 8-11. The natural impulse of guilt was to hide from God. But God sought them out and called them to account—not, however, to let summary vengeance fall upon them, but while re-affirming the threatened penalty, to give them a ray of hope. The fig-leaf garments had spoken of penitence and an effort to establish and maintain virtue, and the Lord had a message of comfort for their despairing hearts, notwithstanding the heavy penalty must be borne until the great burden-bearer, "the seed of the woman," should come and assume their load and set them free.

VERSES 12, 13. In reply to the inquiry of verse 11 Adam told the plain simple truth, without any effort either to justify himself or to blame any one else. Eve's reply was likewise truthful. Neither one tried to cover up the sin by lying about it. Nor did they ask for mercy, since they believed that what God had threatened he must of necessity execute; and no hope of a redeemer could have entered their minds.

VERSE 14 is a figurative expression of the penalty of Satan, whose flagrant, willful sin gave evidence of deliberate and determined disloyalty to God, and that without a shadow of excuse or of subsequent repentance. No longer might he walk upright—respected and honored among the angelic sons of God, but he should be cast down in the dust of humiliation and disgrace; and although he would be permitted to bruise the heel of humanity, ultimately a mighty son of mankind, the seed of the woman, should deal the fatal blow upon his head.

Mark, it is the seed of the woman that shall do this; for he is to be the Son of God, born of a woman, and not a son of Adam, in which case he would have been an heir of his taint and penalty, and could not have redeemed us by a spotless sacrifice in our room and stead. God was the life-giver, the father, of the immaculate Son of Mary; and therefore that "holy thing" that was born of her was called the Son of God, as well as the seed of the woman; and because thus, through her, a partaker of the human nature, he was also called a Son of man—of mankind.

This lesson should be studied in the light of its Golden Text, and in the light of the inspired words of Rom. 5:12, 18-20.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

The number of Infidels heard from, converted to faith in the Bible through the instrumentality of MILLENNIAL DAWN and the WATCH TOWER is truly remarkable. Below we give communications from three prison convicts, two of whom were Infidels but a short time ago. The doctrine of everlasting torment which they had all heard for years neither drew nor drove them to the crucified One; but the "good tidings of joy for all people" has conquered them.

Several prisoners hope to enter the "harvest" field as "reapers" as soon as liberated. We are sure that all TOWER readers will rejoice with them. Remember them at the throne of grace.—EDITOR

DEAR BROTHER RUSSELL:—I acknowledge at this late day the receipt of your last very kind favor, knowing that you will, in the circumstances of my incarceration, find apology for my delay. My report to you now is full of encouragement. Our chaplain recently perfected arrangements whereby all who desired (with the exception of two who were inadvertently deprived of the opportunity this time) partook of the Lord's table. The number actually partaking was fifty-two. A very large percentage of these are men who have never before made any profession of Christianity. All—I know of only two exceptions—have begun reading the Bible in prison. Many have given up idle habits and evil ways, and are press-

ing on to know the Lord, determined to become "sanctuary" Christians, and a very respectable number—say fifteen or twenty—*are* sanctuary Christians. The noon prayer-meeting has never faltered, but has continued to grow in grace and number until, in point of number, we have reached a limit beyond which we cannot go.

Taking everything into consideration, Brother, do you not think the Lord is bestowing upon us blessings of a marked character? Among those who have come to the Lord are two Jews, one of whom, I believe, intends writing you.

The two sets of DAWN and VOL. I. (which I found and which led me to correspond with you) are all continually in service. They have proved a great blessing to many. The copy of TOWER—a most invaluable help—is also on the go, and highly appreciated; and some of us in the edition containing the paper on "The Church of the Living God," were impressed to find how opposite was the teaching to our own way of worshiping. "Surely this is the house of God." I doubt not you will hear in person from several in this place who have derived great benefit from the DAWN series and TOWER; for they hold you and Sister R. in very high esteem, in Christ.

I enclose to you herewith two poems, written by one of our number. If they meet your favor, we will hope to see them in the TOWER when space affords. They are original, and the author does not object either to the use of his name, or the mention of the place from which they are written, his desire being that they be used in the most effective manner, for the glory of our beloved Lord and Saviour, Jesus Christ.

Speaking for myself, I am, by the grace of God and our Lord Jesus Christ, enabled to say that I have walked daily in close communion with him, ordering my ways by his written Word, under the guidance and teachings of the holy Spirit. I am resting now in his keeping power. The conflict, in which the spirit of the old man had to be broken, was long and severe; but, thank God, I was strengthened daily by his grace, to the end that in my weakness his strength was perfected. I love the brethren, yet do I realize that this same love is to be made perfect. I cannot tell you, dear friends, how much I feel indebted to you for a perusal of the helps which you are sending out into the world; but of this you may be assured, that both yourself and Sister R. and all of your co-laborers are carried before the throne of grace in my prayers night and morning; and I am confident that my prayers are heard. God willing, I am due to be discharged from this place next summer, after which I may meet you; but I lay no plans. Henceforth I belong to Jesus, and he is not only able, but willing, to direct my efforts, abilities and time; and to him I am now fully and wholly committed.

Praying that you may be continued in the service and peace of our Lord Jesus Christ until he is ready to bestow the crown, and the approval, "Well done, good and faithful servant," upon you, I subscribe myself Christ's, and yours in Christ unfailingly. W. D. HUGHES

A NEW LEAF

He came to my desk with a quivering lip—
The lesson was done—
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf, so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted
And gave me a new one, all unspotted.
And into my sad heart smiled—
"Do better now, my child."

—*Selected*

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"ARE THERE FEW THAT BE SAVED?"

[Reprinted in issue of October 1, 1902, which please see.]

THE FUTURE—SOCIAL AND RELIGIOUS

AS SEEN BY A CONGREGATIONAL MINISTER

Rev. Dr. C. I. Scofield, pastor of a large Congregational church in Texas, recently preached a sermon on unfulfilled prophecies as interpreted by the signs of the times. He said:

I am to speak to you tonight upon unfulfilled prophecy as interpretating the signs of the times. As pertinent to that theme, I ask you to look with me at the passage found in Luke 12:54-56: "And he said also to the people, when ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites! Ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?"

As a matter of fact, the ancient people of God did not discern the time of their visitation, the presence of their long expected Messiah, simply and only because they did not study the signs of their own times in the light of the prophets. From Genesis to Malachi the spirit of prophecy had been painting, broadly at first, but stroke upon stroke in ever fuller detail, the portrait of a coming one. His biography, to change the figure, was written beforehand.

In due time he came, and prophecy began to be changed into history. For three years he filled the earth and air with the very marks of identity which the prophetic portrait required. To this day the absolutely unanswerable proof of the messiahship of Jesus is the unvarying literalness of his fulfillment of the prophecies. The prophets and the evangelists answer to each other as the printed page answers to the type, as the photograph answers to the negative. And these predictions, be it remembered, were so minute and specific as to exclude the possibility of imposture. It is open to any man to say, "I am the Christ;" but it is not possible for any man to arrange his ancestry for two thousand years before his birth, and then to be born at a precise time, in a particular village, of a virgin mother.

Looking back upon all this, we marvel that the men of Christ's own time did not hit upon the simple expedient of testing his pretensions by the prophetic Scriptures. More than once he challenged the test, but they remained to the end discerners of the sky and of the earth, but absolutely blind to the tremendous portents of their time.

But is it not possible, at least, that we are equally blind to evident signs? We have the prophetic word "made more sure," says Peter, who calls it a "light shining in a dark place," and warns us that we do well to take heed to it. But are we walking in that light? Rather, is it not true that the prophetic Scriptures are precisely the portions of the sacred book least studied? Of this we may be sure: there is nothing occurring which has not been foreseen and foretold, and of this, too, that the things foretold will surely come to pass. Is it not possible, therefore, that our Lord is saying of us: "How is it that ye do not discern this time?"

Let us proceed after this manner: First, let us look at the prophecies which describe the closing events of this dispensation and usher in the next. Second, let us look about us to see if our sky holds any portent of those things.

The first great word of prophecy, solemn, repeated, emphatic, is that this age ends in catastrophe.

"In the last days perilous times shall come. There shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." (Luke 21:25-27) "But as the days of Noah were, so shall also the presence of the Son of Man be. For, as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the presence of the Son of Man be." (Matt. 24:37-39) "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they

shall not escape." And then, referring to the abundant prophetic testimony in our hands, the apostle adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thess. 5:3, 4.

It is useless to multiply references when all are to the same purport. The notion that we are to pass, by the peaceful evolutionary processes of a broadening culture, by the achievements of discovery and inventions and by the universal acceptance of the gospel, into the golden age of millennial blessedness is, in the light of prophecy, the baseless fabric of a dream. True, the prophet's vision takes in that day; but it lies beyond the awful chasm of blood and tears and despair which yawns between. Toward that chasm this age is hastening with accelerated speed: this age ends in catastrophe.

So much for the broad and obvious prophetic testimony which he who runs may read. Now the book of the Revelation (and to some extent Second Thessalonians) takes up these prophecies of the end time, and enters into the detail of them. By this we know not merely that the end is calamitous and catastrophic, but also of what elements the calamitous catastrophe is made up. Observe, I do not say that the Revelation tells us what precedes the catastrophe, but of what the catastrophe itself consists.

And first it is war, and war such as this world has never seen, war colossal, universal and desperate. "Peace shall be taken from the earth." Not only organized combat of nation against nation, but the murderous passions of men shall be unchained, and "they shall kill each other." The natural results of such a condition are depicted as following: famine, consequent upon unsown fields, and then pestilence.

And second, this awful condition is to be followed by bloody anarchy—the overthrow of all settled government.

Now, it is evident that if we are indeed near the end of this age, some unmistakable signs of these coming horrors must be discoverable. Wars on the apocalyptic scale require long years of preparation. In primitive conditions, tribe springs to arms against tribe; but we are not living in primitive conditions. If, therefore, we find the nations of the earth steadily reducing their armaments, selling off their war material, sending regiments back to the forge and the plow, and dismantling fortresses, we may be sure, not indeed that the prophecies will fail, but that they will not reach their fulfillment in our time.

Similarly, anarchy in any universal sense is not the product of an hour. The conservative instincts are too strong, love of home and property and security too deep-seated. Men may, as they have, overturn a government; but it is only to establish another which they prefer. But anarchy, pure and simple, is not a spontaneous possibility. If, therefore, we find men everywhere growing in love of order and veneration for law; if we find lynchings and riots becoming infrequent, and discontent with the settled order disappearing, we may be sure that the end of the age is far removed from us. We may go on with our buying and selling, confident that our accumulations will represent some fleeting value for yet a few transitory years.

Nor need we be specially apprehensive if, upon a survey of the times, we find but a nation or two here and there in readiness for war; or a few anarchic socialists noisily venting their theories. But what are the facts—facts so conspicuous, so obtrusive, so inconsistent, that all the world feels itself under the shadow of impending calamity?

Take the war shadow first. Have armaments been decreasing? On the contrary, Europe, the east, everything within the sphere anciently ruled by Rome (which is the especial sphere of prophetic testimony), is filled as never before with armed men. All the nations, with feverish haste, are increasing their armaments. Practically bankrupt, they are hoarding gold and piling up material of war, though perfectly aware that the strain is simply insupportable for any long continued period; and they are doing it because they all feel that a tremendous crisis is at hand.

Within two years Bismarck and Gladstone, the most experienced and sagacious of living statesmen, have said that the situation does not admit of a peaceful solution, that the world is hastening toward the war of wars, the outcome of which no man can predict. This is also the expressed opinion of that singular man whose only position is that of Paris correspondent of the *London Times*, but whose wisdom, judgment and prudence are such that he is consulted by every cabinet and trusted by every sovereign—De Blowitz. And all are agreed that the war, when it comes, must involve the earth.

Eleven millions of men are armed and drilled and ready to drench the prophetic earth in seas of blood. The Emperor William has said to his friend, Poultney Bigelow: "We live over a volcano. No man can predict the moment of the eruption. So intense is the strain that a riot the other day between French and Italian workmen at Aigues-Mortes—a mere riot—came near to precipitating the awful conflict."

So much for the war sign of the end. What of the anarchic portent? We all know that now for the first time in the history of the world is there a socialist propaganda. Socialism is a fad with dreaming doctrines, a desperate purpose with millions of the proletariat of Russia, France, Germany, England, Italy.

From the philosophic socialism of Bellamy and the idealists to the anarchic socialism of Spies, Schwab and Neebe may seem a far cry. How long in 1790-93 did it take France to traverse the distance from Rousseau and Diderot to Robespierre? Yes, my hearers, the anarchy sign blazes in our heavens alongside the baleful war sign. But there is more. Two groups among the sons of men are especially in the eye of prophecy—the Christian church and ancient Israel. What, let us ask, is the prophetic picture of the end of the church age? The answer is in large characters, and none need miss it. The church age ends in increasing apostasy, lukewarmness, and worldliness on the part of the many; of intense activity, zeal and devotedness on the part of the few.

What now are the signs? Look into our churches. The world has come into the church and the church has gone into the world, until the frontier is effaced. Moral and honorable men of the world point the finger of scorn at the life of the average professor of religion. But in all our churches are the faithful few who do the praying, the giving, the home and foreign mission work; and these have never been excelled in any age in zeal, piety and consecration. Verily, this sign, too, of the catastrophe is here.

What of Israel? As all Bible students know, the great burden of the unfulfilled prophecy concerning the Jew is his restoration to his own land. This does not mean that every Jew must return, but only that the nation must be reconstituted upon its own soil. Is there any sign of this? Every reader of the newspapers has his answer ready. In a word, there are more Jews in Palestine now than returned under Ezra and Zerrubabel to reconstitute the nation after the Babylonian captivity. More have returned in the last ten years than within any like period since the destruction of Jerusalem—more in the last three years than in the previous thirty. The great bulk of the Jewish people are in Russia, where now they are undergoing persecutions so infamous as to move to indignation and grief every generous soul. Moved with pity, Baron Hirsch is seeking to deport his suffering brethren to South America; but the Russian Jews themselves moved by undying faith in the prophets, have organized the great Choveir Lion association to promote the colonization of Palestine. This will succeed; the other, in large measure, will fail.

And so, my friends, looking through the vision of the prophets on to the end-time for conditions, and then sweeping our own sky for signs, we find the four great portents—preparation for universal war, universal anarchy, a worldly church and regathering Israel lifting themselves up into a significance which the world dimly apprehends, but which we, who are not of the night that that day should overtake us as a thief, know means that the end is just upon us. How glorious that this lamp of prophecy not only casts its rays into the awful abyss upon the brink of which the age hangs poised, but also lights up the fair Millennial shore just beyond, where the nations of the redeemed shall walk in light and peace under Messiah's rule, with restored Israel the manifestation of his earthly glory. And even beyond that golden age we are permitted to see the new heavens and the new earth —eternity.

ECHOES FROM THE PARLIAMENT OF RELIGIONS

A GLIMPSE AT THE SOCIAL AND RELIGIOUS LIFE OF INDIA

[*Continued from our last.*]

HAPPY HINDOO MARRIAGES

"Happiness is not to be confounded with palatial dwellings, gorgeously fitted with soft seats and yielding sofas, with magnificent costumes, with gay balls or giddy dancing parties, nor with noisy revelries or drinking bouts and card tables; and as often, if not oftener, in that distant lotus land, as in your own beloved land of liberty, you will come across a young and blooming wife in the first flush of impetuous youth who, when suddenly smitten with the death of the lord of her life, at once takes to the pure and spotless garb of a poor widow,

and with devout resignation awaits for the call from above to pass into the land which knows no parting or separation. But these are cases of those who are capable of thought and feeling. What sentiment of devoted love can you expect from a girl of twelve or fourteen whose ideas are so simple and artless and whose mind still lingers at skipping and doll-making? What sense and reason is there in expecting her to remain in that condition of forced, artificial, life-long widowhood? Oh, the lot of such child-widows! How shall I depict their mental misery and sufferings? Language fails and imagination is baffled at the task. Cruel fate—if there be any such power—has already reduced them to the condition of widows, and the heartless, pitiless customs of the country barbarously shave them of their beautiful hair, divest them of every ornament or adornment, confine them to loneliness and seclusion—nay, teach people to hate and avoid them as objects indicating something supremely ominous and inauspicious. Like bats and owls, on all occasions of mirth and merriment they must confine themselves to their dark cells and close chambers. The unfortunate Hindoo widow is often the drudge in the family; every worry and all work that no one in the family will ever do is heaped on her head; and yet the terrible mother-in-law will almost four times in the hour visit her with cutting taunts and sweeping curses. No wonder that these poor forlorn and persecuted widows often drown themselves in an adjoining pool or a well, or make a quietus to their life by draining the poison cup. After this I need hardly say that the much needed reform in this matter is the introduction of widow marriages.

SOME HINDOO REFORMERS

"The Hindoo social reformer seeks to introduce the practice of allowing such widows to marry again. As long ago as fifty years one of our great pundits, the late pundit V. S. of Bombay, raised this question and fought it out in central and northern India with the orthodox Brahmans. The same work, and in a similar spirit, was carried out in Bengal and Northern India, by the late Ishwar Ch. V. Sagar of Calcutta, who died only two years ago. These two brave souls were the Luther and Knox of India. Their cause has been espoused by many others, and until today perhaps about two hundred widow marriages have been celebrated in India. The orthodox Hindoos as yet have not begun to entertain this branch of reform with any degree of favor, and so any one who marries a widow is put under a social ban. He is excommunicated; that is, no one would dine with him, or entertain any idea of intermarriage with his children or descendants. In spite of these difficulties the cause of widow marriage is daily gaining strength both in opinion and adherence.

"The position of woman. A great many reforms in the Hindoo social and domestic life cannot be effected until and unless the question as to what position does a woman occupy with reference to man is solved and settled. Is she to be recognized as man's superior, his equal, or his inferior? The entire problem of Hindoo reform hinges on the position that people in India will eventually ascribe to their women. The question of her position is yet a vexed question in such advanced countries as England and Scotland. Here in your own country of the States you have, I presume to think, given her a superior place in what you call the social circle and a place of full equality in the paths and provinces of ordinary life. Thus my American sisters are free to compete with man in the race for life. Both enjoy the same, or nearly the same, rights and privileges. In India it is entirely different. The Hindoo law-givers were all men, and, whatever others may say about them, I must say that in this one particular respect, viz., that of giving woman her own place in society, they were very partial and short-sighted men. They have given her quite a secondary place. In Indian dramas, poems and romances you may in many places find woman spoken of as the 'goddess' of the house and the 'deity of the palace,' but that is no more than a poet's conceit, and indicates a state of things that long, long ago used to be rather than at present is.

WOMEN'S BATTLE FROM BIRTH

"For every such passage you will find the other passages in which the readers are treated with terse dissertations and scattering lampoons on the so-called innate dark character of women. The entire thought of the country one finds saturated with this idea. The Hindoo hails the birth of a son with noisy demonstrations of joy and feasting; that of a female child as the advent of something that he would most gladly avoid if he could. The bias begins here at her very birth. Whatever may be the rationale of this state of things, no part of the programme of Hindoo social reform can ever be successfully carried out until woman is recognized as man's equal, his companion and co-worker in every part of life; not his handmaid, a tool or an instrument in his hand, a puppet or a plaything, fit only for the hours of amusement and recreation. To me the work of social reform in India means a full recognition of woman's position. The education and enlightenment of women, granting to them liberty and freedom to move about freely, to think and act for themselves, liberating them from the prisons of long-locked zenana, extending to them the same rights and privileges, are some of the grandest problems of Hindoo social reform. All these depend on the solution of the above mentioned problem of the position of woman in India.

EDUCATION OF THE MASSES

"The masses or the common people in India are very ignorant and quite uneducated. The farmer, the laborer, the workman and the artisan do not know how to read or write. They are not able to sign their own names. They do not understand their own rights. They are custom bound and priest-ridden. From times past the priestly class has been the keeper and the custodian of the temple of knowledge, and they have sedulously kept the lower class in ignorance and intellectual slavery. Social reform does not mean the education and elevation of the upper few only: it means inspiring the whole country, men and women, high and low, from every creed and class, with right motives to live and act. The work classes need to be taught in many cases the very rudiments of knowledge. Night schools for them and day schools for their children are badly wanted.

FAILURE OF FOREIGN MISSIONS

"Government is doing much; but how much can you expect from government, especially when that government is a foreign one, and therefore has every time to think of maintaining itself and keeping its prestige among foreign people? It is here that the active benevolence of such free people as yourselves is needed. In educating our masses and in extending enlightenment to our women you can do much. Every year you are lavishing—I shall not say wasting—mints of money on your so-called foreign missions and missionaries sent out, as you think, to carry the Bible and its salvation to the 'heathen Hindoo,' and thus to save him! Aye, to save him! Your poor peasants, your earnest women and your generous millionaires raise millions of dollars every year to be spent on foreign missions. Little, how little do you ever dream that your money is expended in spreading abroad nothing but Christian dogmatism and Christian bigotry, Christian pride and Christian exclusiveness. I entreat you to expend at least one-tenth of all this vast fortune on sending out to our country unsectarian, broad-learned missionaries that will spend their efforts and energies in educating our women, our men and our masses. Educate! Educate them first, and they will understand Christ much better than they would do by being 'converted' to the narrow creeds of canting Christendom.

"The difficulties of social reformers in India are manifold. Their work is most arduous. The work of engrafting on the rising Hindoo mind the ideals of a material civilization, such as yours, without taking in its agnostic or atheistic tendencies, is a task peculiarly difficult to accomplish. Reforms based on utilitarian and purely secular principles can never take a permanent hold on the mind of a race that has been essentially spiritual in all its career and history. Those who have tried to do so have failed. The Brahmo-Somaj, or the church of Indian Theism, has always advocated the cause of reform, and has always been the pioneer in every reform movement. In laying the foundations of a new and reformed society the Brahmo-Somaj has established every reform as a fundamental principle which must be accepted before any one can consistently belong to its organization.

"Acting on the model of ancient Hindoo society, we have so proceeded that our social institutions may secure our religious principles, while those principles regulate and establish every reform on a safe and permanent footing.

PLAN OF BRAHMO-SOMAJ

"Social reform merely as such has no vitality in our land. It may influence here and there an individual; it cannot rear a society or sway a community. Recognizing this secret, the religion of the Brahmo-Somaj has from its very birth been the foremost to proclaim a crusade against every social evil in our country. The ruthless, heartless practice of suttee, or the burning of Hindoo widows on the funeral pile of their husbands, was abolished through the instrumentality of the great Raja Ram Rohan Roy. His successors have all been earnest social reformers as much as religious reformers. In the heart of Brahmo-Somaj you find no caste, no image worship. We have abolished early marriage, and helped the cause of widow marriage. We have promoted intermarriage; we fought for and obtained a law from the British government to legalize marriage between the representatives of any castes and any creeds. The Brahmos have been great educationists. They have started schools and colleges, societies and seminaries, not

only for young men, but for girls and young women. In the Brahmo community you will find hundreds of young ladies who combine in their education the acquirements of the east and the west: oriental reserve and modesty with occidental culture and refinement. Many of our ladies have taken degrees in arts and sciences in Indian universities. The religion of the Brahmo-Somaj is essentially a religion of life—the living and life-giving religion of love to God and love to man. Its cornerstones are the fatherhood of God, the brotherhood of man and the sisterhood of woman. We upheld reform in religion and religion in reform. While we advocate that every religion needs to be reformed, we also most firmly hold that every reform, in order that it may be a living and lasting power, needs to be based on religion.

"These are the lines of our work: we have been working out the most intricate problems of Hindoo social reform on these lines. We know our work is hard, but at the same time we know that the Almighty God, the father of nations, will not forsake us; only we must be faithful to his guiding spirit. And now, my brethren and sisters in America, God has made you a free people. Liberty, equality and fraternity are the guiding words that you have pinned on your banner of progress and advancement. In the name of that liberty of thought and action, for the sake of which your noble forefathers forsook their ancestral homes in far-off Europe, in the name of that equality of peace and position which you so much prize and which you so nobly exemplify in all your social and national institutions, I entreat you, my beloved American brothers and sisters, to grant us your blessings and good wishes, to give us your earnest advice and active co-operation in the realization of the social, political and religious aspirations of young India. God has given you a mission. Even now he is enacting, his holy will through these events, and extend to young India through your instrumentality, most marvelous events. Read the right hand of holy fellowship and universal brotherhood."

Would that America, with all its advantages of the gospel, were able to give the needed help; but no, in common with all "Christendom," she has fallen short of her privileges, and is unable to save India from the ditch toward which she herself is blindly drifting. But, thank God! help is coming, and that right speedily, in the glorious establishment of the kingdom of God over all the earth; and our blessed Christ, the Prince of Peace, shall himself "speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river to the ends of the earth."—Zech. 9:10.

A HEATHEN POEM

[The following lines, from a recent journal of Madras, India, show what some of the best Hindoo minds are thinking at the present time]:

"Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of custom, blind, enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
And Hindoo life of love bereft,
Woman debased, no more a queen,
Nor knowing what she once hath been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood;
Weary of *Kali yuga* years,
Freighted with chaos, darkness, fears;
Life is an ill, the sea of births is wide,
And we are *weary;* who shall be our guide?"

THE MURDER OF ABEL

I QUAR., LESSON III., JAN. 21, GEN. 4:3-13.

Golden Text—"By faith Abel offered unto God a more excellent sacrifice than Cain."—Heb. 11:4.

VERSES 3-5. Coupled with the first promise of deliverance from sin and death through the seed of the woman, was the typical foreshadowing of the great sacrifice of "the Lamb of God which taketh away the sin of the world," when God substituted the garments of skin, which required the sacrifice of life, for the fig-leaf garments of Adam and Eve. Whether more plainly told them or not, we know that the idea of typical sacrifices for sin was received, and offerings were made at certain intervals of time—probably yearly, as subsequently commanded under the Jewish dispensation, and also as indicated by the sacrifices of Cain and Abel—Cain's offerings being of the fruit of the ground, a part of his harvest, and Abel's a firstling or yearling of his flock.

The offering of Abel was, according to the divine institution a sacrifice of life, and therefore a true type of the promised redemptive sacrifice, while Cain's offering was not. Hence the offering of Abel was acceptable to God, while that of Cain was rejected.

VERSES 6 7. "And Jehovah said unto Cain, Why art thou angry? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin croucheth at the door, and unto thee is its desire; but thou canst rule over it."

VERSE 8 shows that Cain disregarded the counsel received and allowed his anger to burn unchecked. He failed to resist the enemy Sin, here figuratively represented as a devouring beast and it gained control of him and drove him, first to unkind words, and finally to murder.

VERSE 9. One sin leads to another unless promptly acknowledged. Here the sin of murder was followed by those of lying and insolence. "I know not. Am I my brother's keeper?"

VERSES 10-12. The blood of Abel cried for vengeance upon the murderer. That is, justice insists that he who takes the life of another, thereby forfeits his own right to live.

VERSE 13. When Cain began to realize the deep remorse of a guilty conscience, in his agony of mind he cried out, "My punishment is greater than I can bear;" and in connection with the unbearable load he mentions regretfully the hiding from him of Jehovah's face, showing thus an appreciation of God's favor to which he would fain return. This evidence of penitence was quickly responded to by the Lord, who graciously set a mark upon Cain, that no one finding him should slay him, declaring that any such transgressor should receive sevenfold punishment. Thus the Lord guards the penitent. A bruised reed he will not break, and smoking flax he will not quench. (Isa. 42:3) If there be even a slight disposition to penitence, he fosters and cherishes it. This merciful course with Cain foreshadowed God's similar course with the whole guilty world: when his chastisements shall have brought them to repentance, then his arm will be extended for their recovery.

The *Golden Text* shows that it was not by custom nor by accident that Abel chose his sacrifice, but by *faith.* Evidently he had been seeking the mind of the Lord, and had found it; and thus was enabled to offer acceptably. So with God's children now: it is to those who exercise faith, and who seek and knock, that the mind of the Lord is revealed, and they can see that nothing short of the great sacrifice, our Redeemer's life, could be acceptable before God.

The Apostle, in speaking of Christ, institutes a comparison (Heb. 12:24) which seems to imply that Abel was in some degree a type of Christ; in that he offered an acceptable sacrifice, and was slain therefor. But while Abel's death called for *vengeance,* Christ's life was sacrificed *for* us and calls instead for *mercy,* not only upon those who slew him (Luke 23:34), but also upon the whole world. Not only was he slain *by* men, but he was slain *for* men; and by his stripes all may be healed who will penitently and sincerely come unto the Father by him.

GOD'S COVENANT WITH NOAH

I QUAR., LESSON IV., JAN. 28, GEN. 9:8-17.

Golden Text—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. 9:13.

With the deluge the Apostle Peter says the first world, the first heavens and earth, passed away—*i. e.,* that dispensation, that order of things came to an end. (2 Pet. 2:5) That was the dispensation in which the angels were permitted to mingle with men, assume the human form for that purpose, the object being to influence and help mankind to retrieve their great loss by the fall. This, God knew they could not do; but in his wisdom he permitted the endeavor, foreseeing the ultimate utility of such an experiment.

The immediate result was the corruption of some of the angels (Jude 6, 7), who, leaving their first estate, took to themselves wives of the daughters of men; and by these mixed marriages a mongrel race of "giants" was produced, who, having the unimpaired vitality of their fathers and the human nature of their mothers were indeed "mighty men of renown" —"giants" in both physical and intellectual strength, especially as compared with the fallen and rapidly degenerating human race.—Jude 6, 7; Gen. 6:2, 4.

The account of the deluge is not merely a Bible narrative, but is corroborated by the traditions of all races of the human family except the black race. It is found in India, China, Japan, Persia, among the native Indians of America and the natives of the Pacific Islands. What are known as the *Deluge Tablets* were found not long since among the ruins of the great stone library of Nineveh. The accounts given by these harmonize in many respects with the Scriptural account.

The extreme wickedness of these men and of the world in general, as described by the inspired writer, seems indicative of almost total depravity—"And God saw that the wickedness of man was great in the earth, and that EVERY *imagination of the thoughts of his heart* was ONLY EVIL, CONTINUALLY." (Gen. 6:5) So God determined to wipe them all from the face of the earth, saving Noah, who "was perfect in his *generations*," and his family; that is, he was not of the mixed race, but was of pure Adamic stock; and his heart was right before God.

With Noah, after the flood, God again established his covenant, as he had done with Adam at the beginning, giving to him dominion over the earth, as he had done with Adam. (Gen. 9:1-12) And here again, as at the beginning, he indicates the true nature of the marriage relation—a union of one man and one woman as husband and wife, which order began to be violated very early in the world's downward history.—Gen. 4:19.

The rainbow in the clouds was given as a sign of God's covenant with man, that the earth should never again be destroyed by a flood of waters. So ended the first dispensation, or the first world, the heavens and earth that then were, as Peter describes it (2 Pet. 3:6); and so began the second dispensation, "this present evil world" (2 Pet. 3:7, Gal. 1 4) the heavens and earth which now are, which are soon to pass away with a great noise, which are to be burned up with the fire of God's jealousy, and whose elements are to melt with fervent heat; for, like that first great dispensation, it also has become corrupt. (2 Pet. 3:10-12; Zeph. 1:18) And when this present evil world will have thus passed away, then the new heavens and the new earth, wherein dwelleth righteousness shall appear.—2 Pet. 3:13.

In this destruction of worlds it will be seen, as the Prophet also declares (Eccl. 1.4; Psa. 104:5; 119:90), that "the earth abideth forever." The same physical earth remains, and is the scene of all these great revolutionary changes, which so completely destroy the preceding order of things as to justify the mention of them under the significant symbols of a new heaven and a new earth. See MILLENNIAL DAWN, Vol. I, Chap. 4.

While the present world—this present order of things—is also doomed to pass away, and will be replaced by another new dispensation, the new heavens and earth, God's promise of which the bow in the clouds was a pledge, will be kept: he will never again destroy the world with a flood of waters; but it is written that all the earth shall be consumed with fire: not a literal fire, but the fire of God's jealousy (Zeph. 3:8)—a symbolic fire, a great calamity, which will completely destroy the present order of things, civil, social and religious.

BEGINNING OF THE HEBREW NATION

I. QUAR., LESSON V., FEB. 4, GEN. 12:1-9.

Golden Text—"I will bless thee, and make thy name great; and thou shalt be a blessing."—Gen. 12:2.

VERSE 1. The Lord had commanded Abraham to leave his native land, etc., while he was yet in Haran (verse 4); and later, when his father was dead, and when he arrived in the land of Canaan, God showed him the land and gave him the title to it for himself and his seed after him for an everlasting possession. (Verse 7; 17:8) Thus we have a very important point in chronology established, viz., the date of the Abrahamic covenant. See MILLENNIAL DAWN, Vol. II., pages 44-47.

VERSES 2, 3. In partial fulfillment of this promise the nation of Israel has indeed become a great nation—a nation unique in its separation from other nations, and in its peculiar history under the divine guidance. And the promises and threatenings of verse 3 will in due time be dealt out to those who bless and to those who oppress her.

The blessing of all the families of the earth through Abraham and his seed—which seed is Christ, Head and body, as the Apostle Paul explains (Gal. 3:16, 29)—is a promise which few Christians have duly considered. *All* the families of the earth must certainly include the families that have died, as well as the families that are living. And it points forward therefore, to the grand millennial reign of Christ, when, according to his Word, all that are in their graves will hear the voice of the Son of Man and shall come forth.—John 5:25, 28

Nor is God's dealing with this nation yet ended; for the gifts and callings of God are not things to be repented of or changed. In God's due time, after the full completion and glorification of the elect Gospel church, the mercy of the Lord shall again turn toward the seed of Jacob. And so all of fleshly Israel shall be saved *from present blindness*, as it is written, "There shall come out of Zion the deliverer [the Gospel church, the spiritual seed of Abraham—Gal. 3:29], and shall turn away ungodliness from Jacob;" for this is God's covenant with them.—Rom. 11:25-33.

The remaining verses of the lesson show that Abraham obediently followed the Lord's direction, walking by faith in his promise. Thus his acts attested his faith, and his faith, thus attested, was acceptable to God, whereby he became "the father of the faithful."

A SAVIOR AND A GREAT ONE!

A ghastly sight shows in the shivering air
On Calvary's brow:
The Saviour of mankind, in love, hangs there;
While followers bow
The head low on the breast and sadly sigh,
"How can he be Messiah—if he die?"

A jeering mob surrounds the cursed knoll
And mocks the Lord;
Yet to his lips comes from his stricken soul
The precious word—
"Father forgive; they know not what they do—"
E'er o'er his face creeps dissolution's hue.

"'Tis finished," rings in triumph through the sky;
He bows his head.
And, while the querying soldiers mark the cry,
The Lord is dead.
All anguish past, his triumph doth begin,
The world is saved, a death blow dealt to sin

A Sabbath's journey from the city gate,
With sorrow shod,
Two sad disciples bear their sorry weight
To their abode.
The Christ appears, while holden are their eyes,
And doth expound wherefor Messiah dies.

Emmaus reached, the Lord would further go
They gently chide—
"Thou hast beguiled our weary tears, and so
With us abide."
He brake their bread—then vanished from their sight.
Their hearts did burn with holy joy that night.

The tale is old, but ever sweetly new.
Why Jesus died.
The nail prints, doubting one, he shows to you,
And in his side
A spear thrust gapes—a passage rent apart,
For easy access to your Saviour's heart.

It was for you, my brother, that he shed
His life so free.
For you, for me, he bowed his godlike head
On Calvary's tree;
That, trusting in the merit of his name,
We might be saved from sorrow, sin and shame

The past sufficeth, surely, to have spent
In sinful deeds
Come, join our band; and be our footsteps bent
Where Jesus leads
So in his righteousness serenely dressed
We'll meet him face to face among the blest

H. HARDIE

"HALLELUJAH! WHAT A SAVIOR!"

[This article, excepting the paragraphs printed below, was reprinted in issue of December 1, 1903, which please see.]

[A Canadian journal, *The Expositor of Holiness*, reached our table as we finished this article. We extract a few statements from one of its leading articles which show how blind are both the writer and the Editor respecting *true holiness* and a gospel faith in Christ. Ignoring the fact of the fall of the race in Adam, and of our consequent imperfection, because we are his offspring, born in sin and shapen in iniquity (Rom. 5 12, Psa 51·5), the redemption accomplished by Jesus our Lord, and our *justification*, by faith in his blood are not seen. This is the seducing spirit and tendency of our times, part of the "doctrine of devils"—no fall, no death, no ransom; Christ merely a pattern, salvation by *works*, following Christ's example, crucifying your own sins in your own flesh, as he crucified sin in his flesh (?)—"in whom was no sin," who was "holy, harmless, and separate from sinners." We quote:—

"Because Jesus lived right, men imagine that they can substitute his life for theirs when they come to be judged. . . . . They have carved out the beautiful fiction that God will look only upon Jesus' life instead of upon theirs. He will see that Jesus' life was very good,—that Jesus' life pleased him, and therefore he will look only upon Jesus. . . . . Therefore they expect to come up for judgment . . . . with shortcomings, with failures, with infirmities of the flesh, with sins of omission, with sins of commission, and expect God's divine favor, by this substitutionary process,—God looking upon Jesus. . . . . The only atonement God will have anything to do with is based on righteousness,—that we should live right—if a man's deed's be righteous he will escape condemnation."]

SENATOR PEFFER'S FOREVIEW

Speaking in the United States Senate, on January 21st, Senator Peffer gave evidence of having the eyes of his understanding somewhat open, respecting what is coming. He is reported to have used the following language:

"A day of retribution is coming—a day of reckoning is nigh at hand. The people will smite their enemy. In their wrath this great crime will be avenged. Standing as I do in the night of the Nineteenth century, and looking toward the dawn of the Twentieth, I see coming a wave of fire and blood. I pray God that it may spend its force on the sea. Behind me is Rome, and before, God alone in his infinite wisdom knows what is in store."

THE BOOK OF GENESIS—II

ITS OBJECT, AND ITS RELATION TO THE DIVINE CANON

The object of the book is to reveal to us the material universe, man's origin and relation to God the Creator, and the equality of all men before him, the divinely constituted relation of the sexes, the origin of moral and physical evil; the primeval history of the human race, and the origin of nations, the selection of one as the depository of the sacred records, and of the divine purpose and method for man's redemption, the history of its ancestral founders, and their relation to its subsequent history, etc.

Of these truths, to the knowledge of which we owe the present advancement in civilization, it is the object of the book to furnish a divinely accredited record. Its value is apparent on the face of the above statement, and is attested by the history of civilization. In these truths, and the divine attestation of them, lies the only basis of popular progress, and of permanent national prosperity; and on all these we should be in the profoundest ignorance, without the revelations contained in this book.

Auberlen, in his defense of the Scriptures as a divine revelation, has the following just thoughts on the historical value of these eleven chapters: "If we had not the first eleven chapters of Genesis, if we had, on the beginnings of the world and of humanity, only the myths of the heathen, or the speculations of philosophers, or the observations of naturalists, we should be in the profoundest darkness concerning the origin and nature of the world and of man. It is with these chapters on the one side as with the prophecies of Scripture on the other. There we get the true light on the first, here on the last things—there on the foundation principles, here on the ultimate tendencies of history; there on the first cause, here on the object of the world; without which a universal history, or a philosophy of history, is impossible. But prophecy itself also has its roots in these chapters, on which all later revelation plants itself. Happily, these primeval records of our race far more widely than we are aware, have penetrated our whole mode of thinking, and sway even those who believe they must reject the historical character of these accounts. These chapters maintain the consciousness, in humanity, of its own God-related nature, of its original nobility and its eternal destination."

From this results its relation to the divine canon. Its teachings are presupposed in all subsequent revelations, and are assumed to be known to the reader. Passing allusions are made to them, in which they are recognized as known; but no formal, full and connected statement of them is elsewhere made, as though it were not already done and familiar to the reader. The ground-truths, on which the whole structure of religious teaching rests, are assumed to have been already taught: such, for example, as the relation of the material world to the Supreme Being, who created it out of nothing, and who therefore controls all the forces of its elements, brought into existence by him, and hence subject to his will; the relation of man to the Being who created him, and who therefore has a sovereign right to control the use of the powers which he created; a right paramount to that of the creature himself, who possesses these powers by the gift of him who brought them into being; the cause of the moral and physical evils that universally prevail, throughout the world and among all races and generations of men; the inviolable sanctity of human life in every individual, until forfeited by his own violation of it in another; the initiatory steps for perpetuating the knowledge of the true God, and for carrying into effect the divine plan for the redemption of the race.

These are the ground-work of all subsequent teachings, and all of them are assumed as known.

Moreover, the histories of various personages, treated of here in their minutest details, are often referred to as already known; so that no part of subsequent revelation could be understood, without a familiar acquaintance with this book.

The book first reveals God's relation to the universe, and to its sentient and intelligent occupants, as the Creator and rightful Proprietor and Sovereign of all.

It then records the early history and universal corruption of man, and the interposition of divine justice in the destruction of the guilty race.

It then proceeds with the general history of the new race of man, till it becomes manifest that the original lesson is without effect, that the tendency to evil is innate and universal, and that there is no power of self-renovation.

It then records the initiatory steps of the divine arrangement for the renovation of man, and for perpetuating the knowledge and worship of the true God.

Thenceforward it is occupied with the personal history of the family, in whom and their descendants the divine purpose was to be carried into effect. In the details of their history, as in the subsequent history of the nation, it is made evident that the wonderful truths of which they were the depository did not originate from themselves, but were divinely communicated. If an intellectual and philosophic people, such as the Greeks for example, with a capacity for acute and metaphysical speculation, had been selected as the depository of these truths, it might with more show for reason be maintained that they originated in the tendencies of the national mind. But how should the pure monotheism of the Hebrew Scriptures, the doctrine of the One Eternal God, have originated with a people ever prone to idolatry? And whence was that light which illuminated Palestine, a mere patch on the earth's surface, while all other nations, the world around, were enveloped in darkness? And whence were those conceptions of God and his attributes sung by Psalmists and Prophets, and now the ground-work of the highest civilization to which man has ever attained, while Homer and Hesiod were singing of the gods of Olympus and the mythic fables of the Theogony? He who believes that the unphilosophical and unlearned Hebrews outstripped the most intellectual and wisest nations of antiquity, put to shame their learning and philosophy, and have become the instructors of the most enlightened nations of modern times, believes a greater wonder than the divine inspiration of the Hebrew Scriptures.

In this plan of the book there is a manifest unity of design, indicating a special purpose and aim in its composition.

It should be observed of this, as of every other part of

the divine volume, that it is not a declaration of abstract principles, or of abstract truths, which convince without moving. It takes hold on the life, through its details of life, and influences action by showing the power and tendencies of principles in action. The minuteness of its details of everyday life is therefore in harmony with its spirit and purpose, as it is with all other parts of the divine Word; and on these depend its power, instrumentally, as an element in progressive civilization.

—*T. J. Conant.*

GOD'S COVENANT WITH ABRAHAM

I. QUAR., LESSON VI. FEB. 11, GEN. 17:1-9.

Golden Text—"He believed in the Lord, and he counted it to him for righteousness."—Gen. 15:6.

God had promised to make a definite covenant with Abram before he left his native land, Haran. (Gen. 12:1-4) He actually made that covenant after Abram had complied with the conditions and come into the land of Canaan. (Gen. 12:6, 7) And now, in the words of this lesson, we find God encouraging Abram's faith by amplifying and explaining that covenant, and counseling him to continue to keep his heart in the proper attitude to receive such favors, saying, "I am the Almighty God; walk before me, and be thou perfect. And I will *perform* my covenant between me and thee, and will multiply thee exceedingly."

The covenant was to give all "the land of Canaan" to Abram and to his seed for an everlasting possession. The terms of the covenant clearly indicate an earthly inheritance, an inheritance of that which Abram actually saw with his natural eyes. And Abraham (for his name was here changed as a confirmation of the covenant) believed the word of the Lord, and never relaxed his faith, even to his dying day; for, says Paul, he "died in faith, not having received the promises; but, having seen them afar off, he was persuaded of them and embraced them" (Heb. 11:13), although, during his past life, as Stephen said, "God gave him none inheritance in the land; no, not so much as to set his foot on; yet he promised that he *would give it to him* and to his seed after him, when as yet he had no child."—Acts 7:5.

That was indeed a remarkable covenant, and a wonderful manifestation of the favor of God toward his faithful servant Abraham; and it was a remarkable faith on the part of Abraham which was able to grasp and appreciate a promise whose realization must be beyond the floods of death; and extending to a posterity so numerous as to be beyond hope of reckoning.

But, great as was Abraham's faith, there was a feature of that covenant of which it was impossible for him to have the slightest conception; for it was to have both a literal and an anti-typical fulfilment. This we are enabled to see from subsequent divine revelations through the Apostle Paul, who shows that the seed of Abraham was to be understood in two senses: that there was to be a natural seed, an Israel after the flesh (1 Cor. 10:18), and a spiritual seed, "which seed is Christ" (Head and body): "and if ye be Christ's then are ye Abraham's [antitypical] seed and heirs of the [antitypical] promise" (Gal. 3:7, 29), which includes a much more glorious inheritance than the earthly possessions of the fleshly seed, rich indeed though their portion will be: for Christ is the heir of all things, and those who are Christ's are heirs together with him of all things. All things are yours, for ye are Christ's, and Christ is God's, who created all things by and for his well beloved Son.—Heb. 1:2; Rom. 8:17; 1 Cor. 3:21-23; Col. 1:16.

A hint of this double significance of the promise to Abraham was given for our benefit in the illustrations which God gave of his numerous posterity. They were to be as the sand by the sea-shore and as the stars of heaven (Gen. 22.17)—the former an apt illustration of the fleshly, and the latter of the spiritual seed.

Let all those who are of the faith of Abraham mark these precious promises and follow them up until, the eyes of their understanding being opened, they see by faith the city established for which Abraham looked, the city which hath foundations, the glorious Kingdom of God in both its earthly and heavenly phase. (Heb. 11:9, 10. See MILLENNIAL DAWN, VOL., I., Chap. xiv.) The prophet Micah describes its coming glory (Micah 4:1-7) and says that, when the children of Abraham do thus come into possession of the land, they shall rest there in peace; for the nations shall have beaten their swords into ploughshares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they have war any more. Then "they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." And we believe it, because we are of the faith of Abraham, and know that all that the Lord has promised he is able to perform.

And not only so, but today we stand upon the very threshold of that new dispensation—the Millennial reign of Christ, when all of these things are shortly to be fulfilled—when Abraham himself shall return from the captivity of death (Isa. 61:1; Luke 4:18), when his natural seed also shall return and possess the land; and when God will take away their stony hearts and give them a heart of flesh and enable them to keep his covenant and to walk before him with a perfect heart and make them indeed a channel of blessing to all the families of the earth. (Ezek. 11:19, 20) See MILLENNIAL DAWN VOLS. I & II.

GOD'S JUDGMENT ON SODOM

I. QUAR., LESSON VII., FEB. 18, GEN. 18:22-33.

Golden Text—"Shall not the Judge of all the earth do right?"—Gen. 18:25.

The subject of this lesson is an important one, though the limits assigned do not cover the event, which includes all of chapter 18, and chapter 19:1-28. Though the narrative is familiar to every Bible reader, its lessons have been very generally overlooked.

Before considering these it is well to note, in corroboration of our observations on lesson iv., concerning the ministration of angels prior to the beginning of the law dispensation, (1) how promptly they were recognized by those to whom they appeared. Although these appeared in human form, Abraham very quickly recognized them as more than human, and honored them accordingly. So also Lot recognized them; and, because he honored them as the messengers of the Lord, he sought to protect them from the Sodomite mob, even at the expense of his virgin daughters if need be. But while Abraham and Lot recognized them as the angels of God, the men of Sodom thought them to be only men. Nor were Abraham and Lot excited, or in the least disconcerted by the honor of such a visit. They received their remarkable guests with becoming dignity and grace, and with great composure: not with superstitious fear, nor as if it were a thing hitherto unknown; but as a rare occurrence and a special honor.

(2) Note also the expression of one of these heavenly visitants—one of the three representatives of Jehovah, possibly his beloved Son, afterward our Saviour. Speaking for Jehovah, he said, (verse 17), "Shall I conceal from Abraham what I am about to do, seeing that Abraham shall surely become a great and mighty nation," etc.? "The secret of the Lord is with them that reverence him," says the Psalmist. (Psa. 25:14) Thus it was in Abraham's day, and thus it is still. The Lord does not honor the world, nor the worldly wise, with a knowledge of his secret purposes.—Dan. 12:10, 1 Cor. 1:19, 20; 3:18, 19.

In verses 22-33 we have the account of Abraham's pleading with the Lord for the possible righteous souls that might yet remain in Sodom, and an illustration of the promise that the fervent prayer of a righteous man availeth much. (Jas. 5:16) But when not even ten righteous persons were found in Sodom, the four that were found were first gathered out before the visitation of wrath descended on the condemned city; for "the eyes of the Lord are upon the righteous, and his ears are open to their cry."

Coming now to consider the severe judgment upon Sodom, let us note its prominent lessons carefully—(1) We see that the city was wholly given up to wickedness and the basest immoralities. Not even a strange man was safe in coming among them. Sin had there reached that dreadful enormity to which the Apostle Paul seems to have reference in Rom 1:18-32. See also Jude 7 and Ezek. 16:49 50. They were sinning, too, against sufficient knowledge from the light of nature, as Paul indicates, so that they were, as he affirms, "without excuse."

(2) We observe next that the penalty inflicted upon them was not eternal torment, but a cutting short of the present life with its privileges and advantages "I took them away as I saw good, saith the Lord." (Ezek. 16 50) And by the

same prophet he declares his intention to bring them back, together with wayward Israel, the children of the covenant, saying, "When I shall bring again the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. . . . . I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger [Samaria and Sodom—Verse 46]. And I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done [which he declares to be worse than Sodom had done—Verses 47, 48], saith the Lord Jehovah."

When the Lord thus declares his purposes, and that in full view and statement of all the circumstances, and signs his name to the document, there is no room left for cavil or doubt. Wicked Sodom and Samaria and Israel and all the families of the earth shall be brought back from the captivity of death—the only captivity which could possibly be referred to here; for this was spoken long after Sodom was laid in ashes. Nor was there a single Sodomite left to perpetuate the name; for it is written that, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven and *destroyed them all.*" (Luke 17:29; Gen. 19:24, 25) Our Lord also adds his testimony saying, "Marvel not at this, for the hour is coming in which *all* that are in the graves shall hear the voice of the Son of man and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment"*—trial. (John 5:27-29) And the Apostle Paul states, "There shall be a resurrection of the dead, both of the just and the unjust."—Acts 24:15

The statement of Jude 7 that "Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire," may be thought by some to be at variance with the above quoted scriptures. But not so. The word of the Lord spoken by prophets and apostles and by the Lord Jesus himself must of necessity be harmonious; and any interpretation which does not manifest that harmony must be erroneous. The word "fire" is here used as a symbol of destruction, and the word eternal is from the Greek word *aionios*, which signifies age-lasting. Thus Sodom and Gomorrah are represented as suffering the vengeance of age-lasting destruction. They were destroyed, says Luke (17:29), and they have remained so ever since, and will so remain until the appointed time for bringing them again from the captivity of death, as declared by the Prophet Ezekiel.

Mark also the statement that these were set forth *for an example* of God's treatment of the evil doers (See also 2 Pet. 2 6)—an example both of his vengeance and of his mercy. His vengeance was manifested in their destruction; and his mercy is specially manifest in their promised deliverance. God will punish the evil doers, but he will have mercy also. Those who have sinned against a measure of light shall be punished accordingly (Luke 12:48); and those who, during this Gospel age, have been fully enlightened, and who have tasted of the heavenly gift of justification, and been made partakers of the holy spirit, and who have tasted of the good word of God (not its perversion), and the powers (advantages) of the coming age, and have spurned these, and counted the blood of the covenant wherewith they were sanctified a common thing (Heb. 6.4-6, 10:26-31), will be cut off from life in the second death.

However, the Sodomites and others, though great and shameful sinners, and worthy of many and severe stripes, some of which, at least, were received in their past life, as, for instance, in their fearful overthrow and destruction, were not thus fully enlightened, and consequently were not condemned to the second death, from which there will be no resurrection. And, therefore, even the wicked Sodomites will hear the voice of the Son of man and come forth in due time; for "God our Saviour will have all men to be saved and to come unto the knowledge of the truth. For there is one [just and merciful] God, and one mediator between [that just and holy] God [who cannot tolerate sin] and [fallen, sinful] men, the man Christ Jesus [the only begotten and well beloved Son of God, whom God gave to redeem us, because he so loved the world even while they were yet sinners, and] who gave himself] in accordance with the Father's plan] a ransom *for all* [the Sodomites and all other sinners included],—to be testified in due time." (1 Tim. 2:3-6) And while this testimony was not given to the Sodomites in their day, it is just as sure that they shall have it in the coming age under the Millennial reign of Christ, when they shall come forth to judgment—to a shameful realization of their guilt, and to an opportunity for repentance and reformation.

Our Lord's statement with reference to their future judgment (Matt. 10:14, 15) is also worthy of special note. In sending out his disciples to preach the gospel of the Kingdom of heaven (verse 7), he said it would be more tolerable for Sodom and Gomorrah in the day of judgment than for the city or house that would not receive their message—"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, It shall be *more tolerable* for the land of Sodom and Gomorrah in the day of judgment than for that city." The implication is that it will be tolerable for both classes, but less tolerable for those who wilfully reject the light of divinely revealed truth, and thus prefer the darkness to the light, because their deeds are evil (John 3:19, 20), than for those who even sinned egregiously against the dimmer and waning light of nature.

Hear again the Lord's warning to the caviling Jews who had seen his mighty works, but who wilfully refused to admit their testimony of his Messiahship—"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hades [the grave]; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. 11:21-24).

Tyre and Sidon had suffered a terrible overthrow in the midst of carnage, pestilence and blood, and Sodom had perished under a deluge of fire and brimstone†; but the more guilty (because more enlightened) Judean cities remained. Why? Because the great day of judgment had not yet come, and except in a very few instances—of which those cited are in point, which were summarily judged and punished before the appointed time for the world's judgment, for examples, as stated—the punishment of evil doers tarries until the appointed time, the Millennial age. Thus it is written, "The sins of some men are previously manifested, leading on to judgment, but in some [instances] indeed they follow after." (1 Tim. 5:24 See also Luke 13:1-5) The Lord points forward to the day of judgment when all the guilty shall receive their just deserts, and when chastened and penitent sinners may return to God.

The judgments of that day will be tolerable for all; and the special revelations of divine truth and the helpful discipline and instruction which were not due in the days of Tyre and Sidon and Sodom, but which our Lord says would have led them to repentance, will be given in the coming day of judgment, both to those wicked cities and also to the cities of Judea.

How plainly all these scriptures point to the coming "times of restitution of all things" of which Peter speaks in Acts 3:19-21, saying, "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Then these times of restitution are the times of Christ's second presence; and this work of restitution is the grand object of his predicted thousand years reign on earth; and that must be the day of judgment to which the Lord referred as the time for the "tolerable" discipline and final settlements with Tyre and Sidon and Sodom and Chorazin and Bethsaida and all the rest of mankind—the day spoken of by the Apostle Paul (Acts 17:31), saying, "God hath appointed a day in which he will *judge* the world in righteousness by that man whom he hath ordained [Jesus Christ], *whereof* he hath *given assurance* unto all men in that he hath raised him from the dead."

* The Greek word *krisis*, rendered damnation in the common version does not mean damnation, but a trial or judgment, and is so translated forty-nine times in the New Testament.

† The whole region about Sodom abounds with slime or bitumen pits (Gen. 14:10), sulphur and salt; and the fire was probably from lightning. Thus God used the natural elements with which they were surrounded in accomplishing their destruction.

We rejoice in the blessed testimony thus assured to all men that God, who so loved the world, even while they were yet sinners, that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life, hath also appointed a day—a period of a thousand years—in which he will grant to them all a righteous judgment, trial, by him—by that same Son, now risen from the dead—who also so loved us that he freely laid down his life for us all, that thus by the merit of his vicarious sacrifice he might remove the legal disability to our restoration. And we rejoice, too, in the mercy and love and helpfulness vouchsafed to our sin-sick race by the character of the Judge who has given such ample proof of his love.

He will be a just Judge, laying "justice to the line and righteousness to the plummet;" "a merciful High Priest touched with the feeling of our infirmities;" a wise and good physician able to apply the healing balm of the tree of life which is for the healing of the nations; and indeed the blessed seed of Abraham in whom "ALL the families of the earth (from Adam to the end) shall be blessed."

With such blessed assurances, who could doubt that the Judge of all the earth will do right?

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THE EUROPEAN OUTLOOK—YET THERE IS TIME

Washington Diplomats and others are calling attention to the fact that European armies were increased fully one hundred thousand men during 1893. They assert that the long feared, general European war involving all nations is sure to begin during 1894. They expect that a movement in Norway, looking to a separation of that country from Sweden and its conversion into a Republic, is likely to be the beginning of a war between Norway and Sweden; that this will be followed by an attempt on the part of Russia to acquire certain winter ports for ships of war and commerce on the coast of Norway, said ports being desirable because, being warmed by the Gulf Stream, they are open the year round. This action on the part of Russia, it is asserted, would provoke Germany and England to opposition, and thus speedily the dreaded, greatest conflict of the old world be speedily precipitated.

All this looks probable; but *we* nevertheless do not expect a general war, the *great* trouble of Scripture, for some years yet. We feel confident that the winds of war are being *held*, under our Lord's direction, until the "harvest" message shall have sealed in their foreheads (intellectually) all of God's saints in those lands; be they few or many, we know not.—Rev. 7:3.

Who are ready to take the field as colporteurs amongst the Swedes, Danes and Norwegians? The Swedish edition of M. DAWN, VOL. I., is already out, and the Dano-Norwegian edition is nearly ready. These will be furnished to colporteurs at 12½ cents (one-half their actual cost) per copy by freight or 15 cents by mail in packs of five or its multiples.

Here is an excellent opportunity for brethren and sisters of those nationalities to serve the Lord and their countrymen—in this country or in their native lands. The books sell at 35 cents, so that those who can sell only a few can cover their expenses.

All should think soberly concerning their circumstances, and all the consecrated who are unencumbered should do what they can to spread the good tidings. Every foreigner in this country who becomes deeply interested is apt to send the truth to friends abroad as well as at home. Brother Larson, a deeply interested Dane, sent an English copy of M. DAWN to a friend in Denmark, who, not being able to appreciate it himself, forwarded it to Prof. Samson, of the Morgan Park University. The latter became deeply interested, and is the translator of the Dano-Norwegian edition now on the press.

So the Truth is spread. Let each be sure that he is doing what he can do; and let all leave the general results to God. Sow the seed broadcast and liberally, wherever you have reason to surmise that it *might* take root; for thou knowest not which will prosper, this or that.

A CANDID CONFESSION

On resigning his position as editor of *The Review of The Churches*, Archdeacon Farrar is quoted as having said—"The whole cause of the Reformation is going by default; and if the alienated laity do not awake in time, and assert their rights as sharers in the common priesthood of all Christians, they will awake, too late, to find themselves nominal members of a church which has become widely popish in all but name."

Commenting on this, Brother Gillis remarks,—"He thus bewails the very state of things the clergy helped to bring about by suppressing the spirit of reform on all matters of faith and doctrine. In such pitiful straits they cannot contend against popish advances, their own clerical authority being involved. His confession implies that the court is called and Protestantism fails to appear. The case goes by default, and the pride of three hundred years falls in the dust, and defendants must pay the fearful cost."—How true!

KEEP YOUR EYES OPEN

Since the Lord has so graciously led his consecrated people into the knowledge, not only of his wonderful plan of salvation, but also of its times and seasons, it is important, especially in this eventful period of transition, that we keep our eyes open to observe the accurate fulfilments of prophecy now being brought to pass. Indeed, with open eyes, one can seldom glance over a daily newspaper without seeing some verification of the sure word of prophecy in the direction of a widespread expectation of some great revolutionary change in the social and religious conditions of the whole world.

Even those who have no knowledge of the divine plan of the ages and its systematic and precise times and seasons are now reading the signs of the times so clearly as to approximate the time of their issuance in a new order of things within but a year or two of the time prophetically indicated. They see that a great revolutionary change is not only inevitable, but imminent; though they are quite at sea in their prognostications of the final outcome, believing as they do, that the shaping of the destinies of nations and individuals is in the hands of the present generation of "Christendom," instead of in the hands of him whose right it is to take the kingdom and to possess it forever, and whose time is come.—Ezek. 21:27.

As a single illustration of this, out of many that might be adduced, we present to our readers the following able and significant address of the Rev. Dixon, of New York, on

THE PERIOD OF TRANSITION.

His text was Matt. 16:3.—"Ye can discern the face of the sky; but can ye not discern the signs of the times?" He said:—

"History seems naturally to divide itself into periods. These periods of history have characteristics which distinguish them from the centuries which precede and the centuries which follow the era of the crusades as clearly and distinctly marked in medieval history. The period of the French revolution in like manner has its special characteristics, and is clearly defined in the history of the world. So in ancient times there were centuries of development which are distinctly marked. There are, upon the other hand, the crises of transition between the great historic centuries of development. These periods of transition are the seed times, while the great centuries of revolution and construction are the harvest times of history.

"The nineteenth century is peculiarly a century of transition. It is a period of preparation. It has been one of tremendous development, and yet it is the development of a promise rather than the fulfillment of that which has gone before. The most marvelous development of the nineteenth century is the prophecy it gives of the twentieth. With all our wonderful achievements there is nothing so wonderful as the universal hope inspired in the human breast that we will do something better in the near future.

"The import of action in a period of transition is of inestimable importance. What is impressed upon the character of this age will constitute the elements of strength or of weakness in the new century that is to be born. That which is now shaping the forces that shall dominate the life of the twentieth century must partake of permanence. In many respects it will be decisive.

"There are certain elements in our current life which reveal to us the fact that the century before us must be constituted in its social, economic and political life upon a new basis. This must be so.

(1) "Because of the rapidity of material progress during the past generation and its speed in this generation. The

elimination of time and space has been one of the most remarkable developments of our period of invention, and the period of the world's invention is the latter part of the nineteenth century.

"In the eighteenth century the world was divided into isolated continents and isolated nations. There was little intercourse and what there was came through the slow travel by sail on water and stage on land. The facilities for gathering news and distributing the history of different nations among one another were of the most meager kind.

All this has been changed in the latter part of the nineteenth century. The world has literally been made a great whispering gallery, and every nation gives its quota to the day's story. There is no longer isolation of any sort. England and America are today in closer contact than were Massachusetts and New York in the eighteenth century. It is possible for a man to leave America in one week and visit the dead civilizations of the east in the next. It is possible for a man at his breakfast table to know all the important events that happened the day before in every nation of the world. We cross the ocean in less than six days. We go round the world in two months, and we come in contact with the current of the life of all people and all nations.

"Our civilization is a symposium. The very delicacies of our table are the products of the whole earth. What we eat, what we wear, what we place in our homes are the joint product of the effort of the world.

"The problem of time and space has within a few years been practically annihilated. The use of steam and electricity has brought the world thus in close contact. But the speed with which we are making progress even in annihilating time and space is so great that it is possible within the next generation that the rate of travel will be increased from four to five-fold at least. It may be possible for the children of the next generation to have their suburban homes 500 miles from the place of their daily business. Such an achievement would mean the development of the city until it shall literally cover the whole earth.

"In mechanical developments our rate of progress has been a marvel during the past generation, but it is more marvelous today. Armies of men and women now give themselves exclusively to the work of mechanical invention. Our daily life has been literally revolutionized by mechanics. What our ancestors did by hand, we do by machinery. This tremendous force, brought into play by cranks and wheels and levers, is the development of the world's life. The bureau of statistics in Berlin estimated in 1887 that the steam engines at that time at work in the world represented not less than 1,000,000,000 workingmen. That is to say, the steam engines at work in 1887 did more than three times the working force of the entire earth. Their earning capacity at that time was three times greater than the muscle power of the world.

"The advance in the application of mechanical power to the problems of life since 1887 has been most marvelous of all. Since that time electricity has taken in large measure the place of steam in a thousand avenues of life, and where the steam wheel made one revolution the electric motor makes ten. If we increase at this rate during the next generation the working force of the world, it will be possible to do all the work necessary for the production and distribution of economic goods within a few hours of every week, if society can be organized upon the co-operative rather than the competitive basis.

"It can be seen at once that it is impossible for society to receive each day this tremendous army of wheels and levers without causing a radical disturbance in the existing social order within the near future. Labor organizations in their blind ignorance have fought the introduction of machinery in the labor of the world. But as they become educated they will not be slow in seeing that the work of the world can be done by machinery in a few hours when that machinery is harnessed by a co-operative social order.

"The developments of science during the past generation have been so marvelous that we literally live in a new world because of those developments. Each day reveals new wonders. The present rate of progress, if maintained, will give a civilization in the early part of the twentieth century the very outlines of which no prophet can foretell today. The only problem is: Can the present rate of progress be maintained in the discovery of nature's secrets by those who are searching for them? The probability is that it will not only be maintained, but accelerated; for where there was one man in search of the secrets of nature for useful ends twenty years ago, there are 1,000 men today searching with might and main for these secrets to give immediately to the world as a practical contribution to its social and economic life. Speculative science has everywhere given way to practical science, and the man of speculative mind cannot refrain from making the application even on the page of his philosophic speculation.

(2) "The growth of cities has been so remarkable within the past generation, and is so rapidly increasing in the present, that it presages a new life in the near future—a new life, social, economic, religious. A glance at the development of the cities within the past decade and a comparison of each decade in the century will reveal that the growth of the city has been one of the marvels of modern life.

"In 1790 the population of the United States was in round numbers 4,000,000. The population of the cities at that time was in round numbers 131,000—3.35 per cent. of the whole population, leaving a rural population of 96.65 per cent. In 1890 we had a population of 62,000,000. The population of the cities had grown to 18,250,000, about 30 per cent. of the entire population as contrasted with 3 per cent. in 1790. The city has grown, in short, to dominate the life of the century. The rural district has lost its power. The scepter of import has been transferred to the streets of the great cities, and from the streets it has sunk to the gutters, and the dives, and the sewers.

"The domination of city life over rural life is one that cannot continue long without a radical change in the whole social order. The growth of the city means the growth of the darkest elements of our life, at the expense, for the time being, of the saving elements. The growth of the city means the growth of the active principles of our civilization. The city is the center of activity. It is the center of good and the center of evil. It means, therefore, the necessary intensification of life. It means the intensification of crime. The development of crime within this latter part of our century has been put out of all proportion to the progress of law and order. We have 7,000 murders in America and 100 legal executions.

"The daily record of our crime is something appalling to the heart of those that love their fellow man. The generation of criminals who have served their term in penal institutions is increasing with marvelous rapidity. A penal colony within the body of civilization is something with which we have never before been confronted. The number of convicts of various degrees which are at present adding to the slum population of our cities is something beyond computation. Corruption in society, in government and in commerce has increased in geometrical proportion to the pressure of life.

"We have today the most corrupt civilization in some respects that the world has ever seen. If we take our own city of New York as an example in the development of political life in the close of the nineteenth century, we will have food for the philosopher and the philanthropist. In the past generation in this city corruption ruled in municipal life, but it was a corruption so manifest that public indignation could be aroused and the criminals brought to justice. The Tweed regime was routed in short order when once its rascality was made a matter of public comment and public suspicion. But this generation has reached a point of scientific development in public crime of which Mr. Tweed never dreamed. Tweed was a thief who rose from the lowest walks of life to roll in luxury, to sport his diamonds and his carriages out of public plunder. But he was a clumsy thief.

Today his successor in office is the boss of our political life. He is the most important factor in our American politics today.

"A few years ago he was a prize-fighter, a general sport, and he was poor. Today he lives in a palace, he owns magnificent rural estates, he sports the finest blood horses in America and his wealth must be estimated by the millions. He holds no public office and has no visible means of support, save as the boss of a political club organized for plunder in a great city.

"Not only have we such corruption before our eyes and absolutely master of our municipal life, but more—they add insult to injury. The people are unmercifully taxed to fill the pockets of these thieves, and the masses of the people in the cities must bear the burdens.

"What is true of New York is true in a smaller degree in nearly all of the great cities of America today. This intensification of life has brought us the marvelous increase of wealth and the painful increase of poverty. Our life today may be termed the tropics of civilization. It is probable that the Astor estate alone has reached $500,000,000.

"There are single individuals in this city whose income cannot be less than $20,000,000 a year.

"There are 1,000 men in this city whose wealth is vastly over $1,000,000.

"There are a dozen men in this city who can, if they will, both control the financial development of the nation and dic-

tate its political policies by the use of their money.

"The poverty of the poor is in like manner increasing to the degree of starvation from day to day.

"While 1,000 men in this city estimate their wealth at over $1,000.000, it can be safely said that there are 100,000 people in this city who are hungry for bread every day in the year. The number of people who sleep on boards, and who drift about with nowhere to sleep, approximates 100,000 daily. The children of this generation of paupers seem to increase with greater rapidity than the normal rate of the increase of the average population of the world.

"While the evil elements of life have thus been intensified, we take hope from the fact that the better elements of life are also being intensified. The heroism of this life in its crying wants, its needs, is as brilliant in the individual examples as at any time in the history of the world. While crime and corruption and debauchery have increased in the city, the army of self-sacrificing men and women who are willing to give their lives for the betterment of mankind daily increases.

"The number of women that have poured their lives into the current stream of active endeavor has been, within the last twenty years, increasing as never before in the history of the human race. According to the report of the census of 1880 there were in America among women who earned their daily bread outside of domestic service the following numbers in different professions: 110 lawyers, 165 ministers, 320 authors, 588 journalists, 2,061 artists, 2,136 architects, chemists, pharmacists; 2,106 stock raisers and ranchers, 5,145 government clerks, 2,438 physicians and surgeons, 13.182 professional musicians, 56.800 farmers and planters, 21,071 clerks and bookkeepers, 14,465 heads of commercial houses, 155,000 public school teachers.

"This was by the census of 1880; but by the report of the last census of 1890 there is recorded the remarkable fact that in these ten years the army of women who earn their daily bread outside of their homes now reaches the enormous total of 2,700,000.

"For the first time in the history of economics woman has entered as an active factor. Her influence in developing the history of the next generation can but be marvelous. Her influence in molding and fashioning the life of society when thus brought in active contact with its working force cannot be less than it has been in other spheres where woman's influence has been felt when woman's position is recognized as it should be in the world of economics.

"We stand upon the threshold of an economic evolution, of a new social order. It means, sooner or later, that woman will be emancipated from the slavery in which she has labored in the past, in an unequal struggle with man, and that society in its working force will be elevated, refined and humanized by her touch, her sympathies and her life.

(3) "The rise of the common people to political equality in government with the traditional ruling classes has been accomplished within this century, and is but the beginning of a revolution that is not yet accomplished. Robert Mackenzie says: 'Sixty years ago Europe was an aggregate of despotic powers, disposing at their own pleasure of the lives and property of their subjects. Today the men of western Europe govern themselves.' Popular suffrage, more or less closely approaching universal, chooses the governing power, and by methods more or less effective dictates its policy.

"One hundred and eighty million Europeans have risen from a degraded and ever dissatisfied vassalage to the rank of free and self-governing men. This has been an accomplishment which has simply put into the hands of the common people the weapons with which they will fight their battles in the twentieth century. The battles are yet to be fought, the revolution is yet to be accomplished. They have simply been given the ballot, and the consciousness of their power has only begun to dawn upon them.

"In the early part of the twentieth century we may surely look for a sufficient diffusion of intelligence to bring this tremendous mass into the aggressive assertion of the fullest rights of manhood. Hitherto they have been dominated by bosses, by tricky politicians, and they have followed skilful leaders blindly.

"So intense are becoming these elements that they cannot continue longer without an explosion. The lamp has been lit and has been left burning. A woman in a western home during the war sent a servant into the cellar with a lighted candle to look for some object. The servant returned without the candle. The housewife asked where she had left it. She said she had left it in a barrel of sand in the cellar. The housewife remembered that there was a barrel of powder standing open in the cellar. Without a moment's hesitation she rushed below and found that the ignorant girl had thrust the candle down into the loose powder and left it burning. She carefully lifted it out and extinguished it.

"The movement for universal suffrage in this century has placed the candle of knowledge, without a candlestick, in the loose powder of the common people. This light of knowledge is burning closer and closer, and the heat is becoming more and more intense with each moment. There is no power on earth, under the earth or above the earth that can remove that candle from its position. By a law as sure as the law of gravitation, the flame is approaching the powder, nearer and nearer every day. When it reaches the end, that is, the point of actual, conscious contact with their mind—there will be an explosion that will unsettle thrones and traditions, whether occupied by the Czar of Russia or Richard Croker I. of New York.

(4) "The universality of education is a factor in the closing of the nineteenth century which must make a new world in the twentieth.

"We have now entered upon the democracy of letters. Hitherto in the history of mankind knowledge was confined to the few. The higher professions were open only to the sons of distinguished men. Now they are opened to the child of the state born and reared in obscurity and disgrace and poverty. There is no limitation to the possibilities of human endeavor, because education has been brought within the reach of all. In America we have 13,000.000 children in our public schools. This means that the next generation will be a new people. With this wide diffusion of knowledge has come the scientific spirit of inquiry.

"New blood has been brought into our world of science, our world of philosophy. Men no longer reason by the standards of Aristotle and Plato. They do not ask what has been taught by the great men of the past and stop there. They do not seek authority for action. They search for truth itself. They refuse to be bound by the traditions of the past. The time was when knowledge was confined to a certain clique in society. They had their own peculiar ideas. They were educated in their own peculiar schools. They thought in ruts. Their minds never traveled beyond certain well-defined limitations, and in consequence they traveled in a circle continuously.

"With the universal diffusion of knowledge and the introduction of new spirits in the field of investigation all this has been changed. Nothing is now settled save that which is settled upon the basis of proved fact. Every tradition, every theory, every creed must stand the test of this investigation. Every theory of State, every notion of society, every theory of religion must be resubmitted to this court of last adjustment—the truth, the whole truth and nothing but the truth.

"For the first time in the history of the world this spirit dominates the educated mind. Hitherto we have simply clung to the past with passionate and blind devotion. Now all things are being made new. All things are being brought in question. Nothing is accepted as authoritative because it is ancient. The creeds of Christendom are all undergoing radical revision. The traditionalists may resist with all their power—they fight against the stars.

"The creeds of the world within the next generation will be fixed on facts, not fancies. Superstition and tradition are being destroyed with a rapidity that will give the world a new religion within the next *twenty years*, and that religion will be the Christianity of Jesus Christ in its simplicity as Jesus lived it and preached it.

"The barriers of national lines and prejudice have all been broken down. The heathen world is now in vital contact with the Christian world and the Christian world's civilization.

"A hundred years ago Japan was utterly isolated from the rest of mankind. There was a law in force providing that 'no ship or native of Japan should quit the country under pain of forfeiture and death; that any Japanese returning from a foreign country should be put to death; that no nobleman or soldier should be suffered to purchase anything from a foreigner; that any person bringing a letter from abroad should die, together with all his family and any who might presume to intercede for him.'

"Every heathen nation has been opened to Christian influences and to the advance of the civilization of Christian nations. Not only this, but they have of necessity been compelled to study modern science. Japan stands today practically within the pale of modern civilization. I took my seat in the Johns Hopkins University around the seminary table, in the study of political and social science, with young Japanese students from the capital of Japan. China is studying the methods of the modern world and introducing of neces

sity modern inventions. The whole human race is thus of necessity being brought into vital contact, and this for the first time in the history of mankind.

"Thus the universal spread of education among all people ushers us immediately upon a new era in the history of mankind. We are not satisfied with the present attainment. The workingman's child who receives the same education as the millionaire will not be content to be his slave in the next generation, and there is no power of church or state or society that can hold him so, for there are no traditions that can bind him.

"President Andrews, of Brown University, says: 'If anything has been made certain by the economic revolution of the last 25 years, it is that society cannot much longer get on upon the old libertarian, competitive, go-as-you-please system to which so many sensible persons seem addicted. The population of the nations is becoming too condensed for that.'

"Bishop Westcost, of Cambridge University, says: 'On every side imperious voices trouble the repose which our indolence would wish to keep undisturbed. We can no longer dwell apart in secure isolation. The main interests of men are once again passing through a great change. They are most surely turning from the individual to the society.'

"Another writer says: 'We are now approaching a crisis. No human wisdom can predict its shaping any more than it can prevent the issue. The air is full of auguries; even our fiction has become very precisely apocalyptic. It is theoretic prophecy, anticipating the realization of perfect scientific and social economics—the paradise of outward comfortableness.'

"William T. Stead says: 'Everywhere the old order is changing and giving place to the new. The human race is now at one of the critical periods in its history, when the fountains of the great deep are broken up, and the flood of change submerges all the old established institutions, in the midst of which preceding generations have lived and died.'

"It is impossible to educate the human race without at the same time lifting it into the consciousness of the resistless power of numbers. We are now about to enter upon the period of activity which will be the result of this universal consciousness of the inherent power of manhood. Who can foretell its results?

"The child of the hodcarrier today is better trained than kings and princes in the not very far past. All the dishes placed on the table of Louis XIV. were tasted in presence of the king before he would touch them, and each guest was supplied with a spoon for the purpose of helping himself from a common dish. Anne of Austria, the queen who was celebrated for her beautiful hands, it is said, once gave a piece of meat to her neighbor, which she had just taken from her plate with her fingers, and allowed him (and this was the point which the historian recorded) as a special favor to lick off what remained on the hand.

"The child, of the commonest workingman, that attends our public school is more cultured in all the essentials of real civilization than were kings and queens and princes in the eighteenth century. When the common herd are thus lifted to the position of kings, they will not be long in fitting themselves with a crown."

A SERIOUS QUESTION

"Seeing then that these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness." 2 Pet. 3:11.

If this was a serious consideration in the Apostle's day, how much more weighty does it seem today, when we stand at the threshold of the new dispensation, and in the very midst of all the disintegrating influences of the old. A few more years will wind up the present order of things, and then the chastened world will stand face to face with the actual conditions of the established kingdom of God. And yet the course of the church is to be finished within the brief space of time that intervenes.

Seeing, then, that all these things—present political, social, religious and financial arrangements—are to be dissolved, and that so soon, and also how apart from these things are the real interests of the saints, how comparatively unimportant should the things of this present order seem to us: they are not worthy our time or words, which should go to the things which alone will survive. And, having such hopes as are set before us, and so clear a knowledge of the grand outcome, as well as of the minutiæ of the divine plan, what manner of persons ought we to be in all holy conversation and godliness? And yet with what carefulness we need to guard against being overcharged with the petty cares of this present time, and against imbibing the spirit of the world, which is all about us, and mixed with every question of the hour.

Only by constant watchfulness and prayer can we keep ourselves unspotted from the world. We need to keep a vigilant watch over our general character to see that it bears the divine likeness: that meekness, sincerity, moderation, temperance and truth are always manifest in us. And then we should see that all our conversation is such as becometh saints.

THE WORK FOR A CONVERTED WILL

[Reprinted in issue of September 15, 1905, which please see.]

THE BOOK OF GENESIS—III

DIVINE AUTHORITY AND INSPIRATION OF THE BOOK

The claim of this book, to be regarded as a part of divine revelation, is established beyond question by the authority of Christ and his apostles. It was a part of that collection of sacred writings, the Oracles of God, which were committed to the care and guardianship of the Jewish people. (Rom. 3:2) Of these writings, collectively, the Saviour and his apostles often speak as the Word of God; recognizing, and directly asserting, their divine authority and inspiration. See such passages, for example, as Matt. 5:17-19; John 5:39; Rom. 3:2; Matt. 22:43; Mark 12:36; 2 Tim. 3:16; 1 Pet. 1:10-12; 2 Pet. 1:21. This book, was, therefore, as a part of these divine writings (called in the New Testament the Scriptures, the Holy Scriptures, the Oracles of God), expressly recognized by the Saviour and his apostles of divine authority, and was declared to be "profitable for teaching, for reproof, for correction, for instruction in righteousness."—2 Tim. 3:16.

The genuineness of the book (in other words, that it is a DIVINE BOOK: that, in this sense, it is not a spurious production) is thus established by the highest authority. It is a question of less importance by whom the book was written. In regard to many books of the Old Testament, this cannot be determined with certainty. Nor is this necessary to be known; nor would it by itself prove their inspiration and divine authority, which must rest on other grounds. The authority of a writing, claimed to be divine, does not in any case rest on the particular writer or human instrumentality, but on the divine attestation given to it; and this attestation can be given, as in many cases it has been, to writings which have come to us anonymously, and of which the particular writer cannot be determined with certainty.

COMPOSITION OF THE BOOK

The attentive reader will observe very marked peculiarities in the composition of the book.

There are striking variations of style and manner, not only in treating of subjects differing in their nature, where it might be expected, but also where the subjects are of the same general character. These variations are observable even in a translation, and still more so in the original text, where words and forms of expression, familiar to some portion, are never found in others. With these variations in the general manner of the writer are connected certain other peculiarities, which mark the transition from one portion to another. In the first subdivision of the book, for example, embracing the first chapter and the first three verses of the second, the name of the divine Being is uniformly GOD. In the second, extending from the fourth verse of the second chapter to the end of the third, it is uniformly JEHOVAH GOD, except in the quoted words of the tempter's address to Eve, and of her reply (chap. 3:1-5), which are not the language of the narrator. In the third, contained in the fourth chapter, it is uniformly JEHOVAH, except in the quoted language of Eve, verse 25. In the fourth, contained in the fifth chapter, it is uniformly GODS, except in verse 29, the words of Lamech.

In the subsequent portions of the book, the alterations are more frequent and less regular, but no less distinctly marked.

For the object of this section it is not necessary to add further illustrations on this point. But the careful reader will also observe that there are portions where the name GOD is chiefly employed, with the occasional use of the name JEHOVAH, in which the sense is complete, and the connection clear, without the passages containing the latter name, Take, for example, chaps. 6-10. If the reader will inclose in brackets the passages containing the name JEHOVAH, namely, verse 3 and verses 6-8 in chap. 6, verses 1-6 and the last clause of verse 16 in chap. 7, verses 20-22 in chap. 8, verses 20-29 in chap. 9, and verse 9 in chap. 10, he will find that the thread of the narrative is unbroken, and the sense complete, when this portion is read without these passages. They make additional statements which are important in themselves, but are not necessary to the coherency of the narrative.

The natural inference is, that the Book of Genesis consists of different revelations, made at different times, anterior to the age of the inspired writer to whom we owe its present form; and that he embodied them in a connected narrative, supplying what was wanting in one from the others and adding himself what was necessary for its completion. This in no degree detracts from the divine authority of the book, which (as already remarked) depends not on the human writer, or on our knowledge of him, but on the divine attestation; and this is given to the book itself, irrespective of the human instrumentality through which it was communicated.

This conclusion is strengthened by the character of large portions of its contents, consisting of genealogies, or accounts of births and other incidents of family history, anterior to the age of Moses, the writer of the book.

Of the date of the earliest of these divine communications there is no intimation. But it would be unreasonable to suppose that the ancient patriarchs, Enoch and Noah, who "walked with God," Abraham the "Friend of God," had no authentic and divinely attested record of these truths, on which their own relation to the divine Being depended, and without the knowledge of which it could not be understood. We have therefore reason for holding that these earliest revelations come to us from the inspiration of the remote and unknown past, beyond the date of the writings of Moses.

The truths recorded in the Book of Genesis are pre-supposed as known in the books which follow it in the Pentateuch, and in all the subsequent books of the Hebrew Scriptures. The Book of Exodus takes up and continues history, from the point where it is left in Genesis, with an express reference to what had been related in that book. (Compare Exodus. 1:1-8) It recognizes incidentally, as known facts, God's "covenant with Abraham, with Isaac, and with Jacob" (chap. 2:24), his relation to them as "the God of Abraham, the God of Isaac, and the God of Jacob" (ch. 3:6), and their posterity as "his people" (verse 7), styling him "the God of their fathers" (verses 13, 15, 16), and "Jehovah, God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (chap. 4:5); his "appearing to Abraham, to Isaac, and to Jacob," and his "covenant with them to give them the land of Canaan, the land of their sojournings" (chap. 6:3-5 and 8); the charge given by Joseph (Gen. 50:25) respecting his remains (chap. 13:19); the six days of creation and the rest on the seventh.—Chap. 20:11.

These are only incidental allusions to things known, and necessarily presuppose the revelations and historical details in this book, to which they refer.

Without these revelations, the Hebrews would have had no knowledge of the God whom they were required to worship and obey, as the Creator and supreme Lawgiver, or of the guilt of idolatry as a sin against him. Without these historical details, the frequent allusions to their connection with the early patriarchs, and with the promises made to them, would have been an unintelligible enigma.

The Book of Genesis was therefore an integral and necessary part of that divine code, which, under the name Law (Deut. 31:9, 24), Law of Jehovah (Ex. 13:9), Book of the Law of God (Josh. 24:26), Book of the Law of Moses (Josh. 23:6), Law of Moses (1 Kings 2:3), is ascribed to him as the writer. This is claimed by himself, in the body of the code. It is there said, that "Moses wrote this law" (Deut 31:9), that he "made an end of writing the words of this law in a book, until they were finished."—Deut. 31:24.

That the writings which bore this general name, including Genesis, were from the hand of Moses, is thus proved by his own assertion, and by the uniform testimony of the writers nearest to his own age.

The Book of Genesis comes to us, therefore, with the authority of the inspired Lawgiver, having the same divine attestation as the writings first communicated through him

The general divisions and contents of the book are

First division, chapters 1-3. Account of the creation, and of the entrance of moral evil into the world.

Second division, chapters 4-9. Account of sinful man, and of the prevalence of irreligion and immorality, from the fall to the first universal manifestation of divine justice in the destruction of the guilty race.

Third division, chapters 10, 11. Continued development of its history and proof of its alienation from the true God, and of the want of a self-renovating power.

Fourth division, chapters 12-50. Initiation, and progressive steps, of the divine arrangement for the renovation of the race.

TRIAL OF ABRAHAM'S FAITH

I. QUAR., LESSON VIII., FEB. 25, GEN. 22:1-13.

Golden Text—"By faith Abraham, when he was tried, offered up Isaac."—Heb. 11:17.

VERSE 1. "God did tempt Abraham." This statement must be considered together with that of James 1:13, 14. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own desires and enticed."

The words rendered "tempt" and "tempted' in both cases signify *to try, to prove;* and the statements seem contradictory until we consider the full statement of the Apostle James. He is referring to the fact that that which makes any applied test of character a temptation to evil is either the weakness of an undisciplined character, or else an inherent disposition to evil which has an affinity for the evil alternative before him, for neither of which things is God responsible. If the character were established in righteousness, no presentation of known evil could awaken a desire for it. Thus it is with God: he is so confirmed, so established, in righteousness, and he so fully recognizes the nature of evil, that "he cannot be tempted with evil:" no presentation of any evil could possibly induce him to turn from righteousness. In the sense, therefore, of inclining or inducing a man to evil, God never tempts any man, although he does frequently apply the tests of character by causing or permitting the alternatives of good and evil to be placed before the individual, the results of which trial or proving makes manifest the good or evil tendencies of the man's character and their strength or weakness.

In the test applied to Abraham, God proved his servant under a fiery ordeal which manifested a character which he could approve and highly reward, and Abraham was called the friend of God.—James 2:23.

VERSES 2, 3. The test which God applied to Abraham was not an arbitrary one: the whole incident was designed to be a type of a subsequent transaction in the interests of the whole world. It was a typical prophecy of God's great gift of his only begotten and well beloved Son.

To this typical feature of the transaction the Apostle refers, saying, "Abraham is the father of us all [who are of the faith of Abraham], *like unto him* whom he believed, even God, who . . . . calleth those things which be not as though they were [using them as types]." (Rom. 4:17—margin) In the type, as the Apostle suggests, Abraham represented God; and with this suggestion it is not difficult to see the significance of the whole event. If Abraham represented God, then Isaac his son represented the Son of God, and his offering up by Abraham was a symbol of God's sacrifice of his Son for the sins of the world, as the Apostle also indicates in Heb. 11:17-19, saying that Abraham offered up his only son in whom centered all his promises, and that *in a figure* he received him from the dead. And, looking still further, it is not difficult to see that Isaac's wife, Rebecca, was also a type of the true church, the bride of Christ A full consideration of these types would go beyond our present limits of space as well as lead away from the main feature of this lesson, viz., the faith of Abraham and its worthy example for our imitation.

We observe, first, that Abraham's faith was a childlike faith. He trusted God's love and believed his wisdom superior to his own, and accepted his authority as paramount to every other consideration. The severest possible test of such a faith was the command to slay his son with his own hand and to offer him upon the altar of sacrifice This, too, was his only son (for Ishmael was not counted in the full sense a son, but rather a servant): the son in whom centered all

the great anticipation of his life, the son of promise and received in a miraculous way, the son of his old age, and the one through whom all the promises of God were to be fulfilled. Doubtless, too, he was a dutiful son and well instructed in the right ways of the Lord, and a joy and comfort to Abraham and Sarah. But all these considerations of head and heart were set aside, and with unquestioning promptness Abraham prepared to sacrifice his son, Isaac.

VERSES 4-6. When they came in sight of the place of sacrifice, Abraham felt the need of renewed strength from on high that his courage might not fail; so, with Isaac, he withdrew from the servants that they might have a season of communion with God. This drawing near to God in private prayer and communion was the secret of Abraham's steady unwavering faith and obedience. He became personally acquainted with God; and the knowledge of God's works and ways and promises heretofore had been handed down through faithful patriarchs and were believed and trusted in by Abraham. And this knowledge of and acquaintance with God gave the faith and love and courage to obey. Thus it must be with all God's children who would be pleasing and acceptable to him. First let them make sure that it is God who speaks, and then let obedience be prompt and unquestioning. Then he sometimes spoke to his people by an audible voice, or by an angel, but in these last days he speaks to us through his inspired apostles and prophets; and their testimony he declares sufficient for our guidance into the doing of his will. (2 Tim. 3:17) That upon which our faith should rest is not, therefore, voices from heaven, either real or imaginary, nor the whisperings of a diseased imagination, but the sure Word of prophecy unto which we do well to take heed, as did faithful Abraham to the voice of God as he then spoke.

SELLING THE BIRTHRIGHT

I. QUAR., LESSON IX., MARCH 4, GEN. 25:27-34.

Golden Text—"The life is more than meat, and the body is more than raiment."—Luke 12:23.

The incident of this lesson, which should be considered together with chapters 27 and 28, is one which is generally viewed as casting great reproach upon Jacob, while Esau is regarded with sympathy and pity. Jacob is regarded as an unprincipled sharper and deceiver, and Esau as an innocent dupe, overpowered by unfortunate circumstances and his brother's ambitious cunning. But, since the special favor of God attended the transaction, it is evidently wise to reconsider the matter, lest haply our conclusions may be found to be against God as well as against Jacob. Since God seems to approve Jacob's course, we ought to expect to find some evidence of Jacob's integrity in the matter. And so we do.

The birthright, the chief inheritance in estate and authority, in patriarchal times belonged naturally to the eldest son of a family. And in the case of Isaac, the father of Jacob and Esau, it included not only personal possessions, but also the covenant blessing of God specially promised to Abraham and inherited by Isaac; and, as Isaac had reached advanced age, he began to realize that the covenant blessing was not to be realized in himself personally, but was to be transmitted to his posterity. This was also indicated to Rebekah, Isaac's wife, when she was told that "the elder should serve the younger." Thus Jacob was shown to be the divinely chosen line through whom the covenant blessings should be realized. The words of Isaac in blessing Jacob (chapter 27:28, 29) indicate the transmitting of the Abrahamic covenant blessing to him—that in him and in his seed should all the nations of the earth be blessed;—and the blessing was further emphasized when Jacob was about to depart to seek a wife in Padanaram, when he said, "God Almighty bless thee and make thee fruitful and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." (Chapter 28:3, 4; Heb. 11:20) And this covenant was confirmed to Jacob by a special message from God, as our next lesson indicates. See Chapter 28:13-15; 1 Chron. 16:17.

Now for the integrity of Jacob's course. Observe (1) that Esau manifested but very little appreciation of his birthright, in that he was willing to sell it for the small price of a mess of pottage; (2) that he only regarded so much of it as pertained to the present life, and that its chief feature, the Abrahamic covenant, was quite overlooked, showing that he had little or no faith in it and no appreciation of it. (See verse 32.) (3) We remember the line of descent of the covenant favor was hinted to Rebekah in the promise that the elder should serve the younger (Gen. 25:23), which promise was treasured up by Rebekah, and doubtless communicated to Jacob, who was inspired by it to look for some honorable way to acquire it from his brother to whom it pertained by natural descent, he being the first-born. The occasion above referred to was such an opening; and Jacob, who had faith in the promise of God to Abraham and its future fulfilment and also in the Word of the Lord to his mother, seeing his brother's lack of faith and appreciation, embraced the opportunity to lawfully purchase the birthright at the price freely agreed upon by Esau. Thus lawfully he came into the inheritance to which God had called him.

(4) Some years after (25:27, 31; 26:34, 35; 27:1-10), Isaac feeling that his course of life was nearing the end, determined to bestow his blessing, the birthright, upon Esau; or, in other words, to make or declare his last will and testament. (27:1-4) Here Esau should have reminded his father that he had sold his prospective birthright to Jacob; but this he evidently failed to do, as he prepared to disregard the contract entirely. But, providentially, Rebekah overheard the father's expressed intention, and, fearing that his preference for Esau would lead him also to disregard the contract, if he indeed knew of it, she planned the artifice by which Isaac was misled and caused to bestow the blessing upon Jacob.

That Jacob lied to Isaac in claiming to be Esau we do not understand, since in the lawful purchase of the birthright he stood in the place of Esau as the representative of the first-born. Even so the Levites were called the first-born of Israel because they represented the first-born. Esau, in selling his birthright, actually made Jacob his attorney in fact to receive, hold and exercise at any time and forever all of his (Esau's) rights and privileges pertaining to the birthright in every way and manner. So Jacob had a perfect right to appear as Esau, name and all; and Rebekah did no wrong in aiding in the transaction, she too being actuated by faith in the promise of God and by a due appreciation of it. And God showed his valuation of the faith thus manifested.

In this view of the matter we see a reason for God's approval and rewarding of Jacob. Jacob was a man of faith who had respect unto the promises of God, although, like Abraham, he might have to die in faith and to wait in the grave for the realization. This great favor he earnestly sought; and, having obtained the promise, he never bartered it away, nor walked unworthy of an heir of such a hope. He loved and worshiped God, and diligently sought to know and to do his will.

Esau, on the contrary, steadily pursued a wayward course. He married heathen wives who were a cause of grief to Isaac and Rebekah (26:34, 35); and he hated his brother, and determined to slay him.

But, if we read this incident as a mere scrap of history, we fail to receive the special benefit which its recital was designed to teach, as indicated by the Apostle Paul, who refers to it as a type of God's purpose as to election, the two sons of Isaac representing the Jewish and Gospel dispensations of peoples—Esau the Jewish and Jacob the Gospel dispensation and house.

The two boys were twins, and so were these two dispensations. (See MILLENNIAL DAWN, VOL. II., chap. vii.) And as it was foretold of these that the elder should serve the younger, so also the Gospel church, though younger, is to take precedence to the Jewish house or church. The younger or Gospel house is to partake of the root and fatness of the Abrahamic covenant, while the elder is to receive mercy and favor through its mercy.—Rom. 11:31.

So God's purposes according to election stand (Rom. 9:11-16); and it is his will that all who in this acceptable day of the Lord make their calling and election sure shall have the chief blessing as the church of the first-born (Heb. 12:23), though actually the Jewish house was first developed. The latter will constitute the earthly phase of the kingdom, while the former will be the higher spiritual phase in power and authority.

Those who in the Gospel dispensation make their calling and election sure, being counted the worthy seed of Abraham and heirs of the promise of God, will be such as have too high a valuation of it to part with it for a mess of pottage. Yet many who were called to this high office, like Esau and fleshly Israel, fail to appreciate the calling and, lacking faith and perseverance, ignominiously sell their high privilege as the prospective heirs of God and joint-heirs of Jesus Christ.

Let those who appreciate their privileges in Christ take heed lest they also in some unguarded moment sell their privileges for the paltry recompenses of this present life.

FAITHFUL OVER FEW

—Mrs. F. G. Burroughs.—

O blessed Lord, how much I long
To do some noble work for thee!
To lift thee up before the world
Till every eye thy grace shall see;
But not to me didst thou intrust
The talents five or talents two,
Yet, in my round of daily tasks,
Lord, make me faithful over few.

I may not stand and break the bread
To those who hunger for thy Word,
And midst the throngs that sing thy praise
My feeble voice may ne'er be heard;
And, still, for me thou hast a place,
Some little corner I may fill,
Where I can pray, "Thy Kingdom Come!"
And seek to do thy blessed will.

A cup of water, in thy name,
May prove a comfort to the faint:
For thou wilt own each effort made
To soothe a child or aid a saint;
And thou wilt not despise, dear Lord,
My day of small things, if I try
To do the little I can do,
Nor pass the least endeavor by.

To teach the wise and mighty ones
The weak and foolish thou dost choose,
And even things despised and base
For thy great glory thou canst use.
So, Lord, tho' humble be my sphere,
In faith I bring to thee my all;
For thine own glory bless and break
My barley loaves and fishes small

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THE POPE AND THE BIBLE

The wave of liberal sentiment which in this country lays irreverent hands upon every thing sacred, and which more and more tends toward bold and open infidelity, the denial of all divine inspiration of the Bible and the enthronement of Reason, has also recently found a voice within the pale of the church of Rome. A rector in the Catholic institute of Paris, Mgr. d'Hulst, has written a pamphlet teaching, in harmony with Dr. Briggs and those of his class, that the Bible as a whole is not an inspired book, but that it contains some inspired dogmas and moral precepts.

The pamphlet was written in defense of doctrines already set forth by M. Loisy in the same institute. The stir which this public teaching of prominent Catholic authorities made, necessitated some prompt action on the part of the Pope, to whom other professors of theology were anxiously looking for some decision. And in consequence Leo has issued an encyclical, declaring the Bible to be inspired in whole and in detail —a verbal inspiration in the original languages, in the Hebrew and the Greek.

One cannot help remembering on reading such utterances the very different attitude of former popes toward the Bible, and how the hunting of heretics and the burning of Bibles were important features of papal policy a century or two ago. But now circumstances are changed: the Bible is in the hands of the people, and heretics are too numerous to persecute. But another fact has also become manifest; viz., that it is quite possible for men to reverently accept the Bible as a whole and as verbally inspired of God, and even to go through forms of Bible study, and still to reject or ignore its teachings, if only the mind be firmly fettered in a bondage to false creeds which pervert its solemn truths and make the Word of God seem to support false doctrines.

Only so long as the mind can be thus held in slavery to priests and clerics can the Bible be of any use to the antichristian systems which claim its support. It was because the Papacy doubted her ability to effectually blind the eyes and fetter the consciences of men, that in the days of her power, she sought to conceal the book and to keep it in the sackcloth and ashes of dead languages. But, failing to do this, her present policy is to pose as the friend of the Bible and of Bible study.

It is quite possible, however, that in the not far distant future the truths of the Bible, which now make the character of antichrist so manifest to the household of faith, will show to the world the enormity of her sins and her fitness for destruction; and that this book, which the "infallible" head of the Papacy is now virtually forced to admit as inspired in every detail, will be seen to contain the most scathing denunciations of the whole antichristian system, and that it is really her death-warrant.

THE ANNUAL MEMORIAL SUPPER

This year, Thursday, April 19th, after six o'clock P. M., will mark the anniversary of our Lord's "Last Supper," which he gave as *the* memorial of his death on our behalf, saying, "This do in remembrance of me."—Luke 22:19.

In previous issues of this magazine, we have given the evidence that the Last Supper was given us to take the place of the Jewish Paschal Supper, and to be celebrated at the corresponding time, yearly. As the Paschal lamb typified Christ, the Lamb of God, so its death was typical of his death, and therefore his death was upon the *same day*. We have shown, also, that the Jewish method of reckoning time, as beginning the day at six P. M., was so arranged that our Lord could institute the Last Supper upon the same night in which he was betrayed (1 Cor. 11:23)—the same day in which he died.

As a Jew, under the Law Covenant, not yet supplanted by the New Covenant, it was the duty of our Lord to eat first of the typical lamb; and it was after that supper that he took bread and wine, as the symbols of his own flesh and blood, and instituted the Memorial Feast which we and all of his people since delight to celebrate.

Taking the place of the typical lamb, our Lord could be crucified only upon the fourteenth day of the month Nisan; and the commemoration of his death, and the passing over thereby effected, taking the place of the commemoration of the Passover lamb and that typical passing over, it follows that the *commemoration* of the antitype should be an annual observance, as was the commemoration of the type.

This we have seen was the custom of the early church, which adopted for centuries the Jewish method of reckoning which we follow; viz., the evening, following the thirteenth of Nisan, which was the beginning of the fourteenth. This method of reckoning was afterward changed by the church of Rome, although the thought and custom of a yearly commemoration of our Lord's death is still observed on "Good Friday" by the church of Rome, the Greek church, the Syrian church and the English church.

Protestant churches got the Romish doctrine of the *Mass* confounded with the Lord's Supper, whereas they have no correspondence (See *Mass* in M. Dawn, Vol. III. pp. 98-101), and as a result they adopted various times and seasons, morning, noon and night, and monthly, bi-monthly and quarterly, seeing no reason for any particular date, and supposing that the Apostle's words, "as oft as ye do it," etc., give full license to celebrate it at any time. On the contrary, we understand the Apostle to mean, Every time (yearly) that ye do this.

Some dear Christian people have even fallen into the error of commemorating this feast every first day of the week; because they have not noticed what the supper means in connection with the type which it displaces; and because they erroneously think that they find a precedent for their course in the expression of the New Testament, "On the first day of the week, when the disciples were come together to break bread." This does indeed show that breaking of bread every first day was the custom of the early disciples; but it does not prove that the Memorial Supper is meant. Indeed, the fruit of the vine was as important as the bread in the memorial; but it is never mentioned in connection with these weekly meetings for breaking of bread and for prayers. These, on the contrary, celebrated, not our Lord's death, but his resurrection. They were remembrancers, not of the Last Supper, but of the "breaking of bread" on the day of our Lord's resurrection, when their eyes were opened and they knew him, and he vanished out of their sight.

Had the Memorial Supper been meant, it surely would have been so stated. Like ourselves, the early disciples ate or brake bread *every* day: but they did not *come together* to do it except on the first day of the week, which celebrated our Lord's resurrection and not his death.

A little investigation will convince any one that these

weekly gatherings were customary with all Jews, who, however, met on the last or seventh day and on festivals, instead of on the first day of the week for their "*social*" meals. On this point let us quote from *McClintock and Strong's Religious Cyclopædia*, Vol. 8, page 68, merely enough to corroborate our statement above, as follows:—

"In consequence of the vigorous laws about the observance of the Sabbath, it was enacted that no Israelite is to walk on the Sabbath beyond a certain distance, called a "Sabbath-day's journey," nor carry anything from one house to another. The Sadducees, or priestly party, who celebrated their meals on the Sabbath in different places, could go from one to another, and carry to and fro anything they liked, because they regarded these meals as constituting part of their priestly and sacrificial service, which set aside the sanctity of the Sabbath. But the Pharisees, who made *their Sabbatic repast resemble* THE PRIESTLY SOCIAL MEALS, had to encounter difficulties arising from the vigorous Sabbatic laws."

THE CELEBRATION

Simplicity should combine with reverence in all of our worship, and our Lord's example in respect to this memorial speaks of solemnity combined with simplicity and reverence.

On Thursday evening after six o'clock, April 19th, therefore let as many as love the Redeemer and have pledged themselves to be his followers in faith and practice, celebrate his death—"for our sins; and not for ours only, but also for the sins of the whole world." Meet with all of like precious faith convenient to you, who would like to meet and celebrate this, the greatest event of history. It is to be a gathering of professedly *consecrated believers* in the Redeemer: but if others come in making such profession reject them not: remember that Judas met with the Lord and the other eleven. Remember too, that the greatest among you is servant of all, who washes the feet: *i. e.*, performs even the humblest service for the cleansing of God's people from the defilements of earth.

The emblems used by our Lord were *unleavened* "bread" and "fruit of the vine." Unleavened cakes can generally be had of some Jewish neighbors for a few cents; if not, water crackers are practically the same thing. It is probable that our Lord used a "light" wine; but he has merely said, "fruit of the vine": hence we may with propriety use unfermented grape juice or raisin-juice—from raisins stewed in water. This is as truly fruit of the vine as intoxicating wine would be. And we believe that our Lord would approve it, seeing how many are now addicted to the abuse of liquor, and might be misled by even a taste of such wines as are generally obtainable.

In our April 1st issue we will make a few remarks upon the meaning of these symbols.

THE ALLEGHENY MEMORIAL SERVICE

The service here will be held, as usual, in Bible House chapel, No. 58 Arch St., at 7:30 o'clock P. M. All who trust in our Lord Jesus' death as their *ransom*, and who are fully consecrated to him, will be made very welcome. But we extend no special invitation to visitors from a distance this year; nor are there any arrangements for other than our usual Sunday services, except as above mentioned. If there be any *solitary* ones in near-by towns, we shall be glad to have them attend with us; but where there are even two or three who can unite in this memorial, our suggestion is that they had best meet together at home.

On previous occasions of conventions here, we have always been rather painfully aware of the fact that the various local gatherings of believers were interfered with and impaired by the absence of those who were most needed. This year we would like to see this matter quite reversed; and therefore advise that, wherever even two or three can meet togther, they do so; and that even the solitary ones, if within reach of a larger and a smaller circle of believers, prefer to give their presence to the smaller rather than the larger gathering, and thus encourage and help those who need their presence most. Those who thus strive to do good to others will be the more blest themselves.

We request that a Postal Card report from each little group celebrating this Memorial be made out by the one who officiates on the occasion, and sent to the TOWER office the next day.

MGR. SATOLLI PURCHASING CATHOLIC UNION

Father Kolasinski, some time ago, after a very sensational trial, was "unfrocked" and removed from the Roman Catholic priesthood, for insubordination and conduct unbecoming his office. Since then he has bestirred himself amongst the Polish Catholics, and has built "one of the finest churches in the West" furnished "with the finest organ in the city of Detroit" and other matters to correspond. He began preaching in it as an "*Independent Church.*" An agent of Mgr. Satolli, a delegate of the Pope in the United States of America, recently visited Kolasinski; and, as a result of some bargain agreed upon, Father Kolasinski announced to his congregation on February 11 that he would on next Sunday apologize in three languages before his congregation, and do a week's penance, and be received back to the priesthood. He has since done so.

THE UNJUST STEWARD

—LUKE 16:1-8.—

This parable furnishes a text for a discourse on the claims of God and Mammon upon Christians. (Verses 9-16.) The parable is plain, if it be borne in mind that stewards in olden times had much greater power and authority committed to them than now. They had all the authority of the master himself to make and to settle accounts. The steward of this narrative, when informed that he was about to lose his situation, used the power still vested in him to make personal friends out of his master's debtors, by treating them leniently. When the master of this worldly-wise steward heard of his course, he commended it as a stroke of worldly wisdom and prudence. Nor are we sure that the steward's course was one working injury to his employer's real interests: in view of the disproportionate reductions of twenty per cent. on one account and fifty per cent. on the other, it seems not improbable that the steward saw that the one never could pay more than fifty per cent. of his debt, nor the other more than eighty per cent of his.

This illustration of worldly wisdom or prudent thought for his own interests in the future was our Lord's text for a little discourse to his disciples. They were each stewards of certain talents, opportunities, money, etc. Two masters claimed their allegiance; viz., Sin and Righteousness, and they must choose to which they would be loyal; for they could not serve both. "Ye cannot serve God and Mammon."

Sin claimed them and all of Adam's race, with all their talents, as his servants, since all had been "sold under [captivity to] Sin." They knew, however, that Sin had no just, no true right of control, but merely one of *force:* hence in every way that they could they had a right and privilege to divert their talents from the service of Sin and to devote them to the good of others. Wealth and influence in the present time are properly reckoned as the *mammon* of sin. Sin, at present the master of the world, is represented as having control, not only of the people (Rom. 6:12, 14, 17, 18, 22, 23; 7:14), but also of all the wealth-talents of the present; so that he claims each individual to be merely his steward, and demands that he use his mammon in his interest, else he will dispossess him. But our Lord taught that allegiance really belonged to another Master, even God, and that they *should not serve Sin;* that our Lord, as God's representative, was about to set up God's kingdom, and overthrow Sin—binding the strong Master of the present time and spoiling his arrangements. (Matt. 12:29; Mark 3:27.) In view of this knowledge, our Lord said to his disciples:—

"I say unto you, Make to yourselves friends out of [or by means of] the mammon of unrighteousness [the earthly wealth or valuables under your control now, which at one time were in whole or in part controlled by Sin, your long-time taskmaster]; that when ye fail [when the present life ends], they may receive you into lasting habitations," into heavenly conditions—the using of our talents, once active in Sin's service, in the Lord's service being counted as laying up treasures in heaven.

This is the wise, proper course, whether you have little of earthly riches—honor, money, talent—or whether you have much; for "he that is faithful in that which is least is faithful also in much: and [knowing to which master his allegiance and talents really belong] he that is unjust in the least is unjust also in much."

If, to please "the prince of this world" and to be in harmony with those who serve him, you own Sin as your master and selfishly serve him, using time and talents as his steward, for the short time of the present life, and for the small ad-

vantages which such a course would bring you, your unfaithfulness in these respects would prove you unworthy of the share promised to you in real riches of the real kingdom soon to be set up.—Rom. 6:14-18.

As those who have deserted the service of Sin the Usurper, and who have consecrated their all to God, you have been appointed by him stewards of those consecrated talents, with a promise that if faithful he will in the world to come make you more than stewards—kings and priests unto God. But if you prove unfaithful to your stewardship, if you love and serve mammon [wealth, either honor, money or other wealth of this world, highly esteemed by all natural men], can you hope that God will give you the true kingdom riches which are yours conditionally? "Ye cannot serve God and Mammon."

This was our Lord's discourse to his disciples respecting their proper course in life as stewards of the manifold grace of God. "And the Pharisees who were covetous [who dearly loved the riches and honors of this present time] heard all these things; and they derided [ridiculed] him. And he said unto *them*, Ye are they which justify yourselves before men [you succeed in getting men to think you very holy]; but God knoweth your hearts [that much that you do is merely of outward show, mock humility and pretended self-denials]: for that which is highly esteemed among men [which deceives the natural man, which he thinks very praiseworthy] is abomination in the sight of God."—1 Cor. 1:26-31.

The law and the prophets were until John,—but now a new dispensation is being ushered in; and if you were wise you would see the change at hand and begin to act accordingly. Now the kingdom of God is preached, and every man desires to get into it. You therefore should begin at once to so dispose of the stewardship yet in your hands that you might at least be on favorable terms with those who shall so soon possess the power of the kingdom. This, to the Jews, was not a case of deserting the Law Covenant to which they were married: the Law Covenant was fulfilled, died a natural death, which permitted them to give their allegiance to Christ and the New Covenant.—Verse 16; Rom. 7:4.

APPLYING TRUTH TO ONE'S SELF

DEAR BROTHER RUSSELL:—I cannot tell you how highly I have appreciated the WATCH TOWER of 1893. I have derived much spiritual benefit from its study. Every number has been full of rich things—things which should be treasured up in the hearts of those who are running for the great prize and striving to make their calling and election *sure*.

Your aim has been to make the TOWER readers better men and women—more like our blessed Redeemer and Lord, and also to protect them from the snares of the adversary.

Your articles, *From Glory to Glory, Taking God's Name in Vain, Unequally Yoked,* and others of a similar character, must have had a transforming power over the truly consecrated—those who are anxious to have the Lord's will done in them—while your various articles on the *Ransom* and *Pulpit Infidelity* have been and will be a source of protection to those who are truly the Lord's (in this evil day). I have found out that the TOWERS have not to be read, merely, in order to be appreciated, but they have to be *studied.* While away from home I copied parts of various articles from the TOWER and sent them to Sister McPhail to copy and return to me. I changed all the pronouns to the first person singular. I consider this an excellent way to study the TOWER, and would recommend it highly to all its readers. It helps to impress it upon the memory, and it gives one the power to tell what he knows or what he has copied. I know that it has been of great benefit to me.

I enclose you parts of two articles which will explain what I mean. Remember me kindly to Sister Russell and all of your household, and may the Lord bless you in all your efforts to "send out the light and the truth."

Your brother, in Christ, M. L. MCPHAIL.

The articles referred to follow:

TO BE ESTABLISHED IN THE PRESENT TRUTH SIGNIFIES

That I have carefully studied and thoroughly proved it by the law and the testimony (Isa. 8:20), and

That as a consequence I am convinced of its verity, so

That my faith is steadfast and immovable.—1 Peter 5:9; 1 Cor. 15:58.

That I know in whom I have believed.—2 Tim. 1:12.

That I have tasted and seen that the Lord is good.—Psa. 34:8.

That I have partaken of the sweets of fellowship with him.—1 John 1:3-7.

That I have partaken of his spirit of meekness, faith and godliness to such an extent as to be led into a joyful realization of the fullness of his grace as manifested in the wonderful, divine "plan of the ages."—John 14:26; 16:12-15; 1 Cor. 2:10-16.

That I have been permitted to see not only the various features of that plan,—*The Worlds and Ages, Permission of Evil, Ransom, Restitution, Kingdom of God with its Human and Divine Phases, Second Death, Great Time of Trouble, Times and Seasons, Chronology, Harvest and its Work, etc.,* but also the *necessity* and *reasonableness* of its various measures in order to the full accomplishment of its glorious outcome in the fullness of the appointed times.

This is what it is to be established in the *present* truth. It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away.

But though I be thus established in the present truth, there are quite a number of

THINGS WHICH I MUST REMEMBER

That my election to the high position to which I am called is not yet *made sure*—the race for the prize of my high calling is still before me.

That I am yet in the enemy's country, surrounded by many subtle and powerful foes.

That if I would be successful I must fight the good fight of *FAITH.*

That the weapons of my warfare are not carnal, but (God's truth is) mighty to the pulling down of the strongholds of error, superstition and inbred sin.—2 Cor. 10:4.

That I wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6:12.

That it is in view of the warfare before me—the subtlety of my temptations, the weaknesses of the flesh—that the faithful Peter urges *all* diligence in the cultivation of the Christian graces, and a continual calling to remembrance of the precious truths I have learned—that I may be strengthened for the conflict, and thereby able to make my calling and election *sure.*

That faith is a good thing (without which I cannot please God, I cannot be justified, I cannot maintain my justification or have access into the additional favor, I cannot be an overcomer); yet faith without virtuous works is dead; and to hold the truth in unrighteousness is worse than never to have received it.

That the truth is given to me for its sanctifying effect upon my heart and life—it should have free course and be glorified—its precious fruits should appear more and more from day to day.

That I must add to my faith, *VIRTUE*—true excellence of character that will mark me as separated from the world and its spirit.

That in me the world should see those moral qualities which they must approve—however they may oppose (the objects of) my faith.

That I must add sterling honesty, truth and fair dealing in all business relations; moral integrity in all social relations; manifestly clean hands and a pure heart, and a bridled tongue that works no ill to a neighbor.

That all of these the world has a right to expect from me and all others who call themselves Christians; and that all of these are indispensable features of that virtuous character which must be added to my faith.

That if my hands be clean, they will not dabble in anything that is not virtuous;—they will have nothing to do with unrighteous schemes or projects in business.

That if my heart be pure, it will not devise evil things, or harbor evil thoughts, or plot mischief.

That if my tongue be bridled, it will not be given to evil-speaking, but will hold its peace when it cannot speak well and wisely.

That the promptings of virtue go further than merely these negative features which refuse to do anything which would work ill to a neighbor: they incite not only to passive, but also to active goodness—in benevolent charity which seeks to alleviate suffering; to sympathize with sorrow; to comfort those in distress, and to elevate and bless others: to assist "all men as" I "have opportunity."

That I must gain a *KNOWLEDGE* of God's character in order that I may the more thoroughly imitate it, and of his truth, that I may more fully conform to its teachings.

That I must exercise *TEMPERANCE*—or self-control—in *all* things, letting my moderation be known unto *all* men.

and taking care not to be hasty, hot-tempered, rash or thoughtless, but endeavoring to be evenly balanced, thoughtful and considerate.

That my whole manner should be characterized by that carefulness which would indicate that I am ever mindful of the Lord's pleasure, of my responsibility to him as his representative, and of my influence upon my fellow-men to see that it *always* be for good, *never* for evil.

That I must let "*PATIENCE* have her perfect work, that I may be perfect and entire, wanting nothing."

That this grace smooths the way for every other, because all must be acquired under the process of patient and continuous self-discipline; and that not a step of progress can be gained without the exercise of this grace.

That not one of the graces more beautifully adorns the Christian character, wins the approval of the world's conscience or glorifies the God of all grace, whose truth inspires it

That it is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with painstaking care to regain the divine likeness.

That it is slow to wrath and plenteous in mercy; quick to perceive the paths of truth and righteousness and prompt to walk in them; mindful of its own imperfections, and sympathetic with the imperfections and shortcomings of others.

That I must add to "patience *GODLINESS*"—I must carefully study and imitate the divine character as presented in the Word.

That I must exercise *BROTHERLY KINDNESS* towards my fellowman.

That I must add to brotherly kindness *LOVE.*

That kindness may be manifested where but little love exists toward the subject of such kindness; but I cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love, and even though the subject may be unlovely in character the love of sympathy for the fallen and the degraded grows, until it becomes tender and solicitous and akin to that of a parent for an erring son.

That Peter describes a most amiable character—one which cannot be acquired in a day, nor a year, but the whole life must be devoted to it.

That day by day, if I am faithful, I will be able to realize a measure of growth in grace and development of Christian character.

That it is not enough that I know the truth—nor should I be contented to hold it in unrighteousness. I must see to it that the truth is having its legitimate and designed effect upon the character.

That if I receive the truth into a good and *honest* heart, I have the assurance of the Apostle that I shall never fall, and that in due time I shall be received into the kingdom of my Lord and Saviour, Jesus Christ.

That I should see the necessity of ever keeping the instructions and precepts of the Lord fresh in my mind, and of drinking deep into their inspiring spirit—although I am already established in the faith.

That to be established in the faith is one thing, and to be established in Christian character and in all the graces of the spirit is quite another.

In claiming to be a divinely recognized child of God and a follower of his dear Son, I stand before the world as God's representative; and, presumably, all my words and actions are in harmony with his indwelling Spirit.

I stand as a guide-post in the midst of the world's dark and uncertain way; and, if I am not true to my profession, I am a deceitful sign-board, causing the inquirer to lose the right way and to stumble into many a snare. Therefore, to take the name of God, claiming to be his son, a Christian, a follower of Christ, without a fixed determination and careful effort to fairly represent him, is a sin against God of which I will not be held guiltless!

I realize that to undertake the Christian life is to engage in a great warfare against iniquity; for, though the grace of God abounds to me through Christ to such an extent that my imperfections and short-comings are not imputed to me, but robed in Christ's imputed righteousness I am reckoned holy and acceptable to God, I am not, says the Apostle (Rom. 6:1, 2), to continue in sin that grace may abound; for by my covenant with God I have declared myself dead to sin and that I have no longer any desire to live therein. But having made such a covenant with God and having taken upon myself his holy name, if I continue in sin, or cease to strive against sin, I am proving false to my profession. (Rom. 6:1, 2, 11, 12) This means a great deal. It means a constant warfare against the easily besetting sins of my old nature: and the struggle will be long and constant until the power of sin is broken; and then only constant vigilance will keep it down.

If I be true to my profession, I will daily strive to realize an increasing mastery over sin in myself, and will be able from time to time to distinguish some degree of advancement in this direction I will grow more like Christ—more self-possessed, more meek and gentle, more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. My old temper and unlovely disposition will disappear, and my new mind will assert its presence and power. And thus the silent example of a holy life will reflect honor upon that holy name which it is my privilege to bear and to represent before the world, as a living epistle, known and read of all men with whom I come in contact. I realize that the formation of such a noble and pure character is the legitimate result of the reception of divine truth into a good and honest heart. Or, rather, such is the transforming power of divine truth upon the whole character, when it is heartily received and fully submitted to. "Sanctify them through thy truth: thy word is truth," was the Lord's petition on the church's behalf; and may I not fall into the error of some, of presuming that the sanctifying work can go on better without the truth than with it?—2 Pet. 1:4; 1 John 3:3; John 15:3; 17:17; Eph. 5:26; Rom. 12:2; 2 Cor. 3:18; 7:1; Psa. 19:7-14; 1 Tim. 4:16.

I need the instruction and guidance and inspiration of the truth for holy living; and our Lord's words imply that all the truth that is necessary to this end is in the Word of God, and that, consequently, I am not to look for any further revelations through visions or dreams or imaginations of myself or others. The Word of God, says the Apostle (2 Tim. 3:16, 17), is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction in righteousness* (Heb. 4:10), that the man of God may be perfect, thoroughly furnished unto all good works. It reveals to me the spirit, mind or disposition of God, and exhorts me to let the same mind dwell richly in me; and in conjunction with the study of the mind of God as revealed in his Word and communion with him in prayer, I receive the blessed influences of his spirit, which brings me more and more into conformity with his perfect will. I realize that to live a holy life is not to do some great and wonderful things: it is only to live from day to day a life of quiet unostentatious conformity to the will of God—of secret communion with him in my closet, devotions and daily walk, and of *jealous activity to the extent of my ability and opportunity in his service.* As I have named the name of Christ (2 Tim. 2:19), it is my determination—God helping me—to depart (more and more) from iniquity and apply my heart unto instruction, confident that I shall be led of God into green pastures and beside still waters: my table will be richly and bountifully spread, and my cup of blessing and joy and gladness will overflow; while the wrath of God will in due time be revealed against all who take his hallowed name in vain, however they may band themselves together, and however loudly they may proclaim themselves heaven's appointed messengers.

PERSONAL LIBERTY—ITS RESPONSIBILITY

Liberty always increases responsibility. Each consecrated believer has the full liberty to use his consecrated talents in the Lord's service; but each should see to it that he does not misuse this liberty. Some are naturally inclined to undervalue their own abilities, and hence fail to be so useful servants of the truth as they might be. Others overestimate their natural talents, and waste valuable opportunities in trying to do things for which they have little or no talent; and neglect the exercise of other talents which they really do possess.

"Use not your liberty for an occasion of the flesh"—to cultivate pride and vainglory in yourself *or in others.* Let a man "think [of himself] soberly, according as God hath dealt out to every man the measure of faith." "All things are lawful for me [permitted by the loose rein of Christ's commands], but all things are not expedient: all things are lawful for me, but all things edify not." "Having then *gifts differing*, according to the grace given unto us"—whether our gift be a qualification for prophecy, serving, teaching, exhorting, giving of means, or presiding, let us use to our best ability the gift or gifts possessed; rather then fail by trying to use other gifts not granted to us;—"In honor preferring one another," —"Mind not high things."—"Be not wise in your own conceits.'"—Rom. 12:3-16; 1 Cor. 10:23.

These Scriptural injunctions apply to everything we may do, or endeavor to do, in the Lord's service. Those who have the money talent should not only use it "with simplicity" (without ostentation), but they should use it with wisdom. It should not go to assist in preaching either slight errors or gross ones, if they know it—neither by assisting in paying the expenses of meetings, nor in paying publishing expenses. And each one should *know*, directly or indirectly, what he is assisting to promulgate as truth. If you have read and failed to comprehend a publication, do not suppose your mind incapable of grasping anything so deep and complex, and then proceed to circulate it among others; but conclude that if you have not the mental capacity to understand it, your safest plan will be not to run the risk of choking anyone else with it. "Whatever is not of faith is sin," applies to this as well as to other matters.

These criticisms apply to WATCH TOWER publications as well as to others. Prove by God's Word all that you receive from this office. (1) See if it squares with the doctrine of the *ransom:* if it does not, you need go no further with the proving. (2) If it is in accord with that foundation of the gospel, proceed to examine it in the light of all the Scriptures. (3) If it stands these tests receive it and hold it fast, as being *from God;* and (4) circulate it wherever you can. (5) But if ever you get from us either tract or paper which you do not find in harmony with the Scriptures, surely let us know wherein it disagrees, and do not circulate it.

This advice in no way conflicts with our Lord's words in Mark (9:39), when, in reply to the disciples' statement that they had forbidden some one to cast out devils because he followed not with them, he said, "Forbid him not." It is not for us to *forbid* any one the exercise of his own talents according to his own wisdom. But if any one exercise his talents in a manner which we consider unwise or wholly or partially erroneous, it is our duty *not to render any assistance to the unwise course.* It is one thing to *forbid*, and to use sword and fagot to restrain, and quite another thing to leave them to themselves and to exercise your own talents according to your own judgment of the Lord's will. Some who are only babes in the present truth send in manuscript for publication in the TOWER and as tracts. With child-like simplicity they sometimes remark that their articles, etc., are chiefly extracts from the DAWN and TOWER. We have but one motive in publishing—namely, to disseminate the *truth*, as the Editor understands the Word of God to teach it. Let others publish what they please, and how they please; we *forbid them not*, and we *assist them not* if they follow not the lines of truth and, we have been guided of the Lord to see them, and are seeking to follow them. Nevertheless, to guard against the rejection of truth from other quarters, if the Lord shall choose to send it, we have appointed a *committee of three*, consisting of the Associate Editor and two others, to examine every article sent in for publication. Upon the recommendation of any two of that committee the Editor will publish any manuscript sent in—even though he should think it necessary to review and contradict the conclusions reached. It is the *truth*, and the truth only, that we desire to publish and circulate, and that in the best form of statements known to us. Take it kindly, therefore, if your articles are oftenest rejected; and know nevertheless of our love and sympathy and appreciation of your desires and efforts.

Some of the dear friends while desiring to do good are in danger of doing the reverse, by expecting that MILLENNIAL DAWN colporteurs have all the gifts and talents necessary for the public expounding of the truth, and therefore encouraging some to do so who have not those talents. This is a serious mistake which has already drawn some discredit upon the truths we all love to honor. The leaven of pride and ambition is perhaps not yet fully purged out of any, but is merely kept in subjection by grace; and all require help to overcome it and to purge it out, rather than suggestions, etc., which might develop it. Let us consider one another to provoke to love and good works. If you find a humble one with ability, encourage him in its exercise; but if he be not humble minded encourage him not, even though he have the ability; for the higher you push him the greater will be his fall; because "Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18.

None love or appreciate the colporteurs and the work they are doing for the Lord and his sheep in the spread of the truth more than do we. But none more than we realize the danger to which some of them are exposed by dear brethren and sisters who, meeting them, expect that they are masters in Israel and able expounders of the Word. In endeavoring to meet this expectation some stumble over supposed types, and some over parables and over symbols of Revelation, and in general, over "questions to no profit, but to the subverting of the hearer."—Read 2 Tim. 2:14-21.

Of course the abilities or talents of God's servants differ; and it is proper that we should encourage such as have talents to use the best they possess in the most useful manner; but great care should be exercised to encourage only the *humble*, and then only in the exercise of talents or gifts *possessed*, and not in grasping for gifts with which they are not endowed. Our experience surely confirms the Lord's Word, that not many great or learned or wise hath God chosen—now, nor at any time. Surely our Lord's leading and blessing seem to have accompanied the circulation of the printed truth in a remarkable degree, in the present harvest: had he desired that the work be carried on in another way, he would have raised up more possessing the requisite abilities.

The Lord's blessing has wonderfully attended the colporteur work; so that through this agency over half a million volumes of the DAWN series are in the hands of the people, each preaching sixteen sermons on the Bible over and over again, and yielding greater and more lasting results than any public speaking. But the tendency we here mention (far more than the stringency of the times) has recently caused a great slackening of the colporteur work. Some of the ablest "harvesters" are doing less than one-tenth what they formerly did. And this in turn puts them back in their accounts with the TOWER office, so that at present the indebtedness of colporteurs amounts to about seven thousand dollars, and causes serious inconvenience at a time when it is difficult to borrow money at a high rate of interest. This latter, however, is a secondary matter. We are glad to be able to give credit to all who need it, and whose time and energy are being expended in the work in the manner for which they have shown that they have the necessary gift or talents.

If we thought this to be a leading of divine Providence, pointing us to a change of methods, we should at once fall into line with it and co-operate. But we do not so view it. We believe, on the contrary, that it is but another of Satan's delusions and snares by which he would hinder the work and injure the harvest laborers. If we knew of any better publications for presenting the truth than those of the *Tower Tract Society*, we would surely discontinue present publications and put our energy upon those. But so long as you and we know of no other publications in any degree entering the field of present truth and standing fast upon the one foundation—the ransom—we cannot doubt that this agency, so far used, should continue to be used, with all of our united energies, until the Lord shall say, "Well done, thou good and faithful servant . . . . . enter thou into the joy of thy Lord," or until we see some *better* way and are *sure* it is the Lord's way. On the contrary, the Lord is continually sending out new laborers, and opening the way for translations of M. DAWN into other languages.

Since Christmas a Baptist brother has received the truth, and is working at his trade and laying by the money needful to defray his expenses to New Zealand, where he hopes to spread the truth. And we have a proposition from two others to go to Australia.

All who are in agreement with the above sentiments should cast their influence by word and deed with their judgment. But let none misunderstand the loving motive which prompts you. Speak the truth *in love* (Eph. 4:15): "others save with fear, pulling them out of the fire."—Jude 21-23.

To those possessed of fewer or humbler talents than some others, and who are diligently and faithfully using such as they do possess, we would suggest that the time is not far distant when all the faithful will be crowned with the perfect abilities which will be common to all who shall become partakers of the divine nature. Meantime, each should use what talents he *has* to the best of his ability; assured that the faithful over one or two talents will receive the same blessed plaudit as the faithful with five talents—"Well done, thou good and faithful servant: . . . . enter thou into the joy of thy Lord."

JACOB AT BETHEL

I. QUAR., LESSON X., MAR. 11, GEN. 28:10-22.

Golden Text—"Behold, I am with thee, and will keep thee." —Gen. 28:15.

VERSES 10, 11. Because of his faith in the promises of God and his appreciation of them, Jacob now undertook a long and lonely journey on foot, and unaccompanied, that he might escape the murderous wrath of his brother. And in so doing he was leaving behind him and practically abandoning the earthly inheritance of flocks and herds, the wealth of his father

Isaac, to Esau his brother, while he went forth empty-handed, with nothing but his staff. But he had what he appreciated more than all else, the blessed inheritance of the Abrahamic covenant, whose fulfilment could not be reasonably expected until the city for which Abraham looked (Heb. 11:10, the kingdom of God) should be established in the earth. He evidently did not expect temporal blessings, and he actually forsook them: but while he sought first the kingdom of God and its righteousness, all needful temporal blessings, and more, were added.

VERSES 12-15. Here is sufficient evidence of the correctness of our estimate of Jacob's character, as presented in our last lesson. Jacob was neither condemned nor repudiated by God. On the contrary, his faith and his appreciation of God's promise made him beloved of God; and now, as he was a wanderer from home and family for the sake of his trust in God's promises, God went with him on his lonely journey; and this confirmation of the original covenant must have been most refreshing and strengthening to him. Truly, "If God be for us, who can be against us?"—Rom. 8.31.

A comparison of verse 14 with chap. 22:17 will show that while the Abrahamic covenant was to have a double fulfilment —first, in a literal sense to him and his posterity; and, second, in a spiritual sense to the spiritual children of God of whom Abraham was a type (Rom. 4:17—margin), and who are therefore called the children of Abraham—this covenant makes mention only of the literal fulfilment which is to be realized by Jacob and his descendants—"Israel after the flesh"—as well as by Abraham and Isaac and all the prophets who shall constitute the earthly phase of the kingdom of God.—See MILLENNIAL DAWN, VOL. I., Chap. xiv.

The promise to Abraham in part was, "I will multiply thy seed *as the stars of heaven*, and *as the sand which is upon the sea shore*," which language, in the light of subsequent revelations of the apostles, is seen to signify both a spiritual and an earthly seed the former being Christ and his body, the Gospel church (Gal. 3:16, 29), and the latter, the literal descendants of Abraham and Jacob—"Israel after the flesh." And in this seed of Abraham and posterity of Jacob, in both the literal and spiritual senses, all the families of the earth shall be blessed. The two phases of the kingdom will co-operate in the glorious and blessed work of the restitution of all things, foretold by the mouth of all the holy prophets since the world began.—Acts 3:19-21.

VERSE 15 was the blessed assurance to Jacob of that which is now very shortly to be brought to pass, and which is even now beginning to be fulfilled. It signifies the regathering of Israel—often called Jacob; see Rom. 11:26—to the land of promise. It signifies not only their regathering out from among all the nations whither they have been scattered (Ezek. 11:17, 20:34, 41; 28:25), but also their coming out of their graves (Ezek. 37:12-14.) Consequently, at the appointed time (See MILLENNIAL DAWN, VOL. II.), we expect that Abraham and Isaac and Jacob and all the prophets and all Israel will be regathered from "the land of the enemy"—the grave, and from among all nations whither they have been scattered, and firmly planted in the land which God sware unto Abraham and unto Isaac and unto Jacob. We expect all this and much more when the city is established for which Abraham looked, and unto the promise of which all the ancient worthies had respect.—See MILLENNIAL DAWN, VOL. III.

VERSES 16-19. Jacob's reverent appreciation of the Lord's communion with him in the dream is commendable. Wherever God communes with his people the place becomes a sanctuary —Bethel, or house of God. Now the Lord speaks to us through his Word, and we speak to him in prayer;

> "And wheresoe'er God's people meet
> There they may find the mercy seat:
> Where'er they seek him, he is found,
> And every place is hallowed ground."

VERSES 20-22. A realization of God's favor, instead of making Jacob arrogant and haughty, as less noble natures are often affected, led him in humility to a grateful consecration of himself to God, and to a sense of his own unworthiness. The word "*if*" in this verse might more properly be substituted by the words *since, or inasmuch as*, because Jacob is not here introducing a condition with God, but is expressing his acceptance of God's promise (of verse 15) to do these things. Then note how moderate were Jacob's desires for temporal blessings. All he craved for the present life were the simple necessaries of existence, while he solemnly obligated himself to tax all that he might in future acquire at the rate of 10 per cent, for the Lord's special service. And there he set up a memorial pillar that that place should ever thereafter be to him a sacred place of worship and a reminder of the goodness of God, of his covenant and of the obligations which he had assumed as a thank-offering to the Lord.

This grateful consecration on Jacob's part was a voluntary offering, not from constraint, but from love and gratitude. And in the course of all the ancient worthies who shall inherit the earthly phase of the kingdom we see the same spirit of grateful sacrifice, which is only excelled by that of our Lord Jesus and those who closely follow in his footsteps, freely consecrating and actually sacrificing, not only one tenth, but all that they have—even unto death—that they may thereby accomplish the work which God has given them to do, and prove their worthiness of the covenant blessings to the spiritual house of Israel and seed of Abraham.

Those who have thus solemnly covenanted to present themselves as living sacrifices together with Christ, that thereby they may be heirs together with him of the spiritual blessings vouchsafed in this Abrahamic covenant, would do well to mark with what faithfulness the heirs of the earthly inheritance paid their vows unto the Most High. Mark also how thoroughly they were tested, and how bravely they stood the tests applied; and from their noble examples let us take courage while we run our race, inspired by the *exceeding* great and precious promises hidden for us also in that Abrahamic covenant. If Jacob asked no more than the actual necessities for the present life, surely we may be satisfied with nothing more; while we look for a still more glorious inheritance in the promised time of blessing. "Having food and raiment, let us therewith be content."—1 Tim. 6:8.

Yet it is to be feared that many who covenant to sacrifice their all in the Lord's service actually render far less than one tenth. The size of our sacrifice is the measure of our love and zeal in the Lord's service; and time and influence, as well as financial ability, are parts of our possessions to be rendered to the Lord as thank-offerings, while out of that consecrated to him the things needful for our sustenance may be retained in harmony with the spirit of our covenant.

And, while we run, let us remember for our consolation the promise to Jacob, and through him to us—"Behold, I am with thee, and will keep thee." "Faithful is he who hath called you, who also will do it."—1 Thes. 5:24.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

DEAR BROTHER RUSSELL.—For many years I have been familiar with your name and with the title, MILLENNIAL DAWN, and have occasionally met those who have accepted your views of Bible interpretation; but I have never been inclined to look into the teachings you put forth until about a month ago, when some ladies, who were at one time members of a church (undenominational) over which I was pastor, became interested in Brother West's teachings, and wrote to me desiring to know whether I had read MILLENNIAL DAWN, and what I thought of the same, finally sending me VOL. I. I took it up to read, that I might know under what influence my friends had fallen. I became so much interested that I have spent all my spare time (often until midnight) reading, with my different translations of the Bible before me, comparing each of your references with the Book, etc. I have now finished VOL. III., and wish to express to you my appreciation of the truth you have brought to light. While I do not see eye to eye with you in every minute detail, I can sincerely say that I have never before seen the beauty and harmony of the Word brought out in such clear and satisfying order. Many of the thoughts you bring out have been shown me by the Spirit; but what I most appreciate in your book is the clear and orderly arrangement of those things of which I have had glimpses.

Two great truths which you bring out are—in the way you handle them—entirely new to me; viz., First, Restitution in the Millennial age. I have clearly seen that "old School" teachings limited the ransom of Jesus Christ, but never until now have I seen restitution presented in what seemed to me a Scriptural and logical manner. I am filled with great joy, as I now contemplate this precious truth. God's plan is certainly much larger than theology (?).

The second great truth greatly surprises me: that Christ has come is a most astonishing statement. I cannot yet fully take it in. For years I have fully believed, taught and preached his coming in person; but I have always thought it would be in the flesh: although I have believed that only the bride would know. But now I admit the truth you advance: that his coming must be as a spirit being. Is not that included in the divine order—first the natural, then the spiritual? My earnest cry has been, "Behold, the Bridegroom cometh!" I believed the time had come for that cry. Is it possible that, instead of that, I am to cry, "Behold the Bridegroom?" I am

seeking light on this one point; for surely, if that be true, there is no time for God's messengers to tarry in the harvest.

Well, Brother, I thank God for all the truth he has given you to give out to us. I have been preaching the Gospel to the best of my light for seventeen years (I am now almost an old man). For the past year I have not been in active gospel work; but, singularly, just as I have been brought to read your writings, I am asked to go forth again to give out the Word of God. For years I have been out of "Babylon," and of necessity my work must be among the humble and poor, and those who are hungry for the Word. May he, the Lord of the harvest, guide me, is my earnest prayer.

Yours in the Christ, JOS. C. YOUNG.

MY DEAR SIR:—I have read with pleasure and delight the first volume of MILLENNIAL DAWN, and would say, *It just suits me.* These sublime truths are in perfect accord with my conception of the word of the Lord, and thrill my whole being.

I am a local preacher in the M. E. church, and you can imagine how much I am at home there. For more than twenty years I have been engaged in the temperance work as a lecturer, and have many opportunities of presenting my opinions on these subjects. From childhood I have hated the Romish church (as a system), and I equally abominate the popery of Protestantism. Indeed, our Protestant churches (it seems to me) are rapidly counter-marching Romeward.

Your *Plan of the Ages* has solved one dark problem: the heathen world. Your teaching on this subject seems in perfect accord with the Scriptures, and I share with you the joy of such a revelation of the divine Word.

These lines, my brother, are not hastily written, for I have read your *Plan of the Ages* three times during the last four months. I can see the hand of God in the work in which you are engaged. Ever praying for your success in proclaiming the coming kingdom of our ascended Lord, I remain,

Yours in "the faith once delivered to the saints."

RICHARD GROGAN

WINE A MOCKER

I. QUAR., LESSON XI., MAR. 18, PROV. 20:1-7.

Golden Text—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20:1.

The moral precepts of this lesson need little comment; but it is well for all to lay them to heart. There can be no vital piety where the simple precepts of morality are ignored. He who would live godly must, at the outset, abandon every vile and evil thing—must seek to purify the earthen vessel, and pray for divine grace to keep it so, and he must earnestly strive against all the downward tendencies of his fallen nature.

It has been well said that the intemperate use of spiritous liquors is an apt illustration of the course and effects of sin in general. It benumbs the sensibilities, beclouds and stupefies the judgment, weakens the will, enslaves and degrades the whole man, and finally wrecks his health and all his manly aspirations, and brings him in haste and disgrace to the grave.

Yet, while this vice is a visible and most prominent illustration of the course and effects of sin, such is the actual tendency of all sin, though its effects may not always be so visible, nor so hateful, nor so rapidly ruinous. All sin is intolerable in the sight of God; and to love and cherish it in its less obnoxious and more secret forms is as worthy of condemnation as enslavement to its grosser forms. Only those who abhor sin in all its forms, and who strive against the sinward tendencies of their fallen nature, and who, because of such realized and acknowledged tendencies, avail themselves of the robe of Christ's righteousness through faith in his precious blood as their ransom price, are acceptable to God. Let us flee, therefore, from every sin, and from every appearance of evil; and let us manifest our hatred of sin by a continual and lifelong striving against it; and day by day and year by year will manifest more and more of a mastery over it.

Below we add some statistics showing in figures something of the immense expense of the single sin of intemperance in the use of spiritous liquors; yet we may safely say that the half cannot be told in any such way. But who can compute the enormous expense of the whole retinue of sins, great and small, to our fallen and enslaved humanity? What enormous expense of misery and wretchedness has been incurred, for instance, by the intemperate propagation of the human species, begotten in sin, shapen in iniquity, and brought forth with the deeply engraven hereditary marks of sin into a world of temptations, deceptions and snares!

In the *Boston Herald* of Jan. 30, '93 were given the following statistics by Edward Atkinson, the well-known statistician:

STANDARD OF COMPARISON
The Production and Consumption of Liquors

Spirits withdrawn, including fruit brandy—gals.	89,554,919
12 per cent. used in the arts	10,746,589
Consumed as beverage—gallons	78,808,330
Valuation spirits—78,808,330 gals. @ $4.50	$ 354,637,485
Valuation beer—974,247,863 gals. @ 50c	487,123,931
Domestic wines—25,000,000 gals. @ $2.00	50,000,000
Imported beer	3,051,898
Imported wines	40,000,000
Total in 1891	$ 934,813,314
Estimated increase spirits in 1892	35,000,000
Actual increase beer	21,070,963
Increase domestic and imported wines	10,000,000
Total, 1892	$1,000,884,277

Authority, F. N. Barrett

Consumption of liquors per capita U. S. population in 1892	$15 28
Total expenditures of the U. S. Government 1892 per capita of population	5 27
Total cost of U. S. Government aside from war debt and pensions per capita of population	2 53
Spirits, beer, etc., per day per person	04
All government expenditures 1892 per day per person	01

Truly none are wise who permit themselves to be deceived by sin in any of its forms; for the pleasures of sin are brief, ignoble and unsatisfying, and the dregs are a bitter recompense.

THE RESURRECTION OF CHRIST

MARK 16:1, 8.

I. QUAR., LESSON XII, MAR. 25, HEB. 11:1-20.

Golden Text—"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living."—Matt. 22:32. "Now is Christ risen from the dead."—1 Cor. 15:20.

The term "Easter" occurs but one place in the Bible (Acts 12:4), where it signifies the *passover*. There is no precedent in the Scriptures for the Easter festivals which have been celebrated with pomp and ceremony in the Roman and Greek Catholic churches, where, it is said, it was introduced to displace a pagan festival, the only change being in name. But, while avoiding the multiplying of the forms of godliness, whose tendency is to impoverish its spirit, it is quite in place for Christians to reverently and joyfully call to mind the Lord's resurrection on its anniversary. The birth, death and resurrection of our Lord are the three circumstances of his first advent which should be remembered by every child of God with reverent thanksgiving and praise. His birth was the dawn of hope for our race, as Simeon said, "Lord, now . . . mine eyes have seen thy salvation;" his death was the seal of pardon and peace to every believer in his precious blood; and his resurrection was the assurance which God gave to all men of the efficacy of his precious blood and of their consequent privilege of sharing the ransom blessing of restitution by faith and obedience.

The resurrection of Jesus is the guarantee of God's expressed purpose to restore to life and to all the blessings of his favor all of the human race who come unto God by him. And it is in view of this fact, that God declares himself the God of the living, and not of the dead, for they all live unto him (Luke 20:37, 38)—in his purpose. And, because of this also, our Lord spoke of death as a sleep,—in view of the awakening in the morning of the resurrection.

Death implies *extinction;* for if once condemned by God as unworthy of life, there being no chance for reform or change in death ("In death there is no remembrance of thee: in the grave who shall give thee thanks!") it follows that there could be no hope in death. But what man could not do for himself God has done for him through Christ,—He has redeemed man from the death sentence and provided for the reawakening of all. Therefore God does not think of us as dead (annihilated), but as *sleeping* until the Millennial morning.

It is interesting to note with what carefulness the important facts of the death and resurrection of the Lord are noted in the Scriptures: that so our faith and hope might be firmly established; for, said the Apostle, "If Christ be not risen, your hope is vain." The precautions, too, were taken not by the Lord's friends, but by his enemies.

For a full treatment of the subject of resurrection, see our issues of April 1 and October 15, 1893.

BINDING THE BUNDLES TIGHTER

[A Brother who was at one time a prominent Mason, but who has since discontinued his relationship with the order, believing that he can spend time and money to better advantage as a member of the "royal priesthood," sends us the following from the Chicago *Inter Ocean* of March 7, and adds —"Every Mason is now in honor bound to remain by the 'Ancient and Honorable Order.' Thank God for his opening, permitting my escape before this. Every Mason who now escapes from this 'bundle' must, in addition to the loss of many agreeable associations, submit to a painful singeing of his honor, so-called, and which will be worse with every day's delay."]

The clipping reads as follows.—

"MASONS ARE DOOMED

"Mayor Hopkins Makes War on Secret Society Men—All Are to Quit—List of Those Already Discharged for This Cause—Employes Who Have Been Twenty Years in Service Requested to Leave

"In his zeal to fill all places in the City Hall with 'suitable Democratic substitutes' Mayor Hopkins has caused to be discharged a number of Masons of high degree.

"The well-known enmity of the papists toward this society gives color to the statement made yesterday by a prominent Mason, that all who belong to that or any other Protestant order are doomed.

[Then follows the first list of seven prominent Masons, with no doubt appropriate statements of their moral worth, and mental and physical qualifications fitting them for their respective offices.]

"Beyond doubt Mayor Hopkins intends to cut out every member of the society now in the city's employ. Nothing has been done openly, but the quiet tip has gone around that *every* Mason may expect his discharge.

"The mayor has no reason for discharging members of any secret society, except that they are of necessity Protestant."

EXTRACTS FROM AN EPISCOPALIAN RECTOR'S SERMON

"There is danger of offence, danger of apostasy. Let him that thinketh he standeth take heed lest he fall! Never was it more important that a Christian should be Christlike. Before God, I think that we are to follow our Lord through a dark valley, and to drink a bitter cup. There is a mighty movement toward the consummation of all unbelief and opposition to the Lord's Anointed: a movement long ago forewarned, yet none the less terrible as it sweeps over Christian lands. We see many wise, mighty and learned fascinated with its falsehood, and giving to it the weight of their influence and genius. But we wait—'how long, O Lord, how long!'—for the day when the lofty looks of man shall be humbled, and the haughtiness of men shall be made low, and the Lord alone shall be exalted. For 'I know that my Redeemer liveth; and that I shall stand in the latter day upon the earth; whom I shall see for myself; and mine eyes shall behold, and not another.'" We are glad this minister sees as much as this paragraph indicates.

TOUCHED WITH THE FEELING OF OUR INFIRMITIES

[This article was reprinted in issue of September 1, 1902, which please see.]

THE FINANCIAL STRAIN WORLD-WIDE

"Impecuniosity hangs like a dark and almost universal cloud over the nations of Europe. Times are very bad for the Powers all around, but worst of all for the small ones. There is hardly a nation on the Continent whose balance sheet for the departed year does not present a gloomy outlook; while many of them are mere confessions of bankruptcy. Our columns have recently contained careful reports upon the financial condition of the various States, and we shall continue the series; but from first to last it has exhibited and will exhibit a struggle in the several exchequers to make two ends meet which has never been so general. The state of things is indeed almost world-wide.

"If we look outside our own Continent, the United States on one hand, and India, Japan, with their neighbors, on the other, have felt the prevalent pinch. The Great Republic is too vast and resourceful to die of her financial maladies; but even she is very sick. Great Britain, too, has a deficit to face in the coming Budget, and has sustained costly, perhaps irreparable, losses by the mad business of the coal strike.

"France, like ourselves and America, is one of the countries which cannot well be imagined insolvent, so rich is her soil and so industrious her people. Her revenue, however, manifests frequent deficits; her national debt has assumed stupendous proportions, and the burden of her Army and Navy well-nigh crushes the industry of the land. Germany must also be written in the category of Powers too solid and too strong to suffer more than temporary eclipse. Yet during the last year it is computed that she has lost £25,000,000 sterling [$125,000,000], which represents about half the national savings. Much of this loss has been due to German investments in the stocks of Portugal, Greece, South America, Mexico, Italy and Servia: while Germany has also sharply felt the confusion in the silver market. An insufficient harvest, scarcity of fodder, the outbreak of the Russo-German Customs War, and the ever-impending dread of cholera have helped to depress her trade, while, of course, the burden of the armed peace weighs upon her people with a crushing load. Among the Powers which we are grouping together as naturally solvent, it is striking to find that Austria-Hungary has the best and happiest account to give. The year 1893 was one of prosperity and progress for the Dual Realm. Her exports showed an increase on the year before of 10½ per cent. Austria managed, before the close of the year, to lock up in her cellars and those of Hungary nearly 350,000,000 guldens in gold; and, though her currency has yet to be reformed, she stands mistress of the situation.

"When we turn aside from this great group and cast our eyes on Italy, there is an example of a "Great Power" well-nigh beggared by her greatness. If it were not too Irish, one might almost say that Italy has been ruined by coming into existence. Year by year her revenue drops—her expenditure increases. The weight of the armaments which she keeps up in accordance with the programme of the Triple Alliance might be better borne if it were not for her recent mad prodigality in useless public works, etc. She must pay £30,000,000 sterling as interest on her public debt, beside a premium for the gold necessary. Her securities are a drug in the market; her prodigious issue of bank-notes has put gold and silver at fancy prices. Her population is plunged in a state of poverty and helplessness almost unimaginable here, and when her new Ministers invent fresh taxes sanguinary riots break out.

* * *

"As for Russia, her financial statements are shrouded in such mystery that none can speak of them with confidence; but there is little reason to doubt that only the bigness of the Czar's Empire keeps it from becoming bankrupt. The population has been squeezed until almost the last drop of life-blood of industry is extracted. The most reckless and remorseless Financial Minister scarcely dares to give the screw of taxation another half-turn. "Every copeck which the peasant contrives to earn is spent, not in putting his affairs in order, but in paying up arrears in taxes. . . . The money paid by the peasant population in the guise of taxes amounts to from two-thirds to three-fourths of the *gross income of the land*, including their own extra work as farm laborers." The apparent good credit of the Government is sustained by artificial means. Close observers look for a crash alike in the social and financial arches of the Empire. Here, too, the stupendous incubus of the armed peace of Europe helps largely to paralyze commerce and agriculture.

"Looking the Continent all round, therefore, it cannot be denied that the state of things as regards the welfare of the people and the national balance-sheets is sorely unsatisfactory. Of course, one chief and obvious reason for this is that armed peace which weighs upon Europe like a nightmare, and has turned the whole Continent into a standing camp. Look at Germany alone! That serious and sober Empire! The Army Budget there has risen from £17,500,000 sterling in 1880 to £28,400,000 in 1893. The increase under the new Army Defence Act adds £3,000,000 sterling a year to the colossal mass of Germany's defensive armour. France has strained her strength to the same point of proximate collapse to match her mighty rival. It is needless to point out the terrible part which these war insurances bear in the present popular distress of Europe. Not merely do they abstract from profits and earn-

ings the vast sums which buy powder and shot and build barracks, but they take from the ranks of industry at the commencement of their manhood millions of young workmen, who are also lost for the same periods to the family.

"Nature, and the seasons, and embarrassments about silver and gold are not to blame for the impoverishment of what we call Christendom. The bitter and unchristian spirit of the blood-feud is to blame—the savage instinct of mutual animosity not uprooted yet from the bosom of what we falsely style civilization. The possession of these prodigious means of mutual destruction is a constant temptation to use them, and some day, it is to be feared, the pent-up forces of this war-cloud will burst forth. The world has not yet invented a better clearing-house for its international cheques than the ghastly and costly Temple of War."

—*London Daily Telegraph.*

STRIVING LAWFULLY

[Reprinted in issue of September 1, 1902, which please see.]

"OUR SUFFICIENCY IS OF GOD"

The following was written to a Brother who, having engaged in the colporteur work, was discouraged and stopped by being told by some that his work was doing harm—disintegrating churches, arousing questions disconcerting to ministers, etc., and that in some cases some who believed seemed if anything more careless than ever of religious matters. The brother stopped his labors, and then wrote to us explaining his course.

However, after writing to us and before our reply reached him, he sat down to re-study the DAWN, and not only convinced himself of its Scripturalness, but got his zeal again enkindled, wrote to us accordingly and resumed his labors as a colporteur. We publish the letter now in hope that it may benefit others who may be similarly beset by the adversary.

Dear Brother:—Your letter, just at hand, was, as you surmised it would be, a complete surprise. I knew that the Enemy had tempted you severely on the other side of the question—to believe in universal, everlasting salvation—but I had not supposed you in any danger from the quarter from whence your besetment has so quickly come.

Again, as I sometimes wonder why those who go into Universalism and begin to think they believe it, do not see *first* what CAN BE SAID AGAINST THAT VIEW, before they jump at an immature conclusion and do injury to others, as well as to themselves, so now I wonder in your case. Would it not have been better to have stopped work for a week: to have written me candidly of your perplexity and asked a reply—if one could be given—to your objections? I believe that you will agree that such would have been a *better* course.

Even now, you do not ask, nor even hint, your willingness to consider what can be said upon the other side of this question. And modesty, and a dislike to intrude where not invited, naturally cause me to hesitate in offering counsel not sought. But I banish this; and, considering myself merely as the Lord's servant and as your brother (and as to some extent my brother's keeper, whether he ask aid or not), I will now proceed as though you had asked my assistance, or the Lord's aid through me, in the answer of your perplexities, as follows:—

"LIGHT IS SOWN FOR THE RIGHTEOUS"

PSA. 97:11

How anyone can read MILLENNIAL DAWN, and reach the conclusion that it favors the everlasting salvation of all mankind, is more than I can comprehend. It does point out a universal redemption from the curse (Rom. 5:19; 1 Tim. 2:4-6); but, with equal clearness, it points out that this redemption merely secures, to all under the New Covenant, an opportunity for attesting their love of righteousness and its peaceable fruits, and their hatred of sin and its baneful results. It shows that as a *ransom* was necessary to man's recovery from the Adamic condemnation, so, if all or any were tried and individually found unworthy of life, it would require *another ransom for each one* before he could be restored or tried again, and that God has made no such provision, but calls the second death *"everlasting destruction."*

It is not surprising, either, that, when the two-edged sword of truth enters, it creates a division. This is one evidence that we are now in the harvest, and that this truth is the harvest sickle. So it was at the first advent. Wherever our Lord and the apostles and their message went, there was a division of the people concerning him: so much so, that in one place "they entreated him that he would depart out of their coasts." (Matt. 8:34; Mark 1:24; Acts 13:50) What did our Lord do,—change his gospel to suit them? No: he continued his work, until the whole city was in an uproar and the order-loving scribes and Pharisees had him executed, saying that it was expedient that one die for the (good of) the people, that all might not perish.—John 11:49-53.

Wherever the truth goes it has such an effect. The heathen nations all claim that it disturbs the spirit of their devotions and distracts the reverence formerly paid to Brahm and Buddha. The effect was the same in the days of the apostles. (Acts 13:50) Paul and Barnabas were arrested for disturbing the peace and unsettling the minds of those who worshiped the goddess Diana; and "the whole city was in an uproar." (Acts 19:40; 20:1; 21:31) But the apostles, instead of wavering and stopping, went right along and preached the same Gospel which made a disturbance everywhere. It became so notorious, that the knowledge of it spread from city to city, in times when they had neither mail routes nor telegraph lines; so that it was declared at Thessalonica, "These who have *turned the world upside down* are come hither also." —Acts 17:5, 6.

The difference between now and formerly is that then some were in the formalism of Phariseeism and the bondage of the law, others under the bondage of philosophy, and some others to Dianaism, and like fallacies; while now, some are deluded by Roman Catholicism, some by Universalism, some by Unitarianism, some by Methodism, some by Presbyterianism, and some by Know-nothing-ism. Like children, some asleep and some at innocent play, it seems perhaps at first a pity to disturb them, even to give them God's message. But as sleep must be disturbed and plays broken, in order to prepare the children for school, so the various groups of larger children (Presbyterian, Methodist, Roman Catholics, etc.) must now be awakened, called from present diversions and prepared for the great examination that is to come to all in this evil day. (1 Pet. 4:12) What if it does cause a commotion as with the children, showing some to be bad-mannered, others disobedient and willful. It is, nevertheless, the right and only thing to do, if we are guided by the Word of the Lord. They that can interest and awe each other with accounts of their *dreams* and nightmares, may be vexed beyond measure by the telling of the simple truth of God's gospel; but the Lord nevertheless says—"The prophet that hath a dream, let him tell a dream; but he that hath *my Word* let him speak [only] my Word faithfully." (Jer. 23:28) Blessed those faithful servants whom the Lord, at his arrival, shall find so doing—giving the meat which is in due season to the household of faith.

Our Gospel is of necessity to some a savor of life unto life, and to others of death unto death; and who is sufficient for such things—to bear such a message?

As it was in the days of the apostles, so it is now: some held by fear are moderate, and outwardly may have a form of godliness, who, when the shackless of fear are removed, manifest their real preference to be for sin and its fruits rather than for righteousness, peace and joy in the holy spirit. We regret this; so did the apostles regret this side of the question in their day; saying, "We beseech you that you receive not the grace of God *in vain*." (2 Cor. 6:1) But did they stop preaching because they found that some were disposed to take advantage of God's mercy and goodness to continue in sin? Surely not: they declared that they knew beforehand that such would be the effect of the truth—to some it would become "a savor of life unto life [everlasting]," and to others "a savor of death unto death [everlasting]." They felt their insufficiency for such responsibility as this implied, but concluded that their sufficiency rested in God, who had qualified them as ministers and sent them forth.

So now, when we learn that any become careless or plunge into sin, after learning that God is love, and that he will not torment sinners to all eternity, but that evil-doers shall be cut off, and that provision has been made for the recovery of all who will return to God in penitence, we regret it and feel as the Apostle expressed himself of some in his day: It had been better that they had not known the way of righteousness, than that, after having learned it, they should sin, and, like the sow, return to their wallowing in the mire. (2 Pet. 2:21, 22) But this should not hinder us from preaching the truth: for, like the apostles, we are not ashamed of the gospel of Christ, but realize it to be *the power* of God unto salvation to every one that believeth. We know how it has sanctified our hearts, as fear or error or nothing else ever did. We

know of many others to whom it has been God's power to lift them out of infidelity and sin into faith and righteousness, when nothing else could have so helped them.

Then, too, we remember that this is the time for thrusting in the sickle and separating the wheat from the tares. If some we had supposed *wheat* prove to be tares, when brought to the test which God now sends, that is no fault of ours. The sickle we use is *his sickle*—his truth. He is responsible, and will see that all the *wheat* is gathered into the garner, and that none of the multitude of tares get there, even though we, mistaking them for wheat, should feel for a time disappointed. The truth is testing and proving what we are—wheat or tares.

God seeketh not always what man seeketh. God seeketh only such as worship him in the spirit of the truth; and seeketh not, and will not have, amongst his elect, such as merely worship him in error under the bondage of fear. He is now testing his people.

We have seen that the effect of the truth in the hands of the Lord and the apostles was the same as it is now—to make division, and to prove unworthy those who received it in vain—whose lives were not thereby brought more into harmony with God. Why has it not been so down through the Gospel age? How was it that for a long time there was so much *unity* and peace, until the Reformation period? and how is it that of late years there has been so much peace in the nominal church?

We answer: Because the church about the second century began to lose the *truth*, and took instead much error. Therefore the fear and superstition brought quiet submission to the error, and permitted her to slumber and divert herself with forms, etc., during the period known in history as "the dark ages." But just as soon as the Word of God began to be heard again, in the days of the Reformation, the trouble and division began. And it continued until the doctrines of the Scriptures began to be lost sight of again in unions and harmonies based upon the errors of men,—fear, etc.

But now the Millennial morning is here, and all must be awakened; for a great and dark hour (a night) of unbelief approaches, in which all will be tested. If some on being awakened receive the *grace* of God *in vain*, we cannot stop for them. They would reach the same results later on anyway. We must awaken and enthuse the real *saints of God*, whom we are commissioned to "seal in their foreheads" and "gather unto *him*," out of sectarian bondage and error, from the four quarters of heaven.

"Let the dead bury their dead: Go, thou, and preach the gospel!"

Very truly, your brother and servant,

C. T. RUSSELL

JACOB'S PREVAILING PRAYER

II. QUAR., LESSON I., APRIL 1, GEN. 32:9-12, 24-30

Golden Text—"I will not let thee go except thou bless me." —Gen. 32:26.

The journey of Jacob back to the land of his nativity and to the presence of a presumably hostile brother, now wealthy and powerful, and from whose face he had fled for his life some twenty or perhaps forty years previous, was another evidence of his faith in God and of his respect for, and valuation of, the promises of God, whose fulfilment could be expected only in a far distant future, between which and the present the Jordan of death rolled. Like Abraham, he looked for a city whose builder and maker is God—the New Jerusalem, the kingdom of God on earth. He knew that Abraham had died in faith not having realized the promises, and he was willing to likewise patiently wait.

This return from Padan-aram to the land of Canaan, the land of promise, can by no means be considered the fulfilment of the promise of possession of the land, the whole land of Canaan, for himself and his posterity for an everlasting possession, as some teach. And that Jacob did not so regard it is very manifest from his message to Esau on coming into the land—"And he commanded them [his servants] saying, Thus shall ye speak unto my lord Esau, Thy servant Jacob saith thus" etc. (Gen. 32:3, 4) To such a claim the Apostle Paul gives most emphatic denial, and shows that this promise never was fulfilled to them; nor has it even yet been fulfilled to their posterity, though it most assuredly will be, both *to them, and to their posterity*, at the time appointed. Paul says "By faith Abraham, when he was called to go out into a place *which he should after receive for an inheritance*, obeyed. . . . . By faith he sojourned [moved about, not settling down as an owner] in the land of promise as in *a strange country*, dwelling *in tents* [temporary, movable dwellings] with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city [an established kingdom] which hath foundations [permanence], whose builder and maker is God . . . . These all died in faith, *not having received the promises*, but, having seen them *afar off*, were persuaded of them, and embraced them, and confessed that they were *strangers and pilgrims on the earth*."—Heb. 11:9, 10, 13.

After forty years' absence from home, Jacob was ready at the Lord's command (Gen. 31:3, 11-13; 28:15, 20, 21; 32:9) to return. Experience had taught him confidence in God and lack of confidence in his uncle Laban. Jacob was now ninety-seven years old, and rich in flocks and herds; and with his wives and twelve sons he started on the then long journey of four hundred and fifty miles, humanly fearful of the consequences, yet, notwithstanding his fears, boldly walking out on the promises of God.

VERSES 9-12. This is the first recorded prayer in the Bible, and it is beautifully humble, simple and trustful, and was acceptable to God. Verse 9 is a reverent and trustful address to the God of his fathers, Abraham and Isaac, recalling the divine command and promise of protection. (31:3, 11-13) Verse 10 disclaims any personal worthiness of this divine favor, not only of present protection and care, but also of "the truth," the precious promises granted unto him. Then he thankfully acknowledges the blessings already received. While with his staff only he had passed over the Jordan, now he had become two bands. This much in fulfilment of the promise of a numerous posterity—"as the sand of the sea-shore."

VERSES 11, 12 tell the Lord of his fears of his brother, and ask for the promised protection. Thus with childlike simplicity he comes to God as to a loving father.

VERSES 24-28. In answer to Jacob's fervent, trustful prayer God sent an angel, evidently to comfort and direct him. But Jacob was anxious for more than comfort and direction in mere temporal things, and all night therefore he pleaded with the angel for some special evidence of divine favor beyond temporal things. The angel, too, had a blessing in store for him, but delayed its bestowal until the break of day, that Jacob might have a chance of proving the strength of his desire and appreciation of the divine favor. Thus God would have all his children "*strive* to enter in" to the blessings promised, and to "*fight* the good fight of faith," and *so* lay hold on eternal life. We may not listlessly drift into the divine favor. We must greatly appreciate and earnestly seek for it. As another test of Jacob's faith and earnestness, instead of the desired blessing came a severe affliction—probably what is now known as sciatica, a most painful affliction of the sciatic nerve. But even this affliction did not in the least dissuade Jacob from his desire and determination to have, if possible, some special evidence of divine favor. Still he pleaded with the angel of the Lord.

And the angel said, "Let me go, for the day breaketh." And Jacob answered, "I will not let thee go, except thou bless me." Then came the blessing, a blessing worthy of the night's striving, and one which doubtless made his affliction seem comparatively light. Like Paul's thorn in the flesh, the affliction became but a reminder of the promise and favor of God, and served doubtless to keep him from being unduly elated.

"And the angel saith unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

In these words was couched the future glory and exaltation of Jacob as a prince in the earthly, visible phase of the kingdom of God. "Ye shall see Abraham and Isaac and Jacob in the kingdom of God." (Luke 13:28; Matt. 8:11. See also Psa. 45:16 and MILLENNIAL DAWN, VOL. 1., Chapter xiv.) Jacob was satisfied. And now, but one more thing he would ask—Was it for relief from his affliction? No; but he would know the name of his benefactor, this messenger of the Lord, that he might hold him in lasting and grateful remembrance. "And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name?" He would have Jacob understand that the blessing was from God, whose messenger he was, and therefore he did not tell his name. The case is parallel to that of Manoah and the angel that visited him: "And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass I may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" Thus the true messengers of God always

seek to give the honor unto God, and decline it for themselves. —See Rev. 19:10; John 14:28; Acts 3:12.

Thus Jacob was blessed again as at Bethel. The darkest seasons of his life were the special occasions for the manifestation of divine favor. And so the children of God ever find it when in their fears and perplexities they come to God for rest and consolation.

"E'en sorrow, touched by heaven, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day."

VERSE 30. "And Jacob called the name of the place Peniel; for [said he] I have seen God face to face, and my life is preserved." Here and in other instances the Hebrew word rendered God is *elohim*, meaning mighty one—a representative of God as for *Jehovah himself*, however, we read: "No man hath seen God at any time."—John 1:18.

ENVY AND DISCORD

II. QUAR., LESSON II., APRIL 8, GEN. 37:1-11.

Golden Text—"See that ye fall not out by the way."—Gen. 45:24.

The slow rate at which the promises to Abraham, Isaac and Jacob of a numerous posterity were being fulfilled is quite noteworthy here. It was now two centuries since Abraham was called, and yet his posterity were but few Jacob was now one hundred and nine years old, and had but twelve sons and one daughter. But they were well-born children, desired and welcomed, and considered gifts of God (Gen. 29:32-35; 30:6-13, 17-24),—and they were taught to reverence God and his promises. Yet over against these good influences were others less favorable—(1) The conditions of a polygamous home, with four sets of children, were not those which tend to peace and harmony and love in the family. Such a home was not after God's institution, but, as the Apostle Paul intimates, "the times of this ignorance God winked at." (See our issue of Nov. 1, '92; Article, The Law of God.) (2) They came in contact with an immoral heathen community, both in Haran and in Shechem. (3) And their shepherd life, caring for large flocks and herds which must necessarily be widely scattered, separated them from home and gave them much leisure for either good or evil.

The experience of Joseph here introduced was the beginning of a train of providential circumstances which gave to the children of Israel the very necessary experience in Egypt in contact with the highest civilization and learning the world had then realized. There they remained under peculiar circumstances of discipline and training for two hundred years: and there as a people they learned to some extent the important lesson of humility and faith in the power of God.

Joseph, a bright boy of seventeen and the special favorite of his father because he was a son of his old age and a very exemplary son, seemed to incur the displeasure of his brethren through envy on their part and guilelessness on his own. The elder brethren, instead of sharing the father's love for their young and promising brother, were envious of him and could not speak peaceably to him. Joseph was innocent and unaware of the malice that their envy was fast engendering, and was shocked at what he did see and know of their misconduct, and very naturally reported the state of affairs to his father on his return home.

Then, too, in his artlessness he told them his very significant dreams, which he probably did not understand, but which they interpreted as an indication of his future supremacy; and this, together with their knowledge of his father's special favor, probably made them fear a future supremacy, which idea they could not endure. Hence the plot to get him out of the way. Envy and hatred fast matured their bitter fruitage of a murderous spirit and intent. While God permitted all the sons of Jacob to thus manifest their disposition, he stood ready to overrule their course of conduct for the furtherance of his purposes. Thus the overruling providence of God is always compatible with man's free agency.

The coat of many colors—a royal garment—which Jacob gave to Joseph, probably was also interpreted by the brethren as an indication of the father's purpose to bestow the chief blessing on him, the eldest son of the second wife, since Reuben, the eldest son of the first wife, had already forfeited it.—Gen. 49:4.

The dreams of Joseph were quite prophetic of his later supremacy in Egypt, when his father and brethren all came in the extremity of famine to do him honor and to receive of his bounty. Doubtless also the impression they made on his mind by them proved a source of comfort and cheer in the midst of severe trials and temptations in Egypt, before he was summoned to the seat of power and influence.

The envy of Joseph's brethren, although eventually overruled in harmony with God's promise to Abraham, brought upon them severe experiences and bitterness. Envy is one of the indigenous fruits of the fallen nature: itself bad, it is almost sure to lead to every evil work; and, unless corrected, it will eventuate in death.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—I want to tell you of a door our Lord has opened to me for spreading the glad tidings.

Some weeks ago an article appeared in the Winnipeg *Tribune*, headed "Hell," and giving an imaginary description of a place of torment. I wrote a letter to the paper, giving the real meaning of the word, and saying I would be glad to correspond with any person who wished to look into the subject. The *Tribune* published my letter, and I have already heard from seven people. To each one I sent a copy of the "Hell" number of the TOWER and "The Hope of the Groaning Creation," together with a very few words of explanation of the ransom and advising the parties about the DAWNS.

With loving remembrances, yours in the brotherhood of Christ, W. HOPE HAY.

DEAR BROTHER RUSSELL:—Today's papers furnish a report of a Dr. Stebbins' discourse yesterday, in which he descants upon the Scriptures as being the unreliable and uninspired utterances and writings of fallible and ignorant men. To what straits a so-called "Minister of the Gospel" must be reduced, when, failing comprehension, his only alternative is to discredit and denounce the blessed Word of God; and how it makes one burn with indignation to know with what baleful influence such blasphemous mouthings are fraught, and that they are accepted as the utterances of a "learned" (?) and devout man, instead of what they really are, the vain and pompous frothings, and merely sensational statements, of a hireling shepherd, a blind leader of the blind.

The more I read the DAWNS, the more am I interested, and the more am I impressed with their wonderful unfolding of the truth and of the hitherto hidden mysteries of the sacred Scriptures. I shall rejoice when the succeeding volume is announced.

May the Lord continue to bless you and your labors in His service.

Yours in fellowship and faith,

B. C. HUGHES.

BROTHER RUSSELL:—I feel myself under many obligations to you, and below you will find my acknowledgements of same, which is the only way I can repay you, except by prayer to the Master.

Eight months ago I was in the "hedges;" but the Master rubbed "clay" on my eyes, and gave me no rest until I went and washed in "Siloam;" since which I have been gaining evesight very fast, for which I never cease to praise the Lord. The Bible now looks so plain, that it seems that a blind man ought to understand it, but the trouble seems to be that they will not take the trouble to examine the matter. Oh! if poor, fallen humanity only knew the blessings in store for them, how quickly they would flee from the wrath to come.

I have 36 copies of VOL. I., which I loan almost exclusively to train men; and I hope in this way to spread the truth still more. Men that read them are telling others about them.

Some time ago I wrote you about my brother-in-law, to whom I had been talking in regard to DAWN; also about a man who had killed several men for revenge. Here is the latest from them: "Am studying all the time I have, ... my faith in the Bible getting stronger all the time. . . . . Mr. P. says it (DAWN) is the grandest book he ever read. Have loaned him the second volume." Yours in the Lord,

B. R. MONTAGUE

DEAR BROTHER AND SISTER RUSSELL:—I recently sent a letter to the First Congregational Church of S—— (of which I was so long a member), addressed to the pastor. I have a reply from him, in which he says, "Your candor in not wishing to remain where your membership would misrepresent you does you honor. Nor shall we fail to appreciate the sentiments of Christian sympathy and of love for all of God's children which pervade your letter. I am sure the church

would not do such violence to its love for one of the disciples of our Lord as to drop your name, leaving the record to be interpreted by those who, not knowing the cause, might infer excommunication." He then adds, "With your consent, therefore, I shall recommend the granting of a letter in which your reasons shall be fully stated, and in which we will state that while differing from your views we still retain you as a child of God, a disciple of our common Lord."

I have talked with Brother F—— about it, and he thinks it will be right for me to receive a letter under those conditions. What do you think? I made use of the letter you published in the TOWER [Sept. '93], with some changes to suit the circumstances, and I am very grateful to you for the help it was to me.

Please see that my TOWERS are sent regularly. I miss them so much, if they do not come on time; for their contents are such a rich feast. Praise the Lord for meat in due season for hungry souls! May God spare you both to feed his flock until the fulness of his time has come.

Yours in Christ, MRS. A. E. TORRY.

[In reply: We congratulate you, dear sister, upon your action here related. We advise that you accept the proffered Letter. The minister's letter certainly shows an excellent spirit. Such a man should be ripe for present truth. Be sure that you at least offer him some reading matter bearing thereon. Perhaps he would accept as a loan or as a gift the first volume of MILLENNIAL DAWN? The Sept. '93, and Jan. 15, '94, TOWERS would also be good for him.

May you seek and obtain the wisdom necessary to the proper use of your liberty in Christ: that your days and hours may be full of his service and of blessing to all about you.—EDITOR.]

BEHOLD THE BRIDEGROOM!

MRS. F. G. BURROUGHS

Behold, behold the Bridegroom!
He's in our midst today!
O Bride, put on thy jewels,
And all thy fine array!
His saints he now will gather
To crown and glorify,
And bring them to the mansions
Prepared for them on high.

Behold, behold the Bridegroom!
In beauty see your King!
And in triumphant measures
The happy tidings sing.
Awaken those that slumber,
And bid them all arise
To welcome his blest presence
With all the faithful wise

Behold, behold the Bridegroom!
Oh, ready stand with those
Whose lamps are filled and burning
Before the door shall close!
The nuptial feast is waiting
For these to enter in,
And then the joy, exceeding
With Love's reign, will begin.

Behold, behold the Bridegroom!
Our fast-days now are o'er,
For in the Bridegroom's presence
We need not hunger more.
We know him in the breaking
Of truth's sustaining bread,
And at the King's own table
Abundantly are fed.

Behold, behold the Bridegroom!
Nor cry, "Lord Jesus, come!"
Lift up your eyes, ye reapers,
And bring the harvest home!
The sowing time is over;
Your night of weeping gone:
Oh, joy, the morning breaketh!
'Tis now Millennial dawn!

VOL. XV ALLEGHENY, PA., APRIL 1, 1894 No. 7

WILL IT APPLY TO THE BIBLE?

We are asked how the following extract from the article, "Personal Liberty—Its Responsibility," in our issue of March 1, would apply to the WATCH TOWER, MILLENNIAL DAWN, and the BIBLE.

"If you have read and failed to comprehend a publication, do not suppose your mind incapable of grasping anything so deep and complex, and then proceed to circulate it among others, but conclude that if you have not the mental capacity to understand it, your safest plan will be not to run the risk of choking any one else with it."

We reply: that whoever has not had *satisfactory* evidence of the general truth of the BIBLE, the DAWNS and the TOWERS should not circulate them. Everyone should have a conscience and no one should be asked or expected to violate his conscience, in the interest of any theory, person or publication.

"A PRINCE OF PEACE LIKE MYSELF"

Emperor William of Germany recently described the Czar of Russia as "a prince of peace like myself." The true Prince of Peace will very soon conquer a peace that will last a thousand years, without ten millions of soldiers to maintain it. He will use the present "powers that be" in overthrowing and conquering each other—shortly.

THE IMPORT OF THE EMBLEMS

When announcing the date of the Memorial Supper and stating our reasons for its yearly commemoration, in our issue of March 1, we promised that in this issue we would examine briefly the import of the emblems used to represent the body and blood of our Redeemer.

Of the bread our Lord said: "This is my flesh;" that is to say, the unleavened bread represents his flesh, his humanity, which was broken or sacrificed for us. Unless he had sacrificed himself for us, we could never have everlasting life, as he said "Except ye eat the flesh of the Son of man and drink his blood ye have *no life* in you."—John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the *truth*, spiritual food, as an aid to walk the narrow way which leads to life. And thus we see that the broken loaf fitly represented the breaking of him who said, "I am the WAY, the TRUTH, and the LIFE; no man cometh unto the Father but by ME"—John 14:6.

Hence, when we eat of the broken loaf, we should realize that had he not died—been broken—*for us* we would never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Another thought: the bread used was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a lamb without spot or blemish, "holy, harmless, undefiled." Had he been of Adamic stock, had he received his life in the usual way from any earthly father, he, too, would have been leavened with Adamic sin, as are all other men; but his life came unblemished from a higher, heavenly nature, *changed* to earthly conditions; hence he is called the "bread from heaven." (John 6:41) Let us then appreciate the pure, unleavened, undefiled bread which God has provided, and so let us eat of him—by *eating* and digesting the truth, and especially this truth—*appropriating* to ourselves, by faith, his righteousness;

and let us recognize him as both the *way* and the *life*.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of him (after we have been *justified* by appropriating his righteousness), we, by *consecration*, become associated with him as part of the one broken loaf—food for the world. (1 Cor. 10:16) This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs with him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the church, as a whole, is the *"one loaf"* now being broken. It is a striking illustration of our union and fellowship with our Head.

We quote: "Because there is *one* loaf, we, the many [persons] are *one* body; for we all partake of the one loaf." "The loaf which we break, is it not a *participation* of the body of the Anointed one?"—1 Cor. 10:16, 17.—*Diaglott.*

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is my blood [symbol of *life given up in death*] of the new covenant, shed for many, FOR THE REMISSION of sins." "Drink ye all of it."—Matt. 26:27, 28.

It was by the giving up of his life as a *ransom* for the life of the Adamic race, which sin had forfeited, that a *right to* LIFE may come to men through faith and obedience under the New Covenant. (Rom. 5:18, 19) The shed blood was the "ransom [price] for ALL," which was paid for all by our Redeemer himself; but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become *partakers of his sufferings*, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing his cause, it will be reckoned to us *as though* we had part in his sacrifice. "The cup of blessing, for which we bless God, is it not a *participation* of the blood [shed blood—*death*] of the Anointed one?" (1 Cor. 10:16—*Diaglott.*) Would that we all might realize the value of the "cup," and could bless God for an opportunity of sharing with Christ his "cup" of sufferings and shame: all such may be assured that they will also be glorified together with him.—Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in his dishonor, our share in his sacrifice—the *death* of our humanity. For instance, when asked by two of his disciples for a promise of future glory in his throne, he answered them: "Ye know not what ye ask; are ye able to drink of *the cup that I shall drink of?*" On their hearty avowal he answered, "Ye shall indeed drink of my cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also his glories, honors and immortality—when we drink the *new* wine with him in the kingdom.

Let us then, dearly beloved, as we on the evening of the 19th inst. commemorate our Lord's death, call to mind the meaning of what we do; and being invigorated with his life, and strengthened by the living bread, let us drink with him into his death, and go forth more determined than ever to be broken with him for the feeling of others. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him."—2 Tim. 2:11, 12.

WHO MAY PARTAKE

It is left open for each to decide for himself whether he has or has not the right to partake of this bread and this cup. If he professes to be a disciple, trusting in the blood of the New Covenant, for forgiveness of sins, and consecrated to the Lord's service, his fellow disciples may not judge his heart. God alone can read that with positiveness.

Because of their symbolism of the death of Christ, therefore let all beware of partaking of these emblems ignorantly, unworthily, improperly—not recognizing in them "the Lord's body" as our *ransom*, for in such a case the partaker would be as one of those who murdered the Lord and would, in symbol, "be guilty of the body and blood of the Lord."—1 Cor. 11:27.

"But let a man examine himself:" let him see to it that in partaking of the emblems he realizes them as the ransom-price of his life and privileges, and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and be broken for others; otherwise, his act of commemoration will be a condemnation to his daily life before his own conscience—"condemnation to himself."—1 Cor. 11:28, 29.

Through lack of proper appreciation of this remembrancer, which symbolizes not only our justification, but also our consecration, to share in the sufferings and death of Christ, the Apostle says: "Many are weak and sickly among you, and many sleep." (1 Cor. 11:30) The truth of this remark is evident: a failure to appreciate and a losing sight of the truths represented in this Supper are the cause of the weak, sickly and sleepy condition of the church nominal. Nothing so fully awakens and strengthens the saints as a clear appreciation of the *ransom sacrifice* and of their share with their Lord in his sufferings and sacrifice for the world. "Let a man *examine* himself, and so let him eat of that bread and drink of that cup."

FEET WASHING

[This article was a reprint of that appearing in issue of April, 1886, which please see.]

BEAR UP THE FEET

"Judge this, rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." "He shall give his angels [messengers, servants] charge over thee; . . . they shall bear thee up in their hands, lest thou dash thy foot against a stone."—Rom. 14:13; Psa. 91:11, 12.

[Reprint of April, 1886, which please see.]

"LEST YE ENTER INTO TEMPTATION"

[Reprinted in issue of April 15, 1903, which please see.]

THE WORK IN ENGLAND

After an expenditure of considerable by the tract fund to get the colporteur work started in Great Britain (books, etc., to the retail value of $965.67), we have to announce that Brother Rogers, who went there for the purpose of starting it, has left the colporteur service. He assures us, however, that he has not left the truth, and that he will still circulate MILLENNIAL DAWN, as he may have opportunity, in his new line of work.

His new plan of labor we cannot approve for several reasons. He describes it as a work of *faith*. Instead of accepting and using the sale of the DAWNS, as God's provided means for the support of the laborers in the present "harvest," he proposes to rely largely upon collections and donations from the friends. He explained to us that he proposes to work as follows: On going to a city, he will seek for any who are already interested, and expect them to hire a suitable place for preaching and to attend to his financial matters, and "see that he lacks nothing," while he preaches orally. Between meetings he will call upon Christian people and talk with them privately about the truth. If any of them inquire for reading matter on the subject, he proposes to take them the MILLENNIAL DAWN, the profit on the sale of which will go toward defraying his expenses.

Brother Rogers became so infatuated with his idea that without even trying the method or writing one word about it he crossed the Atlantic to urge, nay, almost to force upon us, the general adoption of this plan, instead of the present colporteur method, which, together with the tract work and WATCH TOWER, has been so greatly blessed of the Lord to so many of our readers. He expresses a dislike for the term colporteur, preferring to be called a minister or preacher. We fear that he is getting ashamed of the method which God seems specially to have used and blessed in the preaching (making known) of present "harvest" truth.

Our objections to the proposed method are as follows:

(1) We are opposed to all forms of begging—whether by word, by insinuation, by suggestive hint, by collections, or by going into a brother's home and sitting down on him until he is forced to say, move on.

(2) Experience, which is much better than theory, con-

vinces us that the majority of Christian people are prejudiced against any religious meeting held in a hall, unless they have some knowledge of its character in advance. Consequently, a gathering of representative Christians cannot be had in that way. Indeed, we find that Christians who seldom attend church services of any kind, being prevented by family cares, and some by skepticism, are more often reached by the colporteurs and deeply interested.

(3) It is an expensive method, wasteful of time and money which could be much better spent for the service of the truth and the praise of the Lord in the colporteur work and tract circulation. The time spent in seeking a suitable hall and in preparing and delivering discourses, could all be used in colporteuring, and the expense of hall rent, etc., be saved besides.

(4) The effects of public discourse soon wear away, because the Scripture proofs are not so well appreciated as from reading when the quotations, being marked and cited, can be referred to and re-read until fully understood.

(5) In a town with a population of ten thousand, properly colporteured, two or three weeks' effort should dispose of at least four or five hundred DAWNS, and bring it to the attention of all, whereas, the proposed plan would bring the truth to the attention of only a few, probably circulate not above fifty DAWNS, and require much more time and expense. Experience shows that while some of the books sold may awaken no immediate interest, many of them bring forth good fruitage years after. Besides, as Brother Rogers himself has previously remarked, it seems as though the Lord is circulating the reading matter, to select and aim at once the overcoming class now, and the remainder of it to do a similar work for another class to be developed under, and out of, the great tribulation approaching. (Rev. 7:14) See Brother Rogers' clear statement on this subject in our issue of July, '93, page 194.

(6) The method proposed would debar from the privilege of the "harvest" work the majority of those now engaged in it as DAWN colporteurs; for about one-half of the number are sisters, and of the brethren very few have the gift of oratory or any of the qualifications for attracting, interesting and profiting the public by preaching-meetings.

Indeed, Brother Rogers agrees with us and many others of his best friends, that he lacks the talent of a public speaker; but he claims that the less ability he has, the more the Lord will use him in that way. He states that for this reason he never even attempts to prepare a discourse. And a similar course he urges upon others. We, on the contrary, hold that each of the Lord's servants should seek to use the talent which God *has given him*, as directed in Rom. 12:6-8; 1 Cor. 12:8-11; and that each should study how best to use his talents for the edification of his hearers.—2 Tim. 2:15; 1 Cor. 14:19.

Upon going to London, Brother Rogers started a three months' course of discourses, announcing subjects. Being from America and coming to them as a representative colporteur and instructor of colporteurs, of several years experience, commended to them by us, the WATCH TOWER readers there naturally inferred that his oratorical preaching was part of our arranged program; and when they went to hear him some were greatly disappointed, and wrote us accordingly. One only recently interested TOWER reader was quite provoked indeed, and wrote that we must have a very low estimate of the intelligence of our English readers when we sent Brother Rogers as a representative to instruct them; and intimated that not one of his audience could have made a poorer effort as a public speaker. Another wrote, Surely if our dear Brother Rogers has been used of the Lord for the blessing of others, it is not because of eloquence of speech, etc.

We replied privately to these brethren, telling them that they should not judge of Brother Rogers as a servant of the Lord by his ability as a speaker. We assured them that his *talent* consists in his ability as a colporteur and an instructor and starter of other colporteurs; and that thus his efforts had been greatly used of the Lord to the blessing of many. We assured them that we had not sent him to England as a representative orator of the truth, but as an efficient colporteur, and one too, who we had every reason to believe held clear views of truth, and who was firmly fixed upon the foundation—doctrine of the *ransom*. We asked that with this explanation they receive and honor Brother Rogers for his colporteur work's sake (1 Thes. 5:13), and that they encourage his use of the talent he possesses while discouraging his attempt to use a talent which he does not possess so far as his best friends can discern.

Feeling it to be our duty to Brother Rogers, as well as toward the truth, we wrote to him as kind and brotherly a letter as possible, explaining the situation, urging him to specially use his great gift of *preaching by the circulation of the printed page*, and advising that he turn the remainder of the announced London meetings into Bible Study meetings and lead them, instead of preaching; and we enclosed some of the correspondence received. We closed the letter with an exhortation that he consider our love for him and our interest in and our appreciation of his service, and referred him to Psa. 141:5.

But the effect was the reverse of what we designed. Whether from a lack of humility or whatever the reason, Brother Rogers concluded that all who did not appreciate his preaching were devoid of spirituality. As he considered the question, he reached the conclusion that he had a mission from God to *change* the whole program of harvest work: that he should come to Allegheny, and if Brother Russell were not humble enough to accept *the Lord's message* from him, then he should do all that he could do to stop the other colporteurs from present successful methods and get them started in his untried, theoretical and mendicant method.

He came to Allegheny and stopped with us for ten days, during which time we gave him twenty-four full hours of valuable time, listening to his scheme, and endeavoring to point out its impracticability, telling him we had tried the plan in a general way before the publication of DAWN and TOWER—except that instead of depending upon others to pay the expenses, the editor paid them himself.

Brother Rogers urged that the Lord had sent forth the early disciples without purse or script and had provided for their necessities, and that without books or tracts to sell, and that they lacked nothing. We answered, that God had sent out this "harvest" truth similarly from house to house, and had *none the less* PROVIDED for the necessities of all who went forth, although in a different manner.

Brother Rogers urged that it did people good to give; that the WATCH TOWER had failed of its duty in not urging people to give; that the priests of the Jewish age lived upon the *charity* of the people—their tithes—and referred us to the Apostle Paul's reference to the law upon the subject in 1 Cor. 9:7-11.

We agreed that people who *give* most to the Lord's service are most blest, provided they give it of a grateful, willing heart; but we pointed out the Apostle's words in the same connection—"Nevertheless, *we have not used* this power [to demand support]; but [on the contrary] suffer all things, lest we should hinder the Gospel of Christ." "I have used none of these things: neither have I written these things that it should be so done unto me." I "make the gospel without charge, that I abuse not my power in the gospel." (1 Cor. 9:12, 15, 18) We also showed that the priests were not permitted to squeeze the tithes from the people; that the people were free to do as they pleased, although the tenth of all increase was demanded by the law. All of the consecrated are of the anti-typical "royal priesthood," for whom God will provide, and who are to engage somehow in self-sacrifice in God's service. The saints are, therefore, typified by the tithe-takers and not by the tithe-payers; and besides, among them are *not many* great or rich—chiefly they are of the poor, rich in faith only. We assured him that we believed that we had done our full duty in placing before the consecrated *an opportunity* to share in the Lord's work through the general fund of the WATCH TOWER TRACT SOCIETY, used for publishing and circulating tracts by the million, to forward the translating of DAWN and tracts in other languages, and to assist in colporteuring the DAWNS and tracts. Those who are of a willing mind need no prodding and, so far as we know, are doing all that they can do in this way. We have even returned money to some we had reason to believe from their own letters were giving beyond their ability. We assured him that our commission from the Lord was not to beg, or even to "make a poor mouth" to thus excite pity and draw money, but merely to preach the gospel and leave to the Lord to provide (in his own way) the things needful for ourselves and for his work.

But Brother Rogers was so infatuated with the delusion that God had given him the message for us that he declared that we were resisting God in the matter, and that he was not sure but that the Apostle Paul made a similar mistake in the method he used, as expressed in the verses to which we referred.

Finding argument of no avail, we proposed to set aside some city, large or small, in which he could make a trial of his method—provided he would make a complete demonstration and not leave the city until he had done all the work that he thought should be done there. We believed that the experiment would prove a refutation of his theory, and that thus he might be convinced that it was not of the Lord. But he would not agree to this and told us that we should live by *faith*. We replied that "our sufficiency is of God," that the Apostle also said, "Hast thou faith? *have it to thyself!*"—that

we are not to have faith in other people's generosity and endeavor to squeeze money from them, but to have faith in God and to use the *means* which he puts into our hands—as he (Brother Rogers) had been doing for six years in preaching the Gospel by the sale of DAWN.

We bade Brother Rogers good-bye, assuring him that so long as he continues in the truth, trusting in the *ransom*, we will have a deep interest in his welfare, even though he take what seem to us less advantageous methods of work; that we would put not a straw in his way to hinder his service of the Lord in such a manner as his conscience would approve; and that if, when tried, his method shall seem in any degree to have divine approval we shall be glad to adopt any part that may seem to us compatible with the Lord's Word and Spirit. But, meantime, we must demand the same liberty for our conscience that we accord to his. Brother Rogers assured us that he is still in perfect harmony respecting the truth as presented in the volumes of DAWN, and that he will still be glad to use them in whatever way he may hereafter work. We assured him that we were glad to know this and that we would be pleased to supply him with what DAWNS he might desire, at the usual low rate accorded all TOWER readers.

We regret, however, that when he saw that his mission and theory did not move us from the method which God has so far blessed, he seemed somewhat bitter in spirit, and left us, expressing his intention to see and influence as many as possible of the colporteurs. Hence the propriety of so full a resume of this matter for the benefit, not only of the colporteurs, but also of the English friends, to whom Brother Rogers hopes soon to return, although no longer as a representative of the *Tract Society*, nor at its charges.

"As the body is one, and hath many members, and all the members of that one body, being many, are one body—so also is Christ. . . . But now hath God set the members every one of them in the body, as it hath pleased him." (See 1 Cor. 12:12-18-25-29.)

JOSEPH SOLD INTO EGYPT

II. QUAR., LESSON III., APRIL 15, GEN. 37:23-36.

Golden Text—"Ye thought evil against me, but God meant it unto good."—Gen. 50:20.

In tracing the overruling providence of God in the lives of some of his chosen people of the past we find a great stimulus to our faith; and in the noble examples of the ancient worthies we should indeed find spurs to our zeal for God and our faithfulness in his service. Abraham, Isaac, Jacob, Joseph —how beautifully they walked with God! how simple and child-like their trust in the dark as well as in the light! and how earnest and sincere their devotion!

In our last lesson, Joseph, the favorite son of Jacob's old age, was brought to our attention (a dutiful and promising boy of seventeen), and his prophetic dreams and the envy of his brethren toward him. In this lesson we see how that envy and hatred brought forth their fruits. With the exception of two of the brethren—Reuben and Judah—all were desirous of taking his life; but the two did not dare to openly oppose the rest, so they suggested other measures. Reuben had him cast into a pit from whence he intended secretly to rescue him, but where the others were agreeable to letting him die of starvation. But before Reuben could accomplish his purpose of rescue Judah had proposed his sale to a company of traveling merchants going down to Egypt; and to this they had agreed, and had disposed of their young brother and divided the price among themselves. Of this transaction Reuben evidently was not informed, and he shared his father's grief at the supposed death of Joseph.

Judah's motive was apparently a double one—first, to ease his conscience by choosing the lesser of the two evils, avoiding to incur the guilt of his brother's blood, and yet desirous to accomplish the purpose of getting rid of him, and that at a slight profit to themselves. Then, in common with the other eight, he was willing to lie to his father and to make believe that Joseph was dead. Judah's choice of the lesser of two evils he may have regarded as a species of virtue, as the suggestion from, "Let us slay our brother," to "Let us sell our brother," presents a strong contrast. Thus men are often deceived by comparing a great with a lesser evil, or themselves one with another, and especially with those of meaner disposition, instead of with the perfect standards of virtue and true holiness set forth in the Scriptures.

This supposed loss of a beloved son was another severe trial for Jacob. Evidently Joseph was the one in whose line of descent he looked for the fulfilment of the divine covenant. He was the eldest son of his beloved Rachel, and a son after his own heart, in whom was the reverence of God and the love of righteousness. The coat of many colors seems to have been his expression of this hope, which he did not seek to conceal from his family, being desirous and hopeful probably that they also would share his sentiments. And in Reuben's favor it may be remarked that of all the brethren he had more reason to be envious of Joseph, since he was the eldest son of Leah, the first wife. For twenty-three long years Jacob suffered the loss of this beloved son before he received the glad tidings—"Joseph is yet alive." Yet he faithfully held to the promises of God and waited for the consolation of Israel, and humbly developed the graces of meekness and patience which, in God's sight, are of great value.

In the case of Joseph the trial was one of great severity. From being a beloved and favorite son, tenderly reared in his father's house, he was suddenly transported to the position of a slave in a foreign and heathen land. Added to this, too, were the bitter experience of the murderous hatred and cold-hearted cruelty of his brothers and the thought of his father's grief and loneliness, and that without any apparent prospect of ever seeing his face again, or of even hearing a word from him, as no railroads or telegraphs or mailing arrangements then facilitated communication between foreign nations, and Joseph was a servant having no command of time or money.

This was surely a bitter experience for a young man of seventeen; but as he left the scenes of his childhood and all that he held dear on earth, and that under such painful circumstances, like his father when he fled from Esau, bereft of every thing else, he took with him the staff of the divine promises and the principles of truth and righteousness under whose influence he had been reared, and he resolved to be loyal and faithful to God and to maintain his integrity under whatever circumstances he should be placed. Alas! how few young men in these days—nor did they in those days—make such resolutions, even under the most favorable circumstances. This is the age when they generally think that they should be sowing their wild oats, of which they generally forget they must afterward reap the bitter harvest.

While God could have prevented and might have interfered at any step of these distressing circumstances, we see that he did not, but that he allowed each one to freely manifest his disposition for good or for evil; yet above them all we see his overruling providence in turning these very circumstances to account in a most marvelous way for the furtherance of his benevolent designs and to the special blessing of his faithful servants. Thus, for instance, Joseph being thrown more upon his own resouces and in contact with a new, and at the time the most advanced, civilization of the world, received a new and valuable education which otherwise he could not have received, and a discipline that developed manly strength, courage, tact, and firmness of character; while his isolation from all the old home associations led him to closer communion with God and reliance upon his power.

Then, too, in the providence of God, Joseph was the forerunner of all Israel in the land of Egypt, where God proposed to give that entire nation a needed and valuable experience for four hundred years, in contact with the highest civilization of that day, yet under the humiliating circumstances of servitude which would tend to humble them, and also to teach them reliance upon God. Here, too, their race would be kept pure and distinct from others, since, as slaves, they could not intermarry with the Egyptians. And through Israel in the land of Egypt, not only the Egyptians, but other nations through them, were to learn something of the power and character of the true God.

A very special lesson of importance to us, in considering the course of the divine providence with these ancient worthies, may be gathered from the fact that the value of their experience in developing character and in shaping circumstances for future good is so manifest to us from the standpoint of the ends attained, while to them, as they passed through those experiences, they had to walk by faith *trusting* the guiding hand of God, where they *could not trace* his loving purposes.

Abraham could not know that God would provide himself a lamb other than Isaac; and therefore it was his part to obey the divine command, even to the raising of the knife to slay his son. Jacob could not know how Esau would meet him in peace and permit him to enjoy the good of the land; but it was his part to arise and take all his house and all his goods and go to meet Esau when the Lord commanded. Joseph could not know just how all the painful circumstances that befell him after he left his father's house in search of his brethren were to work together for such great good for himself and for all his father's house, and for all Egypt as well, but it was his part to carry with him into Egypt the principles

of divine truth and righteousness and the noble example of a godly character, and as a servant to Potiphar to faithfully perform his service to the best of his ability. And while, like his father Jacob, he thus walked in the path of faith and duty, God could add his blessing; and we, at this end of the line, see the blessed results of their faithfulness, trust and humility.

Just so, in the light of eternity, the past experiences of our lives will appear if, like them, we prove faithful under all circumstances—in the dark as well as in the light, in the storm as well as in the calm. As children of God we must all have the discipline of experience: let us see to it, therefore, that we patiently and meekly submit ourselves to God, taking courage from the noble examples of the ancient worthies, and from the manifestations of God's love and care and wisdom in making all things work together for good to them as he has promised to do for us also.

"Leave to his sovereign sway
To choose and to command:
So shalt thou gladly own his way,
How wise, how strong his hand!"

JOSEPH RULER IN EGYPT

II. QUAR., LESSON IV., APR. 22, GEN. 41:38-48.

Golden Text—"Them that honor me I will honor."—1 Sam.2:30.

In Egypt we find Jospeh making the best of his new and trying circumstances. Having resolved to look upon the brightest side of things and to act upon the right side, he trusted in God and was cheerful and faithful in all his duties, whether they were agreeable duties or not. He acted thus, not from policy, but from principle—because he loved righteousness and desired the approval of a righteous God.

His faithfulness soon won his master's confidence; "and his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand; . . . . and he made him overseer over his house, and all that he had he put into his hand." And when, after some ten years of faithful service here, he was falsely accused and cast into prison, "and he was laid in iron and his feet were hurt with fetters" (Psa. 105·17, 18), with a clear conscience and a sense of the divine approval he determined to make the best of that situation also; and there too "the Lord was with him and showed him mercy, and gave him favor in the sight of the keeper of the prison;" and there, without any prospect of release, he remained faithful to God and duty for three years, when suddenly, the purposes of this discipline and proving having been served, God set before him an open door. He did not take him out of prison, but in pursuance of the pathway of benevolent helpfulness to others he led him out.

Wherever Joseph was, and no matter what were the circumstances, he did what was right and made the best use of the situation; and his faithfulness in all the little things prepared him for larger and wider fields of usefulness. He was rightly exercised by the experiences of life. He was kind both to the thankful and to the unthankful, generous to the mean as well as the noble, not allowing the injustice and harsh treatment which he received from others to harden his heart. And in all his course we see no sign of distrust in God or of complaining. In his trials he simply clung closer to God and took comfort in the manifestations of his favor, while he trusted where he could not trace him.

When God showed to Joseph the interpretation of the dreams of the butler and baker in prison, he recognized the favor as from God and thought he saw in the circumstance an open door to liberty once more. But the ungrateful butler forgot his benefactor, and for two years more he remained a prisoner. Then the door was swung open—this time, not only to freedom but to honor and advancement, and Joseph was prepared to enter. His suggestion to Pharaoh of a wise course in view of the predicted famine was an evidence not only of his faith in God but also of a keen, active business turn of mind. He thus taught that men should act upon their faith promptly and without wavering; and when he was chosen to pilot the nation through the threatening dangers of their future, he showed his great executive ability and his faithfulness there also. In this he was partly favored by inheritance from his father; but much was added to that by his own energy and force of character. All the open doors to usefulness and honor are of no avail if we lack the energy and force of character to enter them and to carry forward successfully the enterprises to which they lead. Faithfulness, purity of character, nobility of purpose, energy, courage, acquired skill, piety and self-discipline are all necessary to a successful life from God's standpoint.

Joseph's exaltation to the throne of Egypt, where he was second only to the king, may be regarded by some as the full reward of his faithfulness. But evidently Joseph did not so regard it. He still had respect to the promises of God: he did not lose his head and become puffed up with pride on being elevated from the position of a slave and a prisoner to a royal throne, but with the same steady dignity that characterizes a true man, he quietly went about the business of his new office with the same energy, competency, and faithfulness that had characterized him as a slave and as a son and brother in his father's house. His long acquaintance with God, especially under the discipline of adversity, had made him humble, and the graces of character grew beautifully in his prepared heart. But the throne of Egypt had never been the goal of his ambition; for, like Abraham and Isaac and Jacob, he looked for the heavenly city, the kingdom of God. There was his treasure and there was his heart, and from thence he drew the inspiration of his noble life; and the court of Egypt was esteemed only for its privileges of helpfulness to others.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR SIR:—I send you a brief sketch of the life of Mrs. Lucreta Mead, who was an earnest Christian, a great reader and a deep thinker. She died last August at the ripe age of ninety. All her life she studied to find justice combined with mercy in the old orthodox theologies, but failed utterly. And consequently she was unhappy. About ten or twelve years ago a copy of the TOWER was sent to the postoffice of which my father was postmaster. He took the liberty to send the paper to her. She read and reread it, and then sent for the paper for a year; and we have taken it ever since.

If you could have seen her study your books and papers, and compare them with the Bible, and heard her exclaim, "It is truth! It is truth;" and then, raising her eyes to heaven, as it were, praise God for sending her those truths, as I have seen and heard her do, you would praise God, too, for being the means of so much happiness. Then to see and hear that aged mother teach her children (gray-headed men and women) and grand-children and great-grand-children was a sight or rather an experience few families have witnessed. She used to wonder why God let her live so long. I told her I firmly believed God intended her to live in order that four generations at least should be made acquainted with these truths through her. Yours sincerely, MRS. E. M. YOUNG.

DEAR FRIEND AND BROTHER:—Again I intrude on your valuable time, not to ask questions or to make complaints, but to tell you the joy I feel, and the hope that daily grows stronger within me. I have at last been able to do something for him in his blessed cause. I have been the means in his hands of supplying "meat" to some truth-hungry souls, and feel that I have his approval in so doing. True it is, that I have accomplished little; but that little gives me great encouragement and stimulates me to press onward in the work.

Until lately, I have been more or less in darkness; that is, trying to see through the gloom in which I was enveloped, knowing that something better lay beyond, yet failing continually. Now I am commencing to see more clearly. I was an idle laborer in the vineyard; now I trust I am becoming a worker. True, my work is small, but who knows, but our dear Lord, how far it may extend. I look to him and put my trust in him, knowing he is working all things together for good. All I regret is lack of opportunity to do more in his service. The time, I know, is short; hence my impatience. With love to all your workers and yourself and helpmate, I remain, Yours in hope, W. F. POTTER.

DEAR BROTHER RUSSELL:—The last TOWER has reached me, and oh! it is fine! My heart goes out to you and yours in the work you are doing in spreading real *good news*, and when I think of the multitudinous vexations which must continually harass you.

In reference to your appointment of a committee to examine MS. sent in for publication, for my own part I hope it will soon have to be dispensed with because of lack of work. In reference to others publishing, I always feel if the same means, time and energy were put forth in circulating already published articles from the TOWER office (which are certainly published at a much lower rate), how much more good would be done! This is still my feeling; and I do not feel one whit able to write (much less publish and circulate) anything to exceed what comes out from time to time. Accept much love.

Yours in our Lord, F. B. UTLEY.

"WATCH WITH ME ONE HOUR!"

MATT. 26:40.

Little did we suppose, when writing for our last issue the article, "Watch and Pray, Lest Ye Enter into Temptation," that the admonition was so greatly needed by you all, and especially by the Editor and his faithful co-workers in the service here. Suffice it here to say that the Adversary has been busy concocting a dark conspiracy in the hearts of some who should be "true yoke-fellows," but who are proving themselves to be "false brethren," similar to some mentioned by the Apostle in 2 Thes. 3.

Brethren and sisters, watch and pray yet more earnestly for yourselves and for us; for assuredly the Adversary opposes us all, more and more, at every step. In all probability the church's path will grow narrower and more difficult as the Master's did, until, like his, it shall reach a Gethsemane and Golgotha. The same thought is illustrated in the career of John the Baptist—pointed out in M. DAWN, VOL. II., pp. 260-262.

The severest feature of the present trial is that it is the work of "false brethren." It enables us to appreciate our Lord's "contradiction of sinners against himself:" and we are not weary nor faint in our minds. We have not yet resisted unto blood—death. We are looking away to Jesus, the author of our faith, who in due time, we trust, shall be the finisher of it.—Heb. 12:2-4.

A JEWISH VIEW OF JESUS

It is becoming quite popular with all sorts of people—religious and irreligious—to point to Jesus of Nazareth, *our* Redeemer and Lord, as a great and wonderful teacher; and therefore it need not surprise us to find that a similar sentiment is springing up amongst the Jews. It will prepare the way for their ultimate acceptance of him—when the kingdom is his, and he is the governor among the nations.

The following extract from *The Overland Monthly* is by a Jew—Jacob Voorsanger—and gives evidence in the direction named. He says:—

"Shorn of all theological attributes, divested of his Greek garments, disrobed and appearing in the strong light of history, the majestic character and figure of the Nazarene are intelligible enough to a Hebrew. A son of his people, his heart aflame with great intents, his ambition wholly to restore the law, his dream that of the prophets, to bring the kingdom of heaven to the children of the earth, he preached a Millennium to men engaged in quarrels and contentions. If he failed, if his life paid the forfeit, it was the sorrowful consequence of troubled times. But his teachings, as they appear upon the face of his book (not as they are interpreted by metaphysicians), are the genuine echoes of the holy things propounded by old prophets. A life led in harmony with such teachings, the same teachings given to Israel in the law and the prophets, must needs be pure and holy. This much we understand. Why cannot all the world thus read these teachings, and thus, to quote the great words of Sir Moses Montefiore, 'remove the title page between the Old and New Testaments.'"

IMMORTALITY

WHAT IS IT? HOW AND WHEN OBTAINABLE? TO WHOM PROMISED?

"Our Savior Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

The doctrine of the endless torment of the wicked is built upon the theory that they and all men are immortal creatures;—that somehow and somewhere all men became possessed of a power to live always;—and they cannot rid themselves of life, even should they so prefer; and that even God, their Creator, has done a work in creating them that he could not undo if he so desired.

This hypothesis, if conceded—and it is very generally accepted—becomes the basis for a certain sort of logical reasoning. We are assured that since all men are immortal they *must* all live somewhere and under some conditions; and that since God has promised a reward to the obedient and a punishment to the disobedient, the immortality of the righteous will be spent in bliss and the immortality of the sinners in misery.

Our first question should be, Is the above hypothesis, the foundation of this view, correct? Is it true that God who has the power to create has not the power to undo his work, and destroy man? Reasoning on the subject, before going to God's Word to see what he says about the matter, we should say that there must be some mistake about this hypothesis—that it is less difficult to destroy than to create a being; and that he who created all things must be "*able to destroy* both soul and body" should he so desire, as also saith the Scriptures.—See Matt. 10:28; Jas. 4:12.

Our reasoning further would be that, since God's character is both just and kind, if he had not had ability to destroy his creatures if unsatisfactory (if when once created they *must* live on regardless of their own well-being or the well-being of others, and must therefore spend an eternity of misery, in separation from the holy and in confinement with others of their own miserable and sinful disposition), then God would have been much more careful as to who got life at all, and as to the circumstances and conditions of birth and parentage. We hold it would be discreditable to God's justice, wisdom, love and power to assume that he would permit ignorant and depraved parents to bring forth *ad libitum* a depraved offspring, mentally, morally and physically degraded and weak, *if* those creatures must spend an eternity somewhere, and *if* the chances were, as is generally supposed, a thousand to one against their everlasting happiness.

But we do not wish to rest our faith upon human reasonings,—either our own or those of others—while we have the Bible, God's inspired revelation, to give us positive information on this important subject. In it, and in it alone, God has revealed his character, his plan and his power to execute it.

Before going to the Scriptures, however, it will be well for us to make sure that we have the correct conception of the meaning of the words *immortal* and *immortality*. Although these are English words, we believe that the majority of English speaking people do not realize their full import. They suppose them to mean merely *everlasting life*. This, however, is a great mistake; for, according to the Scriptures, some will have *everlasting life* who will never have *immortality*;—nay, they expressly tell us that *many*, "a great company," will enjoy an everlasting existence, while but *few* "a little flock," will be made immortal.

The term *everlasting life* simply describes an existence which will never cease. It may be supported by food and drink and other necessary conditions, but it simply means that life will continue forever. This everlasting life may belong to both mortal and immortal beings, the only difference being that to the former it is granted through certain conditions upon which it depends for support, as for instance, light, heat, air, food and drink, while in the latter it inheres independent of all conditions.

The term *immortality* describes an existence which, therefore, *cannot* cease, being *proof against death*. It is an indestructible existence, not dependent upon food and drink or conditions of any kind. It describes an existence which needs no refreshment or supply—possessed of inherent life.

If these definitions be accepted as correct (and they cannot be successfully disputed), then all opposition to the Scriptural teaching, that immortality is not an inherent and natural possession of humanity, but a *prize* offered to a special class of overcomers, should cease; because opposition generally springs from the supposition that the denial of natural human immortality means a denial of any future life, and implies that a man and a brute are alike in death—without hope of a future existence. We are glad that we are able to thus remove at once the prejudice which hinders so many from a candid examination of the Scriptural teaching upon the subject.

Having carefully studied all that the Bible has to say upon this topic, we will first assert what its teachings are, and afterward give the proof.

The Scriptures assert that this very high order of existence (which we men cannot fully comprehend), this life without food or other means of supply—inherent life, *immortality*—was originally possessed by the heavenly Father *only*. He alone has it without derivation from another as a gift or reward. All others, therefore, who ever will attain to this highest order or degree of existence, will obtain it as a reward or gift, and will then possess the *divine nature*, in which nature, alone, immortality inheres.

Angels no more possess immortality than do men: for, although they possess the divine image and likeness (as do all of God's intelligent creatures), they are not partakers of the

divine nature;—theirs is an angelic nature, as man's is human nature. True, there is no dying among the angels as there is among men, but neither would men die if it were not for the penalty of sin, under which all men came by father Adam's disobedience, and from which all of them, who will accept the terms of the New Covenant, will shortly be set free. (Isa. 61:1) But that angels could be destroyed, as man has been, is fully substantiated by God's dealing with Satan, who, before he sinned, was an angel of light, a son of the morning—one of the earliest creation. (Isa. 14:12) Both in literal and symbolic language the Bible declares that Satan is to be *destroyed;*—which proves conclusively that he and other angels do not possess that exclusively divine attribute of *inherent* life, immortality.

And the Scriptures assure us that even our great Redeemer, who was the very first and chief of God's creatures, "the beginning of the creation" of God, and by whom angels and men and all other created things were made (Rev. 3:14; John 1:3; Col. 1:15-17; Heb. 1:2; Eph. 3:9), and who consequently was next to the Father in honor and glory and power,—even he did not possess this wonderful kind of life, this essentially divine quality, until after his resurrection from the dead, after he had given himself as man's great sin-offering, once for all and forever. Then, as a reward for his perfect obedience to the Father's will and plan, even unto death, he was *highly exalted* and given a name above every other name. His obedience to the divine will proved him an overcomer of evil in the highest degree, and he was honored with a seat with the Father in the throne or dominion of the universe. Among the other favors conferred upon our great Redeemer after his sacrifice and at his resurrection was this *divine* quality of having "*life in himself,*" not dependent on supplies of food, etc., the gift of immortality.

Indeed, if our Redeemer had possessed this kind of life before, he could not have been our Redeemer; for he *could not* have died for us. To any one possessing immortality, suffering and death are *impossible*. Thanks be to God that Christ died for our sins—*once* for all. But he will never die again: he is now immortal and cannot die. "Christ being raised from the dead dieth no more: death hath no more dominion over him."—Rom. 6:9.

With these views of the exclusiveness of this quality of being called *immortality*, and seeing that it is essentially a quality of the divine nature only, it may well cause us surprise to find it promised or offered to any creature—angel or man. Yet we do find it not only given to our resurrected Lord Jesus, but offered also to a particular class of men, within a special period of time, under certain conditions and for a special purpose in the divine plan.

God's purpose is clearly stated in connection with the text at the head of this article, thus: "God . . . . hath saved us, and CALLED US WITH A HOLY CALLING; not according to our works [or past evidence of worthiness], but ACCORDING TO HIS OWN PURPOSE and favor, which was *given us in Christ Jesus before the world began*, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and *brought* LIFE *and* IMMORTALITY *to light* through the gospel."—2 Tim. 1:8-10.

God's purpose was to make a "*new creation,*" of his own nature—the divine nature—of which new creation his beloved Son, our Lord, was to be the chief or head, next to himself. God's purpose was that this new order of beings should be selected from among the human order; not that the human family had specially pleased God in works, or in any other manner had *merited* this honorable preference; but of his favor he purposed it so. And it is in the carrying out of this purpose that our Lord Jesus has already been manifested, and that by his *obedience* he has not only secured to himself the Father's favor and his own exaltation to the divine nature and glory and honor, but by the same act of obedience, even unto death he has opened the way to two things; viz., *life* and *immortality*. Life, everlasting life, is opened up to the world in general; and each member of the race may secure it by conformity to the terms of the New Covenant: and immortality is brought to light for the special class, the fore-ordained church, which, according to God's purpose and wonderful favor, is now being called, and tested, and selected, for participation in the divine nature and association in the divine plan, as heirs of God and *joint-heirs with* Jesus Christ, their Lord and Redeemer.

Observation and reflection teach us what the Scriptures expressly declare; namely, that the requirements of character for that high position are exacting, the way to that great exaltation narrow, difficult, and that few of the many called will win the prize, make their calling and selection sure (by full and hearty obedience of mind) and *become partakers of the divine nature.* The overcomers who will sit with Christ in his throne, as he overcame and was associated with the Father in his dominion, will be but "few," a "little flock." Not many great, mighty or noble, according to the reckoning of this world, will be chosen; but the humble and meek, rich in faith.—1 Cor. 1:26; Jas. 2:5.

Some of the Scriptures upon which the foregoing statements are based are the following: Showing that God is the only original possessor of immortality. (1 Tim. 6:15, 16) Showing that to Christ has been *given* this quality of having "*life* IN HIMSELF," not needing further supply. (John 5:26) Showing that each one of the faithful, overcoming church, Christ's bride and joint-heir, is to share the same *gift*, a well-spring of life *in himself*, springing up everlastingly. (John 4:14) But each must run a race and win it as a *prize*, as did their Master and Captain, the Lord Jesus. (Rom. 2:7; 1 Tim. 4:10; 1 Cor. 9:25; 2 Pet. 1:4-7, 8, 10) And such shall have part in the same kind of a resurrection that Christ experienced (Phil. 3:10, 11) His was the first or chief resurrection, to the highest station; and, as his "body," they will share with him that first or chief resurrection to glory, honor and *immortality*, and over them consequently the second death will have "no *power.*" (Rev. 20:6) That this class will obtain this inherent quality of the divine nature (immortality), and be like their Lord, is clearly stated by the Apostle in his description of their resurrection, the "first resurrection," "*the* resurrection of *the* dead." (1 Cor. 15:42-44, 50-54) (The word *incorruptible*, when applied to being, existence, is of similar significance to *immortal*) The exceeding, great and precious promises of God, by which these are called or begotten, are incorruptible *seed*, and wherever retained and nourished will develop into being of the divine nature. (1 Pet. 1:23 and 2 Pet. 1:4) These citations include all the uses of these words, *immortal, immortality, incorruptible* and *incorruption* in the Bible;—in the original as well as in the English language.

THE ORIGIN OF THE BELIEF IN HUMAN IMMORTALITY—ITS EARLIEST TEACHER

Whence then came the popular notion that all human beings possess immortality, innately, inherently? Evidently it came not from the Bible; for, as we have seen, the Bible teaches the reverse, that God alone had it as an inherent quality, and that he has offered it as a gift to but a small and very select class. Nay, more, the Bible distinctly declares that man is *mortal*, that death is possible to him. (Job. 4:17; Deut. 30:15; Rom. 6:12; 8:11; 1 Cor. 15:53; 2 Cor. 4:11); and more, that he has passed under its sentence (Rom. 5:12); that his only hope is in a resurrection, a re-vitalizing or re-creation from the dead; and that an everlasting continuance of life may be had only upon the condition of full obedience to the divine requirements.—1 Cor. 15:17, 18, 20, 21; Rom. 5:18, 19; Acts 4:2; 17:18; 24:15.

Scanning the pages of history, we find that, although the doctrine of human immortality is not taught by God's inspired witnesses, it is the very essence of all heathen religions. Savage tribes in every quarter of the earth believe the doctrine, and from their tribal traditions have held it from time immemorial. It is not true, therefore, that Socrates and Plato were the first to teach the doctrine: it had an earlier teacher than either of them, and a yet more able one. They, however, polished the doctrine, as long held by the Greeks, and made a *philosophy* out of it, and thus made it the more seductive and acceptable to the cultured class of their day and since.

The first record of this false teaching is found in the oldest history known to man—the Bible. The false teacher was Satan. "He was a liar from the beginning [not from his beginning, but from the beginning of man's experience—from Eden] and abode not in the truth." He used this false doctrine in tempting mother Eve to willfully and knowingly disobey God's command. God had said to Adam and Eve that the penalty of disobedience would be *death*. Satan's denial of this, saying, "Ye shall *not* surely die!" was practically saying that God could not destroy them after having created them. It was practically, therefore, the first affirmation of the doctrine of inherent, human immortality. And this is the teacher who has blinded and confused all nations and peoples upon this subject. Himself and his agents and coadjutors, the fallen "angels who kept not their first estate" (Jude 6), have taught the world this lie, in the same manner that they attempted to teach Israel,—by dreams and by necromancy,—by personating their dead friends, through "spirit-mediums" of modern times.

During the Jewish age God guarded his typical people against these delusions and lying *spirts of devils*, assuring them that "the dead know not any thing;" that "his sons come to honor and he knoweth it not, and to dishonor and he perceiveth it not of them;" for "there is no work, nor device,

nor knowledge, nor wisdom, in the grave whither thou goest." —Job 14:21; Eccl. 9:5, 10.

The following references will show clearly the Lord's attitude on this subject during the period of typical Israel's favor; viz., Deut. 18:10-12; Lev. 19:31; 20:6; 2 Kings 21:6; 23:24; Isa. 8:19; 19:3; 29:4; 1 Cor. 10:20; Jas. 3:15; 2 Tim. 3:8. In God's dealings with the Gospel church, as we have already seen, he guarded them against the error by setting before them the *true* and only hope of everlasting life and of immortality; bringing BOTH *to light* in the gospel; showing that life everlasting would be given only to faithful, obedient men as a reward at the resurrection, and that immortality would be bestowed as a favor upon a little flock, the special "overcomers" of this Gospel age.

DOCTRINES OF DEVILS

"These "seducing spirits and doctrines of devils," so successful over the entire world in all past time, the Lord advises his people, will be specially active and specially seductive in form in the close or "harvest" of this Gospel age. "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, [through] giving heed to seducing spirits, and doctrines of devils speaking lies in "hypocrisy" (1 Tim. 4:1) We are also forewarned that this "hypocrisy" consists in personating *mesengers of light* ("angels of light" —2 Cor. 11:13, 14), and affecting to bring in *"new light."*

Among the barbarians, steeped in ignorance, there is no need of new light—they are left asleep. But amongst the enlightened and civilized (despite his blinding influences, 2 Cor. 4·4), thought and investigation are being aroused; and there Satan is kept busy. Among such necromancy and incantations will not do; their intellects are too alert to be much or long hoodwinked by these. Even the finer deceptions of *Spiritism* (with its manfestations of superhuman powers through rapping, tipping, writing and speaking and impersonating *mediums* with familiar spirits, which it claims are for the purpose of proving human immortality), are too gross and senseless to deceive and captivate God's consecrated ones, the very class Satan is most anxious to stumble. Consequently there are *changes* in progress,—new garments of "new light" are assumed continually, and every feature of present truth sent by God to "the household of faith," as meat in due season, is promptly *counterfeited*, in order "to deceive if it were possible the very elect."

But it is not possible to deceive those whose faith in God is fixed in Christ—who are trusting in the merit of Christ's great redeeming sacrifice and whose hearts are wholly consecrated to the Lord's service. Such "shall never fall;" but all others are to be separated from the true, and God permits, yea, using Satan's wrath to work out his own plans, he may be and is said to *send* the strong delusions which are now perplexing all whose faith is not founded upon the rock Christ Jesus. and who have not already put on the whole armor of God, supplied in his Word. All who have failed to receive the truth *in the love of it*, but take pleasure rather in the error and serve error, God wills shall be deceived by these "doctrines of devils," that thus their *condemnation*, as unfit for a share in the kingdom, may be manifested.—See 2 Thes. 2:10, 11; and WATCH TOWER, April '91.

CHRISTIAN SCIENCE, THEOSOPHY, ETC.

Among the popular and more refined devices of the great Adversary are *Christian Science* in its various schools and with slight differences and *Theosophy*. These on the outside, together with the evolutionary and anti-Biblical theories inside the nominal churches, called Higher Criticism, advanced thought, etc, are rapidly tearing to fragments all of *truth* that the poor nominal churches ever held. These all bear the distinctive marks of the "father of lies." They all with one consent declare man to be immortal.

The assumedly wise "Higher Critics," who claim that the writers of the Bible were less learned, less wise and less inspired than themselves, and hence that their writings should be regarded only as well-meant "old wives' fables," claim that man is "falling *upward*"—evolving from a state or condition of low degradation, perhaps from a monkey or even a tadpole state, up to the divine nature, by virtue of inherent *immortality*.

Christian Science is wholly a misnomer; for it is devoid of scientific elements, and merely prefixes the name Christian to destroy and deceive God's people; for to them Christ was not a Saviour, nor was a saviour needed: he was merely a good man, a Christian Scientist, who but imperfectly understood the new science which he introduced, but which in these latter times has been perfected and fully set forth by Mrs. Doctor Eddy of Boston, Mass. As expounded by its various schools it teaches the *immortality* of all things, and has for its trademark, so to speak, the expression, "All is life, there *is no death!*" Thus they speak Satan's falsehood, "Ye shall not surely die."

The various shades of *Universalism* unite in the same conclusion. Some hold that man evolved from a tadpole or ape, some that he was poorly made and a very bad *likeness* and not at all the *image* of God, and declare that he was like "a half-baked cake;" but all unite in the belief that all men are being evolved to perfection and the divine nature, and assure *all* in Satan's very language, "Ye shall not surely die."

And, finally, we have *Theosophy*—the latest nonsense to appeal to the cultured and aesthetic, but really blind and naked and hungry in the nominal churches. (Rev. 3:17) It comes forward as the newest and most polished form of religious thought; but those versed in ancient and medieval history know that it is, in its very essence a revival of the central thought of Hindooism, and in many particulars the delusion of the so-called *German Mystics*. Theosophy holds that "all things are of God" in the absolute and ridiculous sense. It holds that *all* finite existences were effluxed or thrown off from an infinite being; that these effluxed beings—angels, men, beasts and birds and devils—being portions of deity are immortal and (as Satan has always taught) *"shall not surely die."* Following the philosophy of Socrates and Plato (while denying these as the authors or even the burnishers of their doctrine, and claiming that Socrates and Plato got the information as they now get it direct from God, by communion and intuition), it claims that man not only will live forever in future, but that he had lived forever past. It appeals to the weak-minded with the question, "Have you never seen places that seemed strangely familiar the first time you visited them? Those were places you had seen *before* your present existence began." And, as of old, Satan may sometimes assist a sluggish imagination with a dream. It holds that death is not death, but a new birth, and that each individual will be reborn again and again until he has developed sufficiently the divine nature, and then he will be reabsorbed into God for eternity.

It professes to be based upon neither theology nor philosophy. The word *Theosophy* is defined by its advocates to mean the *Religion of Wisdom*. It claims that its wisdom is divine, *resulting from direct intuition and communion with God*. Consequently, it rejects philosophical reasoning, and revelation such as the Scriptures, as hindrances to true wisdom. Instead of accepting and using the revelation which God has provided—the Bible—and therefrom learning of the character and will of God and bringing their wills and actions into harmony with the spirit of its teachings, these have rejected the wisdom of God (Rom. 1:18-21; 1 Cor. 1:18-21; 2:9-16) and substituted the vain imaginings of their own imperfect minds—holy meditations. "Professing to be wise, they become fools" was written, by divine authority, of a similar class.—Rom. 1:21, 22.

Claiming to reject all revealed religion, and ignoring doctrines entirely, Theosophy professes to be the religion of cause and effect—that sooner or later wrong doing will react upon the wrong doer, bringing its penalty; and right doing bringing its reward. Like the recent *World's Parliament of Religions*, it places Christ and Moses on a parity with Confucius, Plato and Socrates—as world-teachers. It is ready to quote from the Bible or from the Koran any fragment which can be turned to account in its own support, but it does not regard any book or man as specially inspired authority. It professes to be the patron of every noble trait and every benevolent design, and is willing to class as Theosophists all popular people. It favors alms-giving and good deeds, so done as to be seen of men.

Theosophy is, therefore, as it claims, pre eminently suited to the sentiments of the majority of the wise children of this world who do not appreciate either their own imperfection or the Lord's mercy in Christ. They say, "I want no one to pay my debts for me. I expect to pay for myself the penalty of my sins—if I commit any." All such are just ripe for Theosophy. Indeed, the entire "Christian *world*" is ready to leave its former confused creed-mooring and to set sail, with Theosophy for pilot and *good works* for motive power, to reach a haven of rest and happiness, if there be such a haven; —for many of them doubt it. Alas! how the ignorance of God's Word and plan and the present confusion of the nominal churches paves the way for this great falling away from the cross of Christ to "another gospel"—which is really no gospel. —Gal. 1:6, 7.

Of course none of these delusions have any use for the doctrine of the cross of Christ—the *"ransom* for all"—or its testimony in due time, now or hereafter. No; the Bible doctrine, of a *ransom* past and of a future restitution as a consequence, finds no place in any of these theories. Those who hold with Satan, "Ye shall not surely die." of course can

see no more sense in giving a *ransom* for a creature who is "falling upward" or being evolved from lower to higher conditions, than they could feel sympathy with a *restitution* which would bring them back to their "former estate," since according to their false theories this would mean the undoing of all the progress of six thousand years of evolution.—Compare Acts 3:19-21; Ezek. 16:53-55.

These are some of the foretold "strong delusions" of our day. They are not actually strong or powerful—on the contrary they are very weak—but they have great power to delude many, because few are "weaned from the milk" (Isa. 28:9); few in the nominal church are mentally or spiritually out of their swaddling clothes; few have even used the milk of God's Word and grown thereby to the use and appreciation of the strong meat of present truth which is for the developed men in Christ (Heb. 5:13, 14) It is not surprising to us, therefore, that those whom Spiritism and Swedenborgianism did not affect are now being gathered into Christian Science and Theosophy, the later developments of Satan's cunning.

The strength of these delusions lies in the errors mixed with the truths held by Christian people; and among these errors none is more injurious or better calculated to open the heart and mind to these delusive and destructive errors than the general belief of the first lie—"Ye shall not surely die"—a failure to understand the Bible doctrine concerning *life* and *immortality* brought to light by our Lord Jesus, through his Gospel of salvation from sin by his ransom sacrifice. Every error held obscures and hinders some truth; and we have come to a place where every child of God needs all the panoply of truth—the armor of God. He who has not on the whole armor of God is almost sure to fall into error in this evil day. Who shall be able to stand? None, except those who are building up their most holy faith with the precious promises and doctrines of God's Word.

The advocates of these doctrines are surprisingly alert everywhere—especially in this country where thought is most active and where liberty often means license,—and hundreds and thousands are embracing these errors as new light. The extent of their success is not yet apparent to very many; for their success lies in making a still hunt for their prey. They are to be found in almost every congregation of every denomination—especially the more cultured; and the "angel of light" feature is seldom neglected. The nominal church is already permeated, *leavened*, with these false doctrines; and they are spreading so rapidly that the Scriptural prophecy, that a thousand shall fall from the faith to one who will stand faithful, will soon be fulfilled and demonstrable. (Psa. 91:7) The doctrine of the *ransom*, the *cross* of Christ, is the test. Already a large proportion of the nominal church disbelieves in Christ's death as their *ransom* or corresponding price, and have taken what is rapidly coming to be considered the *advanced* position, that Jesus was *merely* AN EXAMPLE for us to follow, not also our *redeemer*.

From the Scripture teaching upon the subject we cannot doubt that these deceptions will grow stronger and that even greater demonstrations of superhuman power will be permitted them—that all except the very elect may be stumbled. (Matt. 24:24; 2 Pet. 1:10) The doing of wonderful things is an old trick with Satan. And if disease and death are to a considerable extent under his control (See Job 1:12; Heb. 2:14), why might he not in an emergency reverse the method and do some healing of diseases, thereby to re-establish his errors, and re-blind some whose eyes of understanding have been gradually opening, under the light of the Millennial day dawn? We believe that he is adopting this policy, and that he will do so yet more. And we believe that our Lord's suggestive inquiry was prophetic of this, when he said, "If Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?" (Matt. 12:26) So now when Satan's kingdom is about to fall, it will be his effort to support it by many wonderful works done by his unknowing as well as by his willful agents, falsely and in the name of Christ.

THE ONLY FOUNDATION DISCARDED

Theosophists introduce their views with the true suggestion that,—"The various Christian religions have no prospect of converting the world to Christ through their creeds, which antagonize each other, and what the world needs is a religion of deeds, not creeds." It proposes, as the only creed of life, *Unselfishness*. This is captivating to some who, like Theosophists, delight to talk about doing good and being unselfish, but who perhaps do as little as or less than the majority of others, without substantial returns.

Nevertheless, the jangle of creeds and the well-founded doubts of nominal Christians make them an easy prey to such delusions. Hence many are ceasing to believe in or even to think of creed, except to doubt them all and in every particular, and are grasping as a relief the single idea—"An unselfish life, now, will certainly secure for me the best there is hereafter." Thus Christ, and his great sacrifice for sins, the being buried under the mass of confused tradition known as the creeds of "Christendom." And the very fundamental *error*, which caused all the confusion of those creeds, survives them, takes a new form and announces itself, in Theosophy, an agent of reform and new light; and that fundamental *error* is the false view of death, that when a man dies he is not *dead*, but more than ever alive. This error is Satan's first lie: "Ye shall *not surely die*,"—all are immortal by nature, and even God cannot destroy you.

Let all who would *stand* in this time of general falling away from the Bible, from Christ, from the cross which is the center of the divine plan of salvation, look well to this matter and get their heads as well as their hearts right and in harmony with God's revelation—the Scriptures. Only in Christ are life and immortality brought to light, truly. Other lights on these subjects are false lights, the surmisings of imperfect brains, misled by the great deceiver.

True, these various errors are about to gather out of God's kingdom ALL *that offend*, and those that do iniquity (and these constitute the great mass), while the faithful, who will receive the Kingdom and be joint-heirs of it with Christ, alone will *"stand."* (Eph. 6:11-13; Psa. 91:1, 4) But soon after the separation thus, of "wheat" from "tares," the fire of the great day of trouble (Zeph. 3:8) will make general havoc of present arrangements—social, political and financial—as well as of false religious doctrines and systems. *Then* shall the little flock, having received immortality and the kingdom, shine forth as the Sun of Righteousness, and cause all the families of the earth to be blessed.—Matt. 13:43; Acts 3:19-21; Mal. 4:2.

Then let all who know the truth be active in its spread. If you cannot preach orally perhaps you can preach privately, to your friends or neighbors,—by printed page or pen or word, as well as by your consistent daily conduct. Those about you *need* whatever help you can give, and if they do not get it many of them surely will drift into these latter-day delusions of Satan.

JONATHAN EDWARDS MUCH BLINDED

As an illustration of Calvinism as it was preached in bygone days, but which the intelligence both of hearers and preachers prohibits in this day of greater light, we quote the following from the New York Journal's review of a new biography of Jonathan Edwards recently published:—

"Now let us see what impression was produced by the preaching of the doctrines of the immutable election of a few and the inevitable damnation of the many which Edwards with remorseless logic reared on his conception of the human will. The contemporary records and surviving traditions on the subject are brought together by Dr. Allen on pages 126-129 of this volume. 'One man has recorded that as he listened to Edwards, when discoursing of the day of judgment, he fully anticipated that the dreadful day would begin, when the sermon should come to an end.' Then follows the memorable account left by an ear and eye witness of the effect of the sermon preached at Enfield, Conn., in July, 1741—a sermon which, in the words of the biographer, 'If New England has forgiven, it has never been able to forget.' The title was, 'Sinners in the Hands of an Angry God;' and the impression made by it was 'as if some supernatural apparition had frightened the people beyond control. They were convulsed in tears of distress and agony. Amid their sobs and outcries the preacher pauses, bidding them to be quiet in order that he might be heard.' The discourse was one constant stream of imprecation against sinful humanity, and it ended with these words: 'If we knew that there was one person, and but one, in the whole congregation that was to be the subject of this misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many, it is likely, will remember this discourse in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons who now sit here in some seats of this meeting house, in health, and quiet and secure, should be there before the morrow morning."

If it be true that

"Satan trembles when he sees
The weakest saint upon his knees."

it must frequently cause him to chuckle and laugh to see how completely he succeeds in getting good men, wearing the livery of the royal priests, to blaspheme the character of Jehovah.

The cunning of the great Adversary in hoodwinking and leading captive to his service the professed servants of God through false doctrines, is wonderful, marvelous. He is the successful prince of this age. As "the god [mighty one] of this world," he has been wonderfully successful in *blinding the minds of them* which believe not simply and implicitly in God's Word, but manufacture and use theories of their own and the traditions of other men to accomplish their own plans and to bring quick and popular results; so that they come really to love the darkness of error, of Satan-designed human theory, rather than the light of truth and reason which God's Word supplies. And so blinded are they, that even when brought in contact with the light of truth, the light of the *glorious gospel* of Christ, they fear and dread it and cling to the darkness of which they are often ashamed.—2 Cor. 4:4.

O Lord, we are waiting, hoping, praying for that brighter, better day, when the reign of evil shall have finished its work of testing and proving the church, the bride; when Satan shall be bound and deceive the nations no more and blind thy children no longer with misrepresentations of thy Word, thy character and thy plan; when the Sun of Righteousness (the glorified church—Head and body) shall shine forth, the true light which shall enlighten every man that ever came into being (John 1:9); when the knowledge of the Lord shall fill the whole earth as the waters cover the sea. For this, O Lord, we wait; and, as thou hast bidden us, we labor on and trust and pray—"Thy kingdom come, thy will be done on earth as it is done in heaven." Yea, even now we discern the dawning of that better day which shall emancipate thy church, the whole creation, from the bondage of sin and Satan and death, and open the way for all who will to come as the Lord's sheep into his great fold with its bountiful provision of life everlasting.

JOSEPH FORGIVING HIS BRETHREN

II. QUAR., LESSON V., APR. 29, GEN. 45:1-15.

Golden Text—"If thy brother trespass against thee, rebuke him; and if he repents, forgive him."—Luke 17:3.

Again the wisdom and noble character of Joseph shine out brilliantly in his treatment of his erring brethren. When the widespread famine had brought them down to Egypt to buy corn, he knew them, though, under the changed circumstances of his new position, they did not recognize him. He had left them a beardless boy of seventeen, sold into slavery: they now saw him a man of forty, arrayed in the vestments of royalty and speaking a foreign language which they did not understand.

Had he been of a revengeful spirit, here was his opportunity for retaliation. Now he was in power, and they were at his mercy. Or if, on the other hand, his generosity had overcome his judgment, he might have received into his favor a host of enemies to further menace the peace and usefulness of his life and to stimulate and foster their own evil dispositions. But Joseph was a well-balanced man, and so went to neither the one extreme nor the other. His course showed that he had a forgiving as well as a cautious spirit, and that under proper circumstances he was ready to exercise forgiveness.

He therefore wisely dealt with them roughly at first, that he might prove their present disposition and ascertain whether the experience of years had wrought any change in them, and also that he might learn something with reference to his father and his younger and only full brother, Benjamin. He soon learned that his father and Benjamin still lived (42:13); but by concealing his identity and dealing roughly with them he improved the opportunity to test their present disposition both toward their aged father and Benjamin and toward each other; and when they were tested he gladly recognized the fact that a great change had taken place in them, as witnessed by their solicitude for their father's feelings about Benjamin, in view of his loss of Joseph, and of their tenderness toward Benjamin, who was now the father's favorite in the place of Joseph, thus showing that they had overcome the bitter envy and hatred of their younger days.

He heard them confess, too, in their own language, their guilt one to another with reference to their former treatment of himself, and learned also of Reuben's remonstrance at that time. (42:21, 22) Then the circumstances drew forth the pathetic prayer of Judah for the restoration of Benjamin to his father, and his offer of himself as a substitute, as a bondman to Joseph (44:18-34); and this, too, was accompanied by a humble confession of their former sins and the recognition of present calamity as a deserved punishment from God for them. The whole account of the conference with Jacob their father and with Joseph proved their contrition and change of heart.

This was enough for Joseph: penitence and a true change of heart were all he desired, and having proved this effectually and wisely, he could no longer refrain himself (45:1): his truly forgiving heart now overflowed with benevolence and he wept aloud and embraced and kissed his brethren, and lavished upon them the wealth of his favor, praying them also to forgive themselves and to strive to forget their former sins now so freely and fully forgiven. But Benjamin, his beloved own brother, and the one who had had no share in the guilt of the others, must have some special tokens of grace: nor did this seem to elicit the least jealousy on the part of the now reformed brethren. They must have returned to their home, not only to tell the good news, but also to confess to Jacob their sin against Joseph as the necessities of the case demanded.

The remainder of the story is of thrilling interest—the the breaking of the good news to Jacob, who at first thought it too good to believe, until he saw the tokens of Joseph's favor, the wagons from Egypt, and then said, "It is enough: Joseph my son is yet alive, I will go and see him before I die." Then the long journey, undertaken and cheered by the special direction of God, saying to him in the visions of the night—"I am God, the God of thy father. Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt, and I will surely bring thee up again, and Joseph shall put his hand upon thine eyes." Then the joyful meeting and the realization of Joseph's glory and power, and better than all, of his still surviving filial and fraternal love; then the meeting and favor of Pharoah and the settling in the land of Egypt under the fostering care of Joseph and Pharoah, where Jacob enjoyed the evening of life in the midst of his family for seventeen years until his death.

In this beautiful story of the course of divine providence in the life of one of the beloved of the Lord, while we see and gather from it precious lessons of confidence in God and faithfulness and zeal in his service, the thoughtful reader can scarcely fail to observe its typical foreshadowing of Christ, the Saviour of his people and of the world also.

Joseph was another illustration, like that of his father, of the chief blessing coming specially upon a younger son, as the chief divine blessing is also to come upon the Christ, Head and body, the Gospel church, not the elder Jewish church. While all of Jacob's sons were elect in respect to inheriting in common a share in the Abrahamic blessing, Joseph was specially chosen as a type of Christ—Head and body—the one through whom blessings will come upon the natural seed of Abraham, that they in turn may bless all the families of the earth.

Hated of his brethren, the fleshly Israelites, sold as a slave (thirty pieces of silver being the price of slaves, or twenty pieces for those under twenty years), he was thus prefiguring the hatred and sale of Christ by his enemies—his brethren of the Jewish nation, unto whom he came, as did Joseph, and they received him not. Joseph's three years' imprisonment seem to represent the three years of our Lord's ministry, the years after his baptism, when he was dying daily, giving up his life for others, or they were parallel also with his three days imprisonment in the tomb, from whence, like Joseph, he came forth and was highly exalted, next to the King—to the right hand of the Majesty on high, all power in the Kingdom being given unto him.

Joseph was given full charge and used his power to bless others, storing up food for all. So Christ has been given full charge: he is Lord of all and lays up for all sufficient grace to give everlasting life to all. Nor is Christ ashamed to own as his brethren those who have nothing to commend them to his favor but humble contrite hearts. He will not be ashamed to own them before his Father and all the holy angels. This also was beautifully prefigured in Joseph's treatment of his father and brethren. He was not ashamed to present them before the king, although he knew that shepherds were an abomination to the Egyptians. Then, in the period of famine, Joseph used the grain (life) to purchase for Pharaoh the land, the people, and all that they had.—Gen. 47:14-25,

This scheme of statemanship, which thus secured all the land, so that one-fifth of the annual produce should go to the support of the central government (47:23-26), thus breaking up the petty influence of the nobles and consolidating the state into a strong nation, gave also a striking type of Christ's work. During the Millennial age Christ will give the bread of everlasting life (himself, his merit) to all who desire it, but all must give *their all* in exchange to Jehovah, whom Pharaoh

typified in this affair. Thus as Joseph, Pharaoh's exalted servant and representative, gave life to, or saved the lives of many, so Christ, as Jehovah's Prime Minister, has provided life for all, and offers it to all on the same conditions of faith and obedience to the King.

Then again mark how beautifully Joseph's noble and benevolent treatment of his erring brethren prefigures the foretold course of our exalted Lord Jesus with his former enemies. Charity, always a noble quality, is specially admirable when seen in such a setting as this. Joseph did not even suggest what he might justly have done to his brethren as punishment for their sin against himself twenty-three years before. After testing his brethren and finding them changed in heart and penitent, he reveals himself a true, loving, forgiving friend and brother. He makes no boast of his own wisdom or virtue as the causes of his exaltation, but ascribes all the honor to God's overruling providence He does not even remind them of his prophetic dream, which they had all just fulfilled in prostrating themselves before him.

He simply forgave them and gave all the glory of the present deliverance from famine to God, saying: "Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God," etc. How simple, and how beautiful! Just so will Christ forgive his penitent enemies. He did not say, however, that God caused them to do the wrong. No, he told them plainly of sin, saying: "As for you, ye thought evil against me, but God meant it [overruled it] unto good, to bring to pass as it is this day, to save much people alive. Now, therefore, fear ye not, I will nourish you and your little ones. And he comforted them and spake kindly unto them."—Gen. 50:20, 21.

Thus it is declared of Christ that he will set men's sins in order before them, and that they must freely confess their sins and bear their shame (Psa. 50:21, 22; Ezek. 16:61-63; 1 John 1:9), as did Joseph's brethren. But, nevertheless, in the joys of his forgiving love and the blessing of his favor, the sting of shame will be taken away and the fruits of righteous and trustworthy character will reinstate the dignity and nobility of true manhood.

In Joseph's case was emphasized God's promise to all *his people*—"All things shall work together for *good* to them that love God, to the called according to his purpose." (Rom. 8:28; Psa. 1:1-3, 6) And such as realize this providential supervision are not only kept the more humble and trustful, but are not vexed and soured by the vicissitudes of life and the misconduct of others as are those who are guiding themselves and fighting their own battles in life. Virtue in character, faith and consecration to God, appreciation of God's care and direction in all of life's affairs, and charity toward those through whose errors our trials and experiences come, is the proper attitude for every sincere child of God.

JOSEPH'S LAST DAYS

II. QUAR., LESSON VI., MAY 6, GEN. 50:14-26.

Golden Text—"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

The evening of Joseph's life reveals to us a true nobility of character, which had stood the test of many a fiery ordeal, and displayed many of the blessed fruits of righteousness. The close of his life was like the sinking of the sun to rest after the shining of an eventful day. He had been a faithful servant, a loyal friend, a merciful and sympathetic brother, a dutiful and loving son, and finally a modest and moderate prince.

To Joseph, as to most of the patriarchs, the severest trials and discipline came in early and middle life, and were rewarded with a serene old age; while to many others, such as the Apostle enumerates in Heb. 11, the last days were tragic, and they filled the martyr's grave. The Lord's discipline and testing of his children in the furnace of affliction are regarded by many as evidences of his disfavor, while their temporal prosperity is regarded as a sure sign of his favor. But this is a great mistake; for experiences of both kinds are parts of the trial and testing. We are tested on one side of our nature by the storms of adversity, and on the other by the calms of temporal prosperity; and blessed is the man who neither faints under the former, nor is beguiled by the latter. Such well rounded, symmetrical and strong characters are indeed precious in the sight of the Lord.

Such a man was Joseph: he was schooled and proved in adversity in earlier life and, in his later years, the topmost waves of temporal prosperity never seemed to move him to vanity, nor in any degree to unman him. He still looked beyond these temporal things to "the city that hath foundations, whose builder and maker is God." His confidence in God and his trust that the promise made to Abraham should be fulfilled, never forsook him. Even when surrounded by wealth and comfort he remembered that Egypt was not the promised land; and when he was dying he, like his father Jacob, indicated his hope in a resurrection and the subsequent fulfillment of the divine promise, by commanding that his body should be buried in the land of Canaan. "By *faith*, Joseph, when he died, made mention of the departing of the children of Israel [verses 24, 25], and gave commandment concerning his bones."—Heb. 11:22.

It is probable that as Joseph proved so valuable a servant to the Pharaoh who exalted him, he was continued in office by his successor on the throne, perhaps to the end of his life. The benefits he had conferred upon Egypt were of great value, and seem to have been very gratefully received and remembered.

The path of the just of the *Golden Text* is not an individual path, but one path in which all the just ones walk: it is the path of righteousness (Psa. 23:3), the path marked out by the Word of the Lord as one of meekness, patience, faith, love, etc.; and those who keep in this path are led of God into all truth in its due season. And this pathway becomes more and more radiant with the glorious light of divine truth as it nears "the perfect day" when the Sun of Righteousness shall have risen and the knowledge of the Lord shall fill the earth as the waters cover the sea—the Millennial day of Christ's reign on earth.

All the patriarchs and prophets and saints of the past have walked in this path, and on all of them the light of God shone as it became due; but upon none did it ever shine so clearly as it shines today; for we are even now in the dawning of the glorious day of Christ, and soon this light will shine upon all.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

GENTLEMEN:—Enclosed herewith please find exchange on New York for the sum of $6.00, for which please send me ZION'S WATCH TOWER one year and copies of MILLENNIAL DAWN.

By way of explanation for ordering this amount of books, I desire to say that, about two months ago, two young ladies came into my office selling those books. I was very busy when they presented their card; and, seeing that they were ladies selling books, I bought the three volumes, thinking that by so doing I was helping them out. I have since concluded that these ladies brought to me "glad tidings of great joy." I took the books home, and thought little of them, until a few weeks ago, when I had some spare time, I began reading the first volume, and it was so very interesting that I could not stop. The result is, my dear wife and myself have read these books with the keenest interest, and we consider it a God-send and a great blessing that we have had the opportunity of coming in contact with them. They are indeed a "helping hand" to the study of the Bible. The great truths revealed in the study of this series have simply reversed our earthly aspirations; and realizing to some extent, at least, the great opportunity for doing something for Christ, we intend to take advantage of this opportunity in distributing these books, first, among our nearest relatives and friends, and then among the poor who desire to read them and are unable to purchase; and for that reason we desire these extra copies. As soon as these are exhausted we will order more, and try to do what we can in this way, be it ever so little. Yours, etc.,

J. F. RUTHERFORD.

DEAR BROTHER RUSSELL:—I am getting free from my inherited and traditonal Babylonish ideas. Some things I have learned but crudely as yet with regard to the great plan, but I have begun to read MILLENNIAL DAWN consecutively, as I had never done before. It is most wonderful, how many earnest, well-meaning souls are deluded. I am now, so far as I know, where I want to be enlightened on the Word of God, whatever it may cost to me of personal crucifixion.

I am glad, dear brother, that I never got any deeper into the inside workings of Babylon than I did. A little over nine months I served as a pastor, when God, our heavenly Father, showed me where I was. Now I want only to know our

Father's will that I may do it. Only very recently have I begun to see my deserved place before God. I see such a wonderful privilege in the election of grace. I see now that God has not been obliged to give me a place among the "elect few," who "shall be partakers of the divine nature," but that he calls whomsoever he will, and they must make their calling and election sure. "For by grace are ye saved through faith and that not of yourselves." Much light comes to me through MILLENNIAL DAWN; also on other matters through the TOWER. In love of the truth. JAMES D. WRIGHT.

DEAR BROTHER RUSSELL:—I have been thinking of writing to you for some time. I want to thank you as the instrument in God's hands for leading me into the light. I have been a truth-seeker for years; and crying, Oh, that I knew where I might find him! I have often prayed to God in secret to show me his glory. I need not now say that I am feasting mentally on the riches of his grace. The Lord sent me a set of the DAWNS about three months ago; and I have not only read them, but I constantly read, mark, learn and inwardly digest them. They have become a burning fire shut up within my bones, and I cannot forbear to tell the glad tidings of great joy which shall be to all people.

I was once a Methodist preacher; for eight years I have been a Baptist preacher, but, thank God, I am now only a preacher of the Lord. I have left Babylon forever. Oh, that I may be faithful to the end, that I may be accounted worthy to escape those things that are coming on the earth, and to stand before the Son of Man!

I have sold twelve sets of the DAWNS, and I am devoting all the time I can afford to preaching and getting people to read. I have much opposition, but faithful is he who promised. Your brother in Christ.

L. T. MEARS.

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THE SHEPHERD AND THE SHEEP

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."—John 10:4, 5.

In the days of our Lord's first advent, as today, there were many widely recognized leaders and teachers; and various systems of human philosophy claimed the attention of thinking men. Among the Jews much uninspired teaching was added to the sacred literature of the Law and the Prophets, while the neighboring Greeks were diligently dealing in philosophic speculation and ever seeking something new. And now the long expected, but generally unrecognized, Messiah of Israel was about to introduce a new system of teaching, the philosophy and the ethics of a new dispensation of divine providence and grace, the outgrowth and the antitype of Judaism.

But the changes were to be so radical and revolutionary, and so different from all human expectations among either Jews or Gentiles, that the Lord realized that its announcement would be to the Jews in general a stumbling-stone and to the Greeks foolishness, and that, under the blinding influence of the prince of this world, to the few only would it be manifestly the power of God and the wisdom of God. (1 Cor. 1:23, 24) And this few he knew would be the meek and humble-minded ones in Israel. Such he characterized as his sheep, sheeplike meekness being the chief trait of their character, the same symbol being applied also to the Lord himself—"Behold the Lamb of God that taketh away the sin of the world."

Upon the few who had thus far received his teaching and become his disciples, as well as upon all such subsequently, he desired to impress the lesson of meekness and to assure them of his tender care over them. Therefore he says, "I am the good Shepherd: the good shepherd giveth his life for the sheep," etc. And no matter how many others might claim to be the shepherd, he declared himself to be the only true one, and that he would prove it, even to the sacrifice of his life for them.

Again he said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." But how does this harmonize with that other statement—"He that entereth in by the door is the shepherd of the sheep?" How could our Lord both enter by the door and also be the door? In this way: According to God's plan of salvation the way of man's recovery from death and of his access to eternal life was to be legally opened up by a ransom sacrifice; and when our Lord Jesus freely offered himself to fulfill that requirement of the divine plan, he thereby entered the divinely arranged door of opportunity to become the Saviour of the world and the Shepherd of the Lord's sheep. He entered the door of the divine plan and thus became to us the door of opportunity, the way of access to eternal life, and was also therefore counted worthy to be the good Shepherd to lead the lost flock of humanity back to the fold of God, in whose favor is life and at whose right hand there are pleasures forevermore. (Psa. 16:11) He that entered in by the way of Jehovah's appointment is thus both the door of access to God and the good shepherd of the sheep. "To him the porter [the holy spirit of God] openeth [the way to the sheep]." This opening was done in all the various ways which proclaimed him to us as the beloved Son of God, in whom the Father was well pleased, and our Redeemer and Saviour—in the testimony at his baptism, and again on the mount of transfiguration; in the veiled heaven and the rent rocks on the occasion of his death; in the fact of his resurrection and its testimony by angels and eyewitnesses; in the perfect agreement of all the prominent features of his life and character with the testimony of prophets regarding him; and in the authority and character of his teaching and the simplicity and purity of his character which outshone that of every other man, so that even those who did not recognize him as the Son of God, declared, "Never man spake like this man."

And the sheep, thus assured, recognize Jehovah's Anointed as their shepherd; and thenceforth they "hear his voice." "And he calleth his own sheep *by name* [he is interested in them, not only as a general flock, but as individuals] and leadeth them out."

While the Lord thus proclaimed himself the true shepherd and the only door into the fold of God, he characterized all others as strangers, false and hireling shepherds, and thieves and robbers; for there is none other name under heaven given among men whereby we may be saved than the name of Jesus. (Acts 4:12) Plato, uninstructed in divine truth and blindly groping about with the torch of human reason, in seeking to solve the mysteries of human life, may at times have struck a chord of the divine harmonies with thrilling effect upon thoughtful minds; but soon the clash of discords broke the spell or led the mind into channels of error. So also with Aristotle, Socrates, Confucius and other seekers after God, before life and immortality were brought to light by Jesus Christ. Such men could not be classed as false shepherds; for they evidently were seeking and following the best light they had. Rather, they, or at least some of them, were bell sheep which themselves had lost the way and were wandering upon the mountains, and leading the flocks to the best pastures and the purest waters they could find. But those who, after light has come into the world, and after they themselves have seen and realized it, love darkness rather than light, and who, instead of pointing men to Christ, direct them to the human philosophies of Plato, or Darwin, or others—all such merit the appellations which the Lord applies to them. They truly are thieves and robbers, teaching men that they can climb up into God's favor and into his fold by some other way than that which God hath appointed—through faith in the atoning sacrifice of Christ. Such teachers are the hireling shepherds to whom the Master refers: they have little or no real interest in the sheep and seem reckless of their eternal interests, their own present advantage being always of paramount importance. They want to be known as popular leaders and teachers, or original thinkers and great philosophers: or they are linked with old systems of error which furnish liberal remuneration, or at least a livelihood which they could not so easily secure in any other way.

Such are the hirelings, whose number in these days is legion. And now that the wolf of infidelity has boldly made its appearance among the sheep, these hireling shepherds are scattering in all directions and leaving the sheep to wander about alone. Some of these shepherds are fleeing away from the old systems and running after Darwin and Huxley and Spiritism and so-called Christian Science: and many of them are industriously endeavoring to dissuade the sheep from all faith in the inspiration of the sacred Scriptures. Witness the prominent cases of Dr. Chas. A. Briggs, Prof. Henry Drummond, Dr. Lyman Abbott, Prof. Swing, Dr. Smith, and the recent and startling developments in the great Chicago University where the president, Dr. Harper, and the entire faculty and all the students are boldly declaring themselves against the divine authority of the Bible, and the reliability of its records. The great Parliament of Religions held in Chicago last summer was a most remarkable manifestation of the disposition of prominent hireling shepherds, who sought to attract the attention of the sheep to the various heathen philoso-

phies—Buddhism, Brahminism, Mohammedanism, Shintoism, Confucianism, and others, saying in effect, These, whom we have been accustomed to think of as heathen, are really about as much Christian as we are, except in name. Therefore let us receive them as brethren and make common cause with them. And the people looked in astonishment upon this new departure, scarcely knowing what to think. This great movement, as we pointed out in our issue of Nov. '93, was a most significant feature of present-day tendencies in religious circles. And now some of those representatives of the heathen religions have returned to their homes, and reports have already come back from Japan to the effect that at a great mass meeting in Yokohama the people were gathered to hear the reports from Christian America. And the returned Japanese delegates told them they had been most agreeably disappointed; for instead of having been invited to America, as they surmised, to be Christianized or perhaps indirectly ridiculed, they actually found that the Christians were in great doubt themselves about their religion, and were eager to learn what the foreigners had to say of their religions and what points of their philosophies could be engrafted upon Christianity. Indeed, they pointed to America as a hopeful field for the propagation of their faiths, and mentioned that an influential and wealthy convert had been made during the sessions of the Parliament. Thus the hireling shepherds are bewildering, confusing and scattering many of the timid sheep who are not sufficiently attentive to the voice of the good Shepherd which speaks through his inspired Word.

Yet only the wayward and heedless sheep can be harmed and scattered by these things. The obedient, trusting sheep will all be tenderly cared for by the good Shepherd, to whose voice they hearken and the softest tones of which are familiar to their ears. There are really, we thus see, two classes of the sheep, as the Lord indicates—the obedient ones just described, who are easily led by the voice of the Shepherd, and a more listless and somewhat wayward class who need some driving and guiding with the crook. The former are the sheep of this flock referred to in verse 16, while the latter are those "*other sheep*" whose number shall also be greatly augmented, when, by and by, the knowledge of the Lord shall fill the earth as the waters cover the sea—*i. e.*, during the Millennial reign of Christ—when there will not be conflicting voices seeking to drown the voice of the good Shepherd.

Nor need we be surprised at the exceedingly small number who now diligently hearken and obediently follow the Shepherd's voice; for the Lord forewarned us it would be only a little flock, saying, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." It is a choice flock the Lord is selecting now—a flock that needs no driving nor coaxing, but who joyfully run in the right ways of the Lord; whose delight is in the law of the Lord and who meditate in it day and night. The good Shepherd does not propose to drive any sheep into his kingdom; and he desires for the high office to which he is calling them in this age only such as need no driving, and who gladly follow him through evil and through good report. "And when he putteth forth his own sheep, he goeth *before* them [to lead, and not behind them to drive], and the sheep follow him; for they know his voice."

Of the sheep of this flock the Master says, "My sheep hear my voice, and I know them, and they follow me, ... and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:27-29) How blessed is the assurance of heavenly guidance and protection now to all the sheep of this flock, the truly consecrated and obedient.

"And a stranger they will not follow, but will flee from him; for they know not the voice of strangers." If the stranger come with enticing words, saying, Let me show you a broader salvation than that you have learned from the apostles and prophets to hope for; that eternal salvation is to be universal, and that not one of God's creatures shall ever perish, the true sheep says, That sounds very benevolent, and yet it has not the ring of the Shepherd's voice in it; for he tells us of "wolves in sheep's clothing" and of "vessels of wrath fitted to destruction" and warns against "presumptuous sins" and of a possible destruction for all wilful sinners and "whosoever loveth and maketh a lie," and plainly says that the devil and those following him shall be destroyed. (Rev. 21:8; Matt. 25:41; Heb. 2:14) No, this voice that prophesies smooth things, contrary to the Word of God, is not the voice of the good Shepherd.

If he come again with a show of logic and of worldly wisdom (which is foolishness with God) and says—Let me show you a more reasonable way of salvation than by the barbarous Bible method of an atoning sacrifice; viz., a salvation by a process of evolution and the survival of the fittest, according to which theory there was no original human perfection, no fall, and consequently no necessity for a ransom sacrifice—the sheep says, No, I cannot receive this teaching; for the voice of the good Shepherd tells me there is no other way than the one he opened up for us by freely offering up his life on our behalf, and I am not prepared to begin at the first chapter of Genesis and reconstruct the whole Bible after your theory.

Then he hears other voices declaring that the unalterable purpose of God is the eternal torment of a very large majority of his human creatures; some even declaring that such has been God's purpose, determined long before man's creation. No, says the true sheep, I cannot think that of God: though I cannot understand all your reasonings, nor fully combat your doctrine with the Scriptures, I surely cannot credit such a slander on my heavenly Father's name; but this I do know—that "the Judge of the whole earth will do right," and so I will trust him where I cannot trace him, and wait for further light.

Such is the attitude of all the true sheep; and such being their attitude, God is both able and willing to shield and protect them under all circumstances and at all times; and the good Shepherd of his appointment shall lead them into green pastures and beside the still waters. They shall be abundantly fed with the "meat *in due season*,"—with the spiritual food so necessary to their life and to their growth and development; and such temporal things as are needful will not be withheld. Truly we can say with the Psalmist, "I have never seen the righteous forsaken, nor his seed begging bread."

While all the true sheep of this flock may indeed rejoice in the loving care of the good Shepherd, it is also a further cause for rejoicing that all the other sheep now lost and wandering, and blinded by the god of this world and misled by other voices, are also to be sought out and found and rejoiced over when the Lord, in his own good time, shall spread "a feast of fat things and of wines on the less well refined." And then there shall be one fold and one Shepherd.

Though only a "little flock" is now recognized as the Lord's sheep, there shall by and by be a mighty host (John 10:16); and the redeemed of the Lord shall go forth with songs and everlasting joy upon their heads. Glorious plan of salvation! how worthy it is of the character of our God!

"WHO HATH HEARD SUCH A THING?"

"Before she travailed she brought forth; before her pain came she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children."—Isa. 66:7, 8.

The name "Zion" was anciently applied to a prominent hill of Jerusalem, generally regarded as the south-western and highest of those on which the city was built. It included the most ancient part of the city with the citadel; and, being first occupied for a palace, it was called "the city of David." (2 Chron. 5:2) It was also called the "holy hill," or "hill of the sanctuary" (Psa. 2:6), being the original site of the tabernacle, pitched by David for the reception of the ark.

By the prophets the name was often put for Jerusalem itself, and also for its inhabitants, sometimes called sons or daughters of Zion. It was also used in a wider sense, as was Jerusalem also, to signify the entire nation of Israel. And since fleshly Israel was typical of spiritual Israel, the Gospel church, the symbolism applies with still deeper significance to the Gospel church, which term, throughout the Gospel age, included the entire body of professed Christians, all of whom are on probation for full membership in the church triumphant—the true church, the Zion of the future, and the true Zion of the present age, the elect "little flock" to whom it is the Father's good pleasure to give the kingdom. In the symbolic application of the term we must therefore judge from the character of the prophecy whether the reference is to the fleshly or to the spiritual house of Israel, or to both; or, if to the latter, whether it applies in its broadest sense to the nominal Gospel church, or to the elect little flock, the only true church in God's estimation.

The symbolic travail, in the above prophecy, is a reference to the great time of trouble—the travail that is to come upon the nominal Gospel church, great "Babylon," from which some are to be counted worthy to escape. (Luke 21:36) This is indicated by the preceding verse which locates the time of this prophecy as synchronous with that wherein is heard "a voice of noise [confusion] from the city" (Babylon), and "a voice [of truth and warning] from the temple" (the elect little flock

of consecrated and faithful ones), and "a voice of Jehovah that rendereth recompense to his enemies"—in the great time of trouble.

The travail that is coming is to be upon nominal Zion—"Christendom," "Babylon;" and it will be a great and sore affliction—"a time of trouble such as was not since there was a nation." But the marvelous thing the Prophet here has to record is that a man-child is to be born out of Zion before this travail comes. This is a striking reference to the fact, elsewhere clearly taught, that the ripe wheat of the Gospel church is to be separated from the tares, that they are to be exalted and glorified before the burning, the consuming trouble, shall come upon the latter. This man-child is, therefore, the little flock—the true Zion in God's estimation, the body of Christ; as it is written, "There shall come out of Zion [the nominal Gospel church] the deliverer [the Christ, Head and body], and shall turn away ungodliness from Jacob [the fleshly Israel or Zion]."—Rom. 11:26.

This is the man-child that is to bless all the families of the earth. (Gen. 28:14; Gal. 3:16, 29) The birth of the man-child is the first resurrection. Blessed and holy are all they that have part in the first resurrection. Such are now begotten of God by the Word of truth, and quickened by the holy spirit (Jas. 1:18; Eph. 2:1; Rom. 8:11), and in due time—before the travail—they will be born in the glorious likeness of Christ. The birth of this man-child began over eighteen hundred years ago with the resurrection of Christ Jesus. There the Head of this body of Christ came forth; and as surely as the Head has been born, so surely, shall the body come forth. "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth and shut the womb? saith thy God." (Isa. 66:9) Ah, no: "the man-child," the Christ complete, the great Deliverer, shall come forth.

Yet "who hath heard such a thing? who hath seen such things?" for not only shall the body of Christ, the true overcoming Zion, the "holy nation, the peculiar people," be delivered out of nominal Zion, before the travail; but when she travails a great company of other children will be born. This is the great company described in the Apocalypse as coming up out of the great tribulation, having washed their robes and made them white in the blood of the Lamb. (Rev. 7:14) The body of Christ, the man-child, born before the travail, will be composed of those who heard and obeyed the call, "Come out of her, my people," etc. (Rev. 18:4), and who were counted worthy to have part in the first resurrection; while the many children born through the great tribulation will be those believers in nominal Zion, Babylon, who have allowed themselves to become measurably intoxicated by the spirit of Babylon, the spirit of the world, and who, therefore, are not quick to discern and prompt to obey the voice of the Lord in this harvest time. They fail to see that it is harvest time, and consequently fail to understand the separating work which the sickle of present truth is accomplishing, regarding those servants of God who wield it as enemies, and hence as opposing them and the Lord whom they serve.

The great tribulation or travail that is coming upon nominal Zion is the only thing that can convince such as these—and they include a large number of believing children of God, whose manner of life is righteous and generally circumspect, but who are nevertheless worldly-minded, and who are not rendering themselves a living sacrifice to God, following him through evil and through good report, and meekly bearing the reproach of Christ. They have respect to men's opinions, traditions and plans, and fail to fully submit themselves to the will and plan of the Lord. And only when they behold the wreck of nominal Zion—Christendom, Babylon—will they realize its gross errors and be delivered from them and it.

"Behold," says the Prophet, "I lay in Zion a stumbling-stone and Rock of offence; and whosoever believeth on him shall not be ashamed." (Rom. 9:33; Isa. 8:14, 15; 28:16) That stumbling-stone is the doctrine of redemption through the precious blood of Christ. At that stone the fleshly Zion stumbled, and so now the nominal spiritual Zion is stumbling at the same stone; for it was to be "a stone of stumbling and a rock of offense to *both* the houses of Israel"—the fleshly and the spiritual. The elect little flock of overcomers do not so stumble, but recognize this as the chief corner-stone of the true Zion, remembering the words of the Prophet, "Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, which believe [in Christ as your Redeemer, who bought you with his precious blood] he is precious; but unto them which be disobedient, ... the same is made . . . . a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed" (1 Pet. 2:6-8); for God does not propose to deliver his kingdom unto any of the disobedient. They need the fiery trial of the coming tribulation to bring them into a proper attitude before God; and hence must come up through the great tribulation.

While those who are truly begotten of God and who have been quickened by his spirit to the new spiritual life, and who are faithful in fulfilling their covenant of entire consecration as living sacrifices unto God, may well rejoice in hope of the first resurrection, and of being born before the travail upon nominal Zion, it is also a cause for rejoicing that many of the weaker children of God, now stumbling with nominal Zion, will, nevertheless, by and by be recovered and saved so as by fire (born) through the great tribulation (travail), in which nominal Zion shall expire, but from which they shall come forth.

REJOICE YE WITH JERUSALEM

"Rejoice ye with Jerusalem, and be glad with her, all ye that mourn for her." "Behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."—Isa. 66:10; 65:18, 19.

This call to rejoice with Jerusalem immediately follows the prophetic announcement of the birth of Zion, the terms Zion and Jerusalem being used here interchangeably. The birth of Zion, the exaltation of the body of Christ to kingdom power and glory, will indeed be cause for rejoicing on the part of all people; for it is for this exaltation and manifestation of the sons of God that the whole creation waits, groaning and travailing together in pain until now.—Rom. 8:22, 23.

When the true Zion is thus exalted, then will follow the great work of the kingdom. The travail upon nominal Zion immediately succeeding will quickly liberate the true children of God still in her, and they shall come forth to larger views and higher principles, and to develop rapidly into nobler characters. The rule of the iron rod will quickly subdue all things, completely breaking up the whole present social fabric and accomplishing the leveling process which will make ready for the peaceful reign of righteousness.

Then the great Millennial reign of righteousness will begin, when every man will have a full, fair opportunity to win eternal life by faith and obedience. And no man's opportunity will be less than a hundred years; though if he wastes all of that time without taking any steps toward reformation, he will be considered unworthy of life and will be cut off in the second death. (Isa. 65:20) But the obedient shall eat the good of the land (Isa. 1:19): "They shall build houses and inhabit them [There will not be so many houses to let in those days probably, but more improved and cultivated homesteads in which the owners shall take pleasure and comfort]; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people ["They shall renew their strength"—Isa. 40:31]; and mine elect [all the faithful and obedient then] shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed [the children] of the blessed of the Lord [the church] and their offspring with them."

"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear"—so near will the Lord be, so mindful of all their interests.

"The wolf and the lamb shall feed together [The reference here may be to men formerly of wolf-like or lamb-like character, or to animals, or to both—the expression signifying in any case a reign of peace]; and the lion shall eat straw like the bullock, and dust shall be the serpent's meat [—another expression similar to, "His enemies shall lick the dust," signifying the destruction of the serpent, or rather of Satan, whom the serpent symbolizes]. They shall not hurt, nor destroy, in all my holy mountain [kingdom], saith the Lord."—Isa. 65:21-25.

Thus the birth of the true Zion will be cause for rejoicing among all who truly love righteousness: for, though it will first dash in pieces all their long cherished hopes, it is the dawn of real hope for all the world. It will humble all their pride, despoil them of all their cherished possessions and what they have come to esteem their rights, break down all their boasted institutions, civil, social and religious, and completely wreck all their order and all hope until they begin to see hope in the new order of things inaugurated by the kingdom of God.

Yes, rejoice with Jerusalem, Zion, and be glad with her, all ye that love her, as well as all ye that mourn for her now and try to dissuade her from her course, not seeing the prize at the end of her life of faithful self-sacrifice; for soon her glory will appear, not only to her own exceeding joy, but also to the joy and blessing of all the families of the earth.

VESSELS UNTO HONOR

[Reprinted in issue of October 15, 1902, which please see.]

THE MEMORIAL CELEBRATED

We have received 99 reports of celebrations of our dear Redeemer's death, upon its last anniversary, April 19th. These gatherings were of course small,—the Allegheny meeting, at which about 160 were present, being the largest; while New York and Brooklyn meetings consolidated report a larger than usual attendance—eighty-five, Chicago (two meetings), Des Moines, Altoona, Boston, Baltimore and Philadelphia followed in order, down to the threes and twos and the solitary ones.

All the gatherings report blessed seasons of communion, though marred in some instances by a knowledge of the great trial which the adversary has brought upon the church, as explained in our extra edition, of April 25th. All this, however, only deepened the impressiveness of the impressive occasion.

The conduct of some who learned of the trial and who, though sorely grieved and perplexed by it, kept it from others and made them subjects of prayer, that their faith might not fail when the storm of trial should reach them, was indeed a beautiful manifestation of the spirit of Christ, in which we greatly rejoice. And thus we are made to understand more fully that expression of the Apostle Peter (1 Peter 1:7): "The trial of your faith, being much more precious than of gold," etc.

The effect of the latest trial and sifting seemed to be to draw all our hearts nearer together than ever; and the reports show that the dear ones assembled in little groups poured out earnest prayers to the throne of grace on our behalf and on behalf of all the members of the body of Christ everywhere. These prayers, dear friends, in our case were answered. We enjoyed the peace of God which passeth all understanding. It ruled our hearts while "unreasonable and wicked men" did all that they knew how to do to injure and distract us—even circulating their slanderous circulars amongst our worldly neighbors.

Appropriate to our feelings, therefore, was our opening hymn at the Memorial,—

"Blest be the tie that binds
Our hearts in Christian love."

The meaning of the service was explained—we communed with the Lord in prayer and meditation, and closed with the hymn,

"Abide, sweet Spirit, heavenly dove,
With light and comfort from above."

"FERVENT IN SPIRIT, SERVING THE LORD"

Many who cannot go out into the colporteur work, but who burn with a desire to tell the good tidings and show forth the praises of him who hath called us out of darkness into his marvelous light, inquire—What can we do? Can you not help us to use our limited talents and opportunities?

We can only *suggest* methods of labor;—your talents (opportunities, etc.) and your zeal must decide to what extent you can or will use these or better methods, if you know of better.

(1) One good plan is by a systematic distribution of Old Theology Tracts. This may be done at any time, but especially on Sundays. Have slips like No. 14 for the masses and larger tracts for the thoughtful and earnest looking,—at the hotels, in the parks, etc. And a good plan is for several to serve those who go toward or return from church service. But do not stand near the church building—go at least half a block away so as not to appear to specially seek their conversion: they will take it as an insult and resent it—for "surely it is in vain that a net is spread in the sight of any bird."

(2) Another good method is to visit your friends and tell them what great things God has done for your soul. Speak chiefly of the fruits and graces of the spirit and afterward about the truths which enlightened and refreshed your hearts and brought forth those fruits. When you come to speak of the latter—the doctrines of God's Word—be very cautious, and feed them with "milk" rather than "strong meat." Remember the Lord's words, to some under similar circumstances, "I have many things to tell you, but ye cannot bear them now." Remember to ignore *yourself* in telling the blessed tidings. Don't try to shine; don't try to impress your hearer with your wisdom, your knowledge of Scripture, etc. Forget self entirely, and let your whole aim be to glorify God and bless your hearer.

(3) Unless you are very well versed in the truth and apt at teaching it, your success will lie chiefly in awakening a curiosity and interest and then selling or loaning the M. DAWN or a specially selected Old Theology Tract. The Gospel in print is doing many times more good than the Gospel by voice in the present harvest; but the latter introduces and supplements well the former and the two together are preferable to either alone,—if the spoken Gospel be spoken with wisdom and to the ignoring of the speaker.

How can you get an opportunity to speak a word in season, and to loan the book or tract? We reply that there are several good ways,—

(a) Select your most consecrated Christian friends to begin with, and next any of your acquaintances that are inclined to be skeptical.

(b) When you have done what you can for your friends and acquaintances, and when you find opportunity to enlarge your sphere of labor, attend Methodist Class-meetings, and Christian Endeavor meetings, and prayer-meetings common to all denominations. Take part in these according to the liberty accorded, confining yourself within the recognized liberties of said meetings in speaking and praying. Seek to give no offense; manifest the spirit which is from above, which is first pure; then "Let your *moderation* be known unto all men." Avoid wrangling; "for the servant of God should not strive," but should "speak the truth in love."

Let your light *shine* before them, the light of the spirit of the truth,—the light of a justified life, and more, of a sanctified life. Do not *intrude* doctrines, or anything else at *their* meetings, that a large majority present would disapprove. Speak on lines of Christian experience, etc., in harmony with their rules and habits. Leave your doctrinal explanations, etc., for private conversation or for an occasion specially arranged at which they would be agreeable. At these meetings get well acquainted with the whole hearted and pure hearted—the consecrated or those "feeling after God," and let them get acquainted with your heart. If they come to take knowledge of you that you have been with Jesus and learned of him, and that you are truly his "brethren," you will then be able to introduce to them the precious present truths which you can see to be so needful for their ripening.

(c) While always careful not to belie the truth, careful not to be mistaken for a member in any of the nominal churches, this need not hinder any from sometimes attending divine worship in any of them, if thus we may do more good than in any other way known to us. By mingling with them occasionally you may have opportunities for speaking a word in season and handing a tract or book, that you would not otherwise have.

(d) Study very thoroughly the Chart which you find in M. DAWN, VOL. I., until you understand its every feature and can explain it clearly. (See explanation, Chapter xii.) Then you might procure one of our new five feet charts (See notice page 2), invite in your neighbors and friends and explain it to them; and when you have callers it may sometimes prove, not only of interest and profit to them, but a blessing to yourself; for every time we explain God's great plan to others we get a fresh blessing therefrom upon our own hearts.

ISRAEL IN EGYPT

II. QUAR., LESSON VII., MAY 13, EXOD. 1:1-14.

Golden Text—"Our help is in the name of the Lord."—Psa 124 8.

As preceding lessons showed us how God prepared a place for his people in Egypt and transported them thither and planted them in the best of the land and gave them great temporal prosperity during the life-time of all the first generation, we now come to view them under another course of instruction—this time in the school of adversity.

In the midst of prosperity they had marvelously increased so that the second generation filled the land of Goshen: and the new king which knew not Joseph, and the new generation of Egyptians, too, which forgot the gratitude of their fathers toward Joseph and the disposition to manifest it in favor to his relatives and descendants, began to fear lest this prosperous people in their midst might some time rise up against them or ally themselves with their enemies. Hence the decree of the king mentioned in verse 10.

VERSES 11-14 tell the bitter story of their oppression, under which they were taught valuable lessons of humility and patience, of dependence upon God, and of hope for deliverance inspired by his precious promises. Here, too, their common sufferings bound them together as a people, and kept them dis-

tinct and separate from the Egyptians and consequently from their influence in matters of religion, etc.

But notwithstanding their hard bondage the promise of God that they should rapidly multiply (Gen. 15:5; 22:17) was being fulfilled, so that, from the handful of seventy souls that went down into Egypt, there came out, after about three centuries, about six hundred thousand men, which implies a population of about two millions.

To those who are able, through a knowledge of God's plan, to rise to his standpoint in viewing his dealings with his people, there is a most manifest exhibition of fatherly wisdom and care in this discipline in Egypt, as well as in all their subsequent leadings. As a wise Father, God foresaw that too much prosperity would be greatly to their disadvantage—tending to pride, ambition, independence, self-gratification, self-indulgence, indolence; and to assimilation with friendly aliens from the commonwealth of Israel and the imbibing of their idolatrous principles and practices. All this was checked and guarded against by the bitter experiences of Israel in Egypt, while the opposite tendencies were all encouraged. And thus also the way was paved for a grand exhibition of God's further care and wisdom in their timely and wonderful deliverance when his purposes for them in Egypt had been fully accomplished.

THE CHILDHOOD OF MOSES

II. QUAR., LESSON VIII., MAY 20, EXOD. 2:1-10.

Golden Text—"I will deliver him and honor him."—Psa. 91:15.

This lesson presents several features of divine interposition worthy of very special consideration. (1) It calls to mind the promise of God to Jacob hundreds of years previous (Gen. 46:4)—to bring his posterity back to the land of promise, his purposes in sending them down into Egypt having been accomplished; and now he is preparing to fulfill that promise.

(2) It is another illustration (See also Rom. 9:11) of God's elections of certain individuals for special services in the present life, and the shaping of their course in view of that purpose. Like the Apostle Paul (Gal. 1:15) Moses seems to have been chosen, even before he was born. These elections were not unto everlasting life, but to a place of service in the present life. Though Paul was "a chosen vessel" to preach Christ to the Gentiles, he might have become "a castaway" (1 Cor. 9:27) so far as future honors are concerned.

(3) It affords another illustration of special divine providence in the protection, preservation and training of the chosen instruments of service. Born under the cruel edict of death, that very circumstance was divinely overruled for Moses' advantage, and through him for that of all Israel: and so the wrath of opposing men was made to advance the divine plan, instead of to retard it, as intended. It was due to this circumstance that Moses was brought up in all the learning of the Egyptians, and thus fitted for his future work as a great leader and statesman.

(4) It shows how God, while working out his grand designs on a large scale, is not unmindful of the faith and devotion of humble individuals who put their trust in him. By faith Moses' parents hid him three months, and then took him to the river brink and left him alone in the hands of God; and confidently trusting him, "they were not afraid of the king's commandment."—Heb. 11:23.

(5) It shows how God has respect both to the character and to the natural qualifications of his chosen instruments. Thus, for instance, for the leadership of Israel he chose a good man, a godly man, one who preferred to suffer affliction with the people of God rather than to enjoy the pleasures of an Egyptian court, esteeming the reproach of Christ greater riches than the treasures of Egypt. (Heb. 11:24-27) But for the throne of Egypt at that particular time he chose one of very opposite character (Rom. 9:17), and thus his purpose was wrought out in the fullest exercise of the free moral agency of both.

It is notable also that in choosing Moses for his great work as a deliverer and statesman, God did not choose a novice, but, on the contrary, he chose one of great natural ability and gave to him just the kind of education he needed for his work—his earliest years under the training of godly parents, whose instilling of the principles of truth and righteousness and whose instructions in the hope of Israel, were not without their desired effect in all the subsequent years of life; then the remainder of forty years under the most favorable circumstances for learning what the most enlightened nation of that day afforded; and then forty years in the retirement of domestic life, well suited for the mellowing and refining of his character and the deepening, and enriching of experience.

And yet in choosing this man of learning and ability God, as in the case of the Apostle Paul, permitted a thorn in the flesh, lest he should be exalted above measure by the honors of his high position. He was slow of speech—a diffident, retiring man and not at all gifted as an orator. The office, however, did not require oratory, and so the charms of eloquence were not given—his meekness coupled with great executive ability especially fitted him for it. A similar course of previous training is also very noticeable in the case of the Apostle Paul. (See Gal. 1:15; Acts 22:3; 26:24) And the same Apostle urges all who would be used of the Lord to study to show themselves workmen approved unto God.—2 Tim. 2:15.

(6) It is also noticeable that for special leadership God chooses the few and not the many, and more frequently only one at a time. There was only one Lord Jesus to redeem and restore our lost and ruined race. There was only one Paul to lead on in declaring the unsearchable riches of Christ to the Gentiles, and to leave his rich legacy of inspired love to the Gentile Christians of all subsequent generations. There was only one Moses to lead the hosts of Israel out of bondage and to be a father unto them and a judge, though there was a host of honored co-workers with him—Aaron, Hur, Joshua, Caleb, et al. So also in later days God has from time to time raised up special instruments, amply fitted to serve in special emergencies, and to lead in reforms, etc.; e. g., Martin Luther, John Knox, John Wesley, etc. But in every such case the present reward has been persecution. And so severe have been the trials and so perilous the positions of such men, that nothing but their zeal and devotion to the cause and its future recompenses could be a sufficient incentive to induce them to fulfill their mission.

In view of these facts, it becomes the people of God at all times to carefully observe such remarkable evidences of God's appointment, and to co-operate with God in whatever way he may be pleased to use their talents. If any man would be more abundantly used of the Lord in his blessed service, let him seek first to be fitted for it more and more. Let him imitate that beloved and honored servant, Moses, in meekness, humility, energy and untiring zeal and self-sacrificing service of the Lord. But the wise steward will seek always to cultivate along the lines of his natural abilities, and not expect the Lord to work a miracle for his advancement, and so waste valuable time seeking to develop that which he does not by nature possess. True, the Lord could work a miracle if he desired to do so; but that is not his usual method. Miracles are his reserve forces, and are only brought forward when the natural means are insufficient to accomplish the divine purpose.

MOSES SENT AS A DELIVERER

II. QUAR. LESSON IX., MAY 27, EXOD. 3:10-20.

Golden Text—"Fear them not, for I am with thee."—Isa. 41:10.

When God would deliver Israel, he chose for his servant and representative the meekest man, Moses. (Num. 12:3.) This disposition was necessary not only for the task before him, but also because this one was to be a type of the great deliverer of all mankind from the bondage of sin—"the man Christ Jesus," who was "meek and lowly of heart;" and also the body of Christ which is the church.—See Acts 3:22, 23.

Moses' humble birth, as one of an enslaved race, would naturally incline him to humility. And this disposition continued with him, even though he became an adopted member of the royal family. His subsequent boldness and ability as an executive were due to the fact that he acted as God's agent and representative. This gave that beautiful blend to his character, of ability with humility.

It was forty years from the time that Moses was born to the time when he first essayed to help his brethren and was misunderstood (Exod. 2:11-15), and it was forty years from that time until he became their deliverer. These two equal periods seem to be typical of the two ages—the Jewish and the Gospel ages, which were also of equal length—1845 years. At the end of the Jewish age Christ offered himself to Israel as their deliverer, but they refused him and he went away. His return is due at the end of a like period, at the close of the Gospel age. At his second presence, during the Millennial age, he will deliver all who are "God's people" from the bondage of sin under Satan, as Moses delivered his people from the bondage of Egypt under Pharaoh.

During Moses' absence he married a Gentile wife, and so in the interval between Christ's first and second advents he selects a wife from among the Gentiles—the Gospel church, the

bride, the Lamb's wife.—Acts 15:13-17; 2 Cor. 11:2; Rev. 19:7.

After the long preparation of his chosen instrument—God's time had come to send him, and his servant was ready; and lo, from the midst of the burning bush that was not consumed, and which forcibly illustrated the power of God to preserve and use his servant in the midst of fiery trials, Moses heard the call of God to become the leader of his people out of Egyptian bondage.—Verse 10.

But how could he do it? Moses looked at himself and at the magnitude of such an undertaking, and feeling his own insufficiency he replied, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" It seemed a most improbable thing that the Egyptians would give up two millions of profitable slaves for any consideration that he could present, or any power that he could bring to bear upon them. Then how could the people be induced to follow his leadership? To these misgivings concerning himself, Moses received the all-sufficient assurance of the Lord—"Certainly I will be with thee," etc. That was enough: and strong in this confidence, he went forth to prove at every step of the way the abundant sufficiency of divine grace.

Herein is encouragement also for every true servant of the Lord who humbly relies upon his promises while striving to walk in the ways of his appointment: "*Certainly* I will be with thee." Oh, how much we need this blessed assurance; for who, of himself, is sufficient for the responsibilities of the Lord's service?

The great deliverance was indeed wrought out by God by miracles and wonders by the hand of his servant Moses; and those modern critics who reject the testimony of miracles are simply insisting that God should always operate within the range of human understanding. But to the sincere inquirer after truth there is no clearer testimony of the divine power and resources than the testimony of miracles. The ten miraculous plagues upon Egypt did their appointed work, and Israel went out a free people under the leadership of Moses; and all the world were witnesses of the power of the God of Israel.

This deliverance of Israel from Egypt was a marvelous deliverance, and yet the prophets tell us of a still greater deliverance for the people, yet to be accomplished, when they shall be gathered out of all nations whither they have been driven, and when even the generations of them that are in the graves shall come forth, and they shall be brought into their own land and securely planted there. (See Jer. 16:14, 15; Ezek. 37:12-14; Isa. 65:21-23) In comparison with this deliverance yet to be accomplished, we are assured that the former from Egypt will seem so insignificant as not to be named any more; for that was but a type of the one to come. Then Abraham will realize the reward of his faith, when he and his posterity actually come into the land which God promised him for an everlasting possession (Gen. 17:8), and which Stephen said (Acts 7:5) he never owned a foot of in his past life, but died in faith that the promise would be fulfilled at his return, —in the morning of the resurrection.

"For this purpose have I raised *thee* up," is recorded of this Egyptian Pharaoh. (Rom. 9:17) As God made choice of Moses for one purpose, he also made choice of this Pharaoh for another. He did not make the one hard and tyrannical, and the other meek and obedient; but he chose such as were so naturally and of their own free will and choice. The meek man was chosen to one position and the froward one to another. God did not let a good man come to the throne and then corrupt him; but he raised up a bad man, and thus had in him a suitable one by whom to show forth his power.

God's dealings, always *just*, and often *merciful*, have an effect upon men according to their hearts. The same providence that would move one man to repentance would move another to hardness of heart. In Pharaoh's case the *plagues* brought repentance, but the goodness of God in hearing his prayer and removing the plagues each time produced *hardness of heart*. Thus seen, it was not by exerting some bad influence upon Pharaoh's mind, but by extending his mercy to Pharaoh and his people, that God *hardened* his heart.

The Egyptian bondage typified the bondage of sin; Pharaoh typified Satan; and Israel typified all those who long for deliverance that they may present themselves to God and his service. The deliverance from Egypt represented this overthrow of the power of sin at our Lord's second advent. The plagues upon Egypt represented the troubles coming upon the whole world in the near future which will effectually break down the various enslaving and oppressive systems of the present time—social, political, religious and financial—and engulf them all in utter ruin.

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ANCIENT RECORDS

ACCOUNTS OF THE HEBREW INVASION FOUND IN EGYPT

Science contains an interesting account of the Tel-el-Amarna tablets from the pen of the Rev. Thomas Harrison, of Staplehurst, Kent. These tablets, 320 in number, were discovered by a fellah woman in 1887 among the ruins of the palace of Amenopis IV., known as Khu-en-Aten, between Missieth and Assiout, about 180 miles south of Cairo. They have been found to contain a political correspondence of the very greatest interest dating from some 3,370 years back. Many are from Palestine, written by princes of the Amorites, Phenicians, Philistines, etc., the burden of almost all being: "Send, I pray thee, chariots and men to keep the city of the King, my Lord." Among the enemies against whom help is thus invoked are the Abiri, easily recognized as the Hebrews. The date fixes that of the Bible (1 Kings 4:1) as accurate. Many names occur which are familiar in Scripture, as for example, Japhia, one of the Kings killed by Joshua (Josh. 10:3); Adonizedec, King of Jerusalem (ditto); and Jabin, King of Hazor. (Josh. 11.) Very pathetic are the letters of Ribadda, the brave and warlike King of Gebel, whose entreaties for aid are observed to grow less obsequious and more businesslike as his enemies prevailed against him, robbing him eventually of his wife and children, whom he was powerless to protect. But the greatness of Egypt was waning under the nineteenth dynasty; enemies pressed her at home, and the chariots went not forth.

CAST NOT AWAY YOUR CONFIDENCE

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in *him*. But we are not of them who draw back unto destruction, but of them that believe to the saving of the soul."—Heb. 10:32-39.

With very many of God's people, as well as with the world's people the ideal Christian life is one of constant peace and tranquillity. They have never learned that "the peace of God which passeth all [worldly] understanding," promised to the Christian, is to rule in and keep his *heart* (Phil. 4:7; Col. 3:15), and does not apply to his outward life. They forget, or perhaps never learned, that our Master's words were, "In the world *ye shall have tribulation*," but in me ye shall have peace (in your hearts)." "If the world hate you, ye know that it hated me before it hated you." "If they have called the Master of the house Beelzebub, how much more them of his household?" "Yea, and all that will live godly in Christ Jesus, [in this present evil world or dispensation], shall suffer persecution." It is of a wicked class, not of the saints, that the Prophet declared, "They are not in trouble as other men." —John 16:33; 15:18; Matt. 10:25; 2 Tim. 3:12; Psa. 73:5.

Only to those who have some knowledge of God's great plan is this, his dealing with his people, understandable and readable. The world marvels that those whom God receives into his family, as sons by redemption and adoption, should be required or even permitted to suffer afflictions. But to the well-instructed saint the Apostle says, "Think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you." And this one may now clearly discern the object and utility of present trials, afflictions and persecutions. He sees that these are in fullest accord with his high calling, his heavenly calling,—to be an heir of God and a joint-heir with Jesus Christ our Lord, "*if so be that we* suffer with him, that we may be also glorified together."—Rom. 8:17.

But why should a share in the coming glory be made dependent and contingent upon present sufferings? We answer, For two reasons.

(1) Because severe trials and testings of our love for God and his truth, and of our faith in him and his promises, are only a wise provision on God's part, in view of the very high honor and responsibility of the great office to which he has called us. If it was proper that our Lord and Redeemer should be tested in all points as to faith and obedience prior to his exaltation to the excellent glory and power of his divine, immortal nature, much more so it is fitting that *we*, who were once aliens and strangers, far from God, and children of wrath even as others, should be thoroughly tested; not tested as to the perfection of our earthen vessels, for God and we well know that in our fallen flesh dwelleth no perfection, but tested as to our new minds, our *consecrated wills*, whether or not these are *fully* consecrated to the Lord, firmly established in the love of truth, purity and righteousness in general. And also to see whether we would *compromise* any of the principles of righteousness for worldly favor, selfish ambition, or for any of "the pleasures of sin for a season." Those who *love* righteousness and *hate* iniquity, who develop *positive characters*, these are the "overcomers" who shall, as members of Christ, inherit all things. The undecided, the luke-warm—neither cold nor hot—are far from having the spirit of the kingdom class, and will surely be rejected—"spewed out."—Rev. 3:16.

(2) A share in the coming glory is dependent upon present sufferings, for the reason that the coming glories are to be bestowed only upon those who have the spirit of Christ, the spirit (disposition) of holiness. And whoever has received this holy spirit or disposition and been transformed by the renewing of his mind or will, so that no longer *selfishness* but *love* shall rule over his thoughts and words and deeds, that person, if in the world at all, could not avoid present suffering. His love for God, his zeal for God's service and people, his faith in God's Word and his uncompromising attitude respecting everything relating to these would be so greatly in contrast with the prevalent spirit of doubt, selfishness and compromise that he would be thought peculiar, called an extremist and fanatic, if not a hypocrite. Evil surmisings, out of hearts not fully consecrated, will attribute every good deed to some selfish or evil motive, and therefore, "Ye shall be hated of all men for my [Christ's] name's sake;" for "the world knoweth [understandeth] us not, because it knew him not." (Luke 21:17; 1 John 3:1) The reason for all this is evident: it is because "the god of this world hath blinded the eyes" of the vast majority of men: because the faithful, who appreciate the truth, who have new hearts (wills) and the right spirit on these subjects, are but a "little flock."

And these conditions will not be changed until the testing of the "little flock" is finished. God will permit evil to be in the ascendancy until that testing, sifting, refining and polishing of the bride of Christ is fully accomplished. Then Satan shall be bound for a thousand years, and not be permitted to further blind and deceive the nations during that Millennial age of blessing; but, on the contrary, the little flock of overcomers, with Christ, their Lord and Head, will bless all the families of the earth with a full knowledge of the truth.

Therefore, dear brethren and sisters, let us give heed to the Apostle's words, and not cast away our confidence. Confidence in God, and in the outworking of his great plan, and confidence in all who trust in the precious blood and are bringing forth the fruits of the spirit in their daily lives—meekness, patience, brotherly-kindness, love.

The Apostle here clearly shows that there are two ways of enduring the afflictions of Christ: (1) to be made a gazingstock both by afflictions and reproaches, and (2) by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, *all the members* of the body of Christ suffer with it.

"Call to remembrance the former days," and note that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, shining in the face of Jesus Christ our Lord; and that they have increased as the light of present truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are "asleep in Zion;" but he is ever on the alert to mislead and entangle those that are awake. And the more active we become in the service of the Lord and the truth, and consequently the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight of faith, as good soldiers of the Lord Jesus Christ, the more we will have of the Master's approval now, and the greater will be our reward in the kingdom.

No doubt there are many and more severe trials just before us. From God's standpoint, having been blest with great light, we should be able to endure greater trials and afflictions. From Satan's standpoint, we, as a Gideon's band, armed with the truth, are more injurious to his cause than all others combined. The only wonder to us is that he has not assailed us still more fiercely in the past. Perhaps he was hindered; perhaps he will be granted yet more liberty to buffet us, as the night draws on. Such is our expectation, based upon the direct statements and the types of Scripture.

But such reflections should bring us no sadness, no fear; for he that is on our part is more than all that be against us. (1 John 4:4; Rom. 8:31) The Lord of hosts is with us. His promises, as well as his providences, are walls of salvation and protection on every hand. What shall separate us from the love of God in Christ? Shall tribulation? No! it shall but cause us to draw closer to him; and under his protecting care we shall rest. His grace is sufficient for us. His strength is made manifest in our weakness. When we feel weak in ourselves, then we are strong in him. He will never leave us nor forsake us.

"Watchman, what of the night?"

"The morning cometh, and a night also."

See *Poems and Hymns of Dawn*, pages 62 and 286.

THE RETRIBUTIVE CHARACTER OF DIVINE LAW

"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

The Apostle Paul here, addressing the church, announces a principle of divine law which is applicable not only to the church, but to all men everywhere. Hosea expresses the same truth, saying that if we sow to the wind we shall reap the whirlwind; Solomon says, if we sow iniquity, we reap vanity; and again Paul says, if we sow sparingly we reap sparingly, and if we sow bountifully we reap bountifully; which is equally true, whether we sow wild oats or good wheat.—Hosea 8:7; Prov. 22:8; 2 Cor. 9:6.

And it is in view of the harvest of the world's sowing, that we are informed that "the eyes of the Lord are in every place, beholding the evil and the good;" that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil"; and that "there is nothing covered that shall not be revealed, neither hid that shall not be known;" that "whatsoever has been spoken in darkness shall be heard in the light"; and that "spoken in the ear, in closets, shall be proclaimed openly." And again we read, "Vengeance is mine. I will repay, saith the Lord."—Prov. 15:3; Eccl. 12:14; Luke 12:2, 3; Rom. 12:19.

But when will this reckoning time come? for now, as saith the Prophet Malachi (3:15), men "call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." With the Psalmist (94:3, 4) we inquire, "Lord, how long shall the wicked triumph, and all the workers of iniquity boast themselves?" and the Apostle Paul answers that the Lord "hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained,"—the Christ. (Acts 17:31) And "then," says the Prophet Malachi to those that fear the Lord and whom he hath chosen as his jewels, "shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. 3:18.

But take heed: the same Prophet raises a suggestive question, which all would do well to ponder; saying, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap." . . . . "And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Mal. 3:2, 5.

The reference of these Scriptures is to the great judgment of the day of the Lord—the day of trouble with which this Gospel Dispensation is to close,—variously described as the day "of wrath," "of vengeance," "of recompenses," and as a "time of trouble such as was not since there was a nation."

But while this great judgment will have to do with the world in general—with nations and corporations and all civil, social and religious organizations of men; and while it will touch the cases of all the individuals living at that time, we naturally inquire where retributive justice came or is to come in, in dealing with all the generations of the past?

Our Lord answers the question when he says, "The hour is coming in which all that are in the graves shall hear the voice

of the Son of man and shall come forth; they that have done good, into the resurrection of life; and they that have done evil, unto the *resurrection by judgment.*" (John 5:28, 29) The whole Millennial age is thus set forth as a "day" of reckoning, of trial, of judgment. And in that searching judgment there will be a reckoning, even for every pernicious word (Matt. 12:36); and by submission and learning obedience under those judgments, the masses of mankind who *will to obey* are to be gradually raised up to perfection of being, as well as of knowledge.

WHERE COMES IN FORGIVENESS OF SINS?

But here a philosophic and important question arises as to the extent to which the *justification* of a sinner, through faith in the precious blood of Christ, may intercept the course of the above law, that a man must reap what he has sown. In other words, Will his justification save him from the miserable harvest of a former sowing of wild oats?

We answer, Yes, in one sense it will. The just penalty for all sin is *death*—the severest penalty that can be inflicted. And from this penalty his justification freely exonerates him; and the terms of the New Covenant (Jer. 31:31-34; Heb. 8:10-12) assure us that the forgiveness will be so full and free that his past iniquities and sins will be remembered no more. That is, they will no more rise up in judgment against him, demanding their just penalty—death; for blessed are those whose iniquity is forgiven and whose sin is covered; blessed is the man to whom the Lord will not impute [reckon] sin. (Rom. 4:7) All who, by faith in Christ's sacrifice for sin, and by consecration of heart and life to God's service, come under the covering provisions of the New Covenant are thus blessed. The iniquity (or legal sentence) of such is passed or forgiven entirely; and while their sins and their results (the harvest of their misdeeds sown before they came to a realization of the exceeding sinfulness of sin, or to an appreciation of God's mercy in Christ) are still painfully with them, they are assured that these are *covered;* that God does not regard them as they really are, but imputes their sins to Christ, who already has paid their penalty, and imputes of his worthiness to their account. They are further assured that God's provision under the New Covenant is, that they may be *healed* or cured of the weaknesses brought on them through sin and now reckoned as "covered" from the divine eye—Rom. 4:7, 8; Acts 3:19.

These sins or actual defects are to be *blotted out* or *wiped out* when the times of restitution shall arrive, at the second advent of Christ. The result of this blotting or wiping out of sin will be new bodies, new beings,—free from sin, from imperfection and every consequence and evidence of sin. With the church this cleansing and blotting out process begins with the present life, and will be completed early in the Millennial dawning (Psa 46:5) by a share in the *first* resurrection. The world's cleansing time will be the entire Millennial age, or "day of judgment," when those who then shall learn of and accept Christ and the New Covenant may gradually be cleansed and healed; and, at the close of that age, if faithful to their opportunities, they may be presented blameless and perfect before God needing no further healing or cleansing, but being again, as was Adam, the human image of the divine Creator,—perfect men.

The Scriptures, as well as observation, assure us that our *justification* before God does not remove at once and without our co-operation all the results of previous transgressions. The harvest comes like the sowing, but the penitent and forgiven one has promise of grace to help him in the battle with his inherited as well as his cultivated weakness; and so we read (1 John 1 9) God "is faithful and just to forgive us our sins, *and to cleanse us from all unrighteousness.*" It is in this *cleansing process*, which follows the legal justification, that the justified believer must, of necessity, experience some of the baneful results of a past course of sin,—reap the reward of his former sowing. While the Lord will be very merciful in dealing with him, nevertheless, as a wise physician, he will not spare the necessary discipline to eradicate the deep-seated evil propensities of long cultivation in the past.

Here the retributive character of divine law is specially noteworthy. Men often make a distinction between the law of nature and the moral laws, calling the one natural and the other divine. But the fixed principles of both are divine in their origin, and accomplish the divine will in their operation. Both operate on the basis of retributive justice. All divine law, whether of nature or of morals, is but the operation of certain fixed principles of righteousness, having for their object the peace and happiness of all intelligent creatures under its jurisdiction. Obedience to this law brings its reward of happiness, while any interference with it incurs its certain penalty.

If you put your hand into the fire, it will be burned, and you will suffer pain; if you hold your hand before the fire it will be warmed and your comfort and happiness will be thus ministered to. Thus the law of nature—which was designed to comfort and bless us, is also prepared to punish us if we violate its proper use. And not only so, but it is also prepared to grade its penalties in proportion to the aggravation of the offense against it. If you put your hand into the fire for a very short time it will scorch it; persist a little longer, and it will blister it; and a little longer still, and it will consume it. Apply it properly in the cooking of your food, and it will reward you with a savory meal; but applied improperly the food may be rendered undesirable or unfit for use. Water, also one of our greatest blessings, becomes, if the law of nature be disregarded, an agent of death and destruction. And so throughout the laws of nature we might trace retribution.

In the realm of moral law the case is the same. If you violate the principles of righteousness you deface the image of God in your being. Impure thoughts write in clearly legible signs upon the countenance the dark lines of a bad character; while pure, just and noble thoughts illuminate the countenance and render the pure character transparent to beholders. And the operations of moral law are as sure and reliable as are those of natural law.

The fact that the retribution—the reward or the penalty—is often delayed is frequently presumed upon by the foolish, who vainly think that they can sow their crop of wild oats and never realize their harvest. Both individuals and nations have long presumed to act upon this hazardous and vain hypothesis; and well indeed would it be if they would even now hearken to the Apostle's warning—"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."

The operations of this law are most manifest upon classes and nations—first, because their prominence gives them world-wide publicity; and, second, because their harvest must of necessity be in the present life, since beyond the present life they will have no existence. A glance at the pages of history reveals the fact that all the nations of the past have reaped a bitter harvest, and amid harrowing scenes have breathed their last. They had their rising, struggling periods and then their flourishing eras; and then pride and fulness of bread caused them to rest in fancied security, and to sink in the scale of morals, until their decline was followed by their fall:—they reaped what they had sown.

Just now all the nations of the world are fast approaching the terrible crises of their national existences. In a great time of unparalleled trouble, which is even now imminent, they are about to reap what they have sown. They have sown to the wind the seeds of selfishness, and now they are about to reap the whirlwind of anarchy and terror and the destruction of all law and order and national and social organization.

The operations of this law in individual cases, though not so prominent, are none the less sure. Every thought harbored, and every disposition exercised and cultivated, is woven into the fabric of individual character; and this character, which is more or less plastic in early life, becomes fixed and fossilized in the course of years. If the cultivation has been along the lines of righteousness and truth, according to the light possessed—whether of conscience merely, or of revelation also—the ripened fruit of an established, right-preferring and benevolent character is a blessed harvest in comparison with others, the reverse. If the cultivation has been along the lines of depravity, self-gratification and degradation, the terrible fruits are a fearful penalty.

Even though such a one be freely forgiven upon repentance and faith in the Redeemer—fully absolved from legal condemnation through Christ, who bore its divinely pronounced penalty, death, nevertheless, the fruits of his sowing are manifest in his character, and must all be rooted out and a proper character formed at a considerable cost of painful but valuable experience; for God is just, not only to forgive us our sins, but also to *cleanse us* from all unrighteousness. The eradicating of these evil dispositions, propensities and appetites, deep-rooted and long-cultivated, will cause great disturbances of the soil in which they have grown; and pain as well as joy will attend their removal, and their replacement with the graces of the spirit. The Lord, as a wise physician, will be as merciful and tender with his patient as the necessities of the cure will permit. All will be shown their need of his aid, but no patient will be treated further except with his own consent and co-operation. With the church this treatment takes place in the present life and is a treatment of the *will* rather than of the body; for although the body will be greatly helped by the treatment, it is not the Great Physician's purpose to *cure* these marred "earthen vessels," but to give to this class perfect spiritual bodies early in the Millennial dawn. In these the consecrated *will* is being transformed and renewed to perfect harmony with the will of God, the mind of Christ. The "overcomers," the true church, passing through discipline and cleansing and trials of faith and afflictions now, and being approved of the Lord, will not come into the judgment (trial) of the

Millennial age (1 Cor. 11:32), but, with the Redeemer their Lord, will be kings and priests of God who shall judge the world and recompense to them good or evil, impartially, under the terms of the New Covenant.—1 Cor. 6:2.

Another feature of retribution upon the world during its Millennial trial will be the publicity which will then be given to the reaping and to the deeds of the past. Our Lord has so intimated, saying, "There is nothing covered that shall not be revealed; neither hid that shall not be known," etc. (Matt. 10:26; Luke 12:2, 3) This also will come about in a natural way, when in that day all that are in their graves shall come forth—when the murderer and his victim, the debtor and his creditor, the thief and his dupe, the defamer and the defamed, must face each other and the facts which, with even the secret motives, will be discerned. The terms of their reconciliation to each other and to the judge will be equitable, and will be known to all.

Past history will have proclaimed to the world the character of many a Nero; but in addition to that, there will be the necessity of facing the former victims of their ignoble cruelty; and that in the light of a new and healthy public sentiment that will manifest crime in all its horrid deformity. Truly such "shall awake to shame and lasting [Heb., *olan*] contempt," even in their own eyes; for as their renewed manhood begins to assert itself, they will the more fully realize the depth of the pit of degradation whence they were digged; and even the generous forgiveness of formerly injured and outraged fellow-men will be a great humiliation. It will truly be, as the Scriptures suggest, the heaping of coals of fire on their heads (Prov. 25:21, 22; Rom. 12:20), so great will be their shame and confusion.—Jer. 20:11.

It should be borne in mind, too, that the only standard of judgment in public sentiment, then, will be character. None of the false standards—e. g., of wealth, of noble (?) birth, or of an aristocracy of power, by which men are often measured now, and under which cloaks the wicked often take shelter—will then avail anything; for, under the New Dispensation, men will come forth shorn of all their former possessions. They will have neither wealth nor power; and, in the light of that age, heredity will be nothing whereof to boast.

The same conditions which will thus expose the evils of the past life and thus, in the natural operations of moral law, bring about a measure of retribution to the evil-doers, will also make manifest the good deeds of the righteous, so that even the slightest favors done for others (which at the time blessed the characters of the doers) will then be recognized and appreciated.

In this view of the matter we can see how, in a perfectly natural way, a man must reap the harvest of his sowing of wild oats, even though he has been freely forgiven, absolved from guilt and its penalty, death, and legally justified through faith in Christ. He will reap it, both in the difficulties he will have piled up for himself in the hardening of his own character, making the steps up to perfection more painful and slow, and requiring severer discipline and also in the just disapproval or indignation of a righteous public sentiment in that Millennial day of judgment. Such will be the natural and inevitable results of present wrong doing, though one consolation will be the fact that this humiliation, in some measure at least, will be shared by all; "for there is none righteous [none perfect], no, not one" (Rom. 3:10); and all must pray, "Forgive us our trespasses as we forgive others." It will indeed be a time for melting and mellowing all hearts. Thus the Lord will take away the stony heart and give to all who under the New Covenant shall become *his people* (typified by Israel) a heart of flesh, according to his promise.—Ezek. 36:22-25-28.

In some instances a portion of the reaping is experienced in the present life; and in some it will be in the life to come, as the Apostle intimates in 1 Tim. 5:24, 25. And so also the good works are sometimes manifest now, and rightly appreciated and rewarded. But whether now or hereafter, our Lord's assurance is that even the gift of a cup of cold water to one of his disciples, *because* he is his disciple, shall have its reward (Matt. 10·40-42); so minute will be the Lord's cognizance of character and works, and his rewards therefore; and none the less his because accomplished in the natural operation of retributive laws.

A murderer may be one who has little or no knowledge of God, whose hereditary disadvantages may be great and whose environment may be very unfavorable: he may meet with a just recompense for his crime at the hands of his fellow men, and yet in due time come forth from his grave *unto* [the privileges and opportunities of] a resurrection [lifting up—all the way *up*] by judgment [trial, discipline], and if obedient reach the height of perfection and life everlasting, although the sins of his past life may have made mountains of difficulties in his character for him to clamber over during that judgment age. For some such wicked murderers the Lord who will be the judge himself prayed forgiveness upon the ground of at least a large measure of ignorance.—Luke 23:34.

On the other hand, a man may be a moral man, who has "tasted the good Word of God, and the powers of the age to come" and who has been made a partaker of the spirit of holiness through faith in Christ; yet he may permit envy and strife to take possession of his heart, and he may *hate his brother* though he outwardly violates no law and is esteemed among men. Yet such a one is a *murderer* at heart (1 John 3:15), restrained from outward violence by the respect for the opinions of others or by fear of the consequences. Who will deny that such a one, because of light enjoyed, may not have even greater difficulties to overcome in the reformation of his character than the grosser but ignorant murderer. To whom much is given in the way of knowledge, opportunity, etc., of him will much be required. (Luke 12:48) That judgment will be according to knowledge and ability to do right—a just recompense of reward.

Only the idiotic and insane are in total darkness. All have had at least a conscience, and few have been without some hope of reward in following its dictates, though, as Paul says, they had no hope and were without God in the world—they were without the only real hope of the gospel. (Eph. 2:12) Previous to the announcement of the gospel hope of everlasting life, and its foreshadowing in Israel, the hope of the world in general was only for the present rewards of righteousness. And no other hope was clearly held out, even to Israel, although there were hints and foreshadowings to them of the gospel hope, as there was also in the promise given in Eden—that the seed of the woman should bruise the serpent's head. These hints of hope were doubtless treasured up and reasoned upon by the more thoughtful minds; but the masses of men discerned only the simple lesson that honesty, righteousness, was the best present policy.

But when Christ came he "brought life [everlasting] and immortality [clearly] to light through the gospel" (2 Tim. 1:10); and, proportionately as men have come directly or indirectly in contact with this gospel, their responsibility has been increased, whether they accepted or rejected, opposed or ignored it. As it is written, "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."—John 3:19.

The divine arrangement regarding retribution seems generally to be that of sequence, so that under it rewards and punishments follow naturally, as the results of obedience or disobedience to law. Yet in the cases, both of rewards and of penalties, God sometimes steps beyond this order, as, for instance, when he brings upon Satan and his followers swift destruction at the end of the Millennial age, and when he exalts his church with Christ their Head, to the divine nature and kingdom and glory. His extraordinary methods have also been occasionally manifested in the past—viz., in the destruction of the world by the flood, in the overthrow of Sodom and Gomorrah, in the confusion of tongues at Babel, and other instances of minor note. But these are special and exceptional exhibitions both of his wrath and of his grace. A just estimate of the Lord's dealings in the future judgment of the repentant of the world may be approximated by a careful observance of his dealings with his justified and consecrated children now. Though justified, we are not liberated from all the consequences of our past ignorance or waywardness. If in youthful ignorance and waywardness bad habits were contracted which have impaired health and weakened moral and physical powers, we have all the difficulties to struggle against now, though we realize the divine forgiveness and assistance. This is our judgment day; and the judgment of the world will proceed upon the same general principles. They will first be brought to a knowledge of the truth, and will then be judged according to their use or abuse of that knowledge after they receive it, as worthy or unworthy of life, the good and bad actions of their first life previous to their knowledge of the truth entering into it only in the natural order of the retributive character of moral law, as above described.

LETTERS OF CONGRATULATION

Our mails are very large since the "Conspiracy Exposed" booklet was sent forth. We are receiving from all quarters congratulations on the completeness of the answer to the charges of the conspirators.

Please accept our thanks for these; and be assured that we will no more be puffed up by the loving congratulations of our friends than we were cast down by the slanders of our enemies. To the Lord be praise, now and ever more. Give thanks with us for our mutual deliverance.—THE EDITORS.

THE TEST OF ENDURANCE

"Let not him that girdeth on his harness boast himself as he that putteth it off."—1 Kings 20:11.

The test of endurance is certainly one of the severest tests of faithfulness to which the elect church, the body of Christ, is subjected. It is the test which gauges and registers the strength of every other virtue and grace, and no soldier of the cross will be crowned with the laurels of victory who has not stood this test. The Christian life is a warfare, and the above words of one of the kings of Israel to a boastful enemy of the Lord's people are applicable, not only to every new recruit in the Lord's army, but similarly to all who have not yet finished the good fight of faith.

The first gush of enthusiasm in the Lord's service, much as we may and do appreciate it, may be but the hasty production of the shallow soil of a heart which immediately receives the truth with gladness, but having no root in itself, endures but for a time; and afterward, when affliction and persecution ariseth, immediately they are offended. (Mark 4:16, 17) Such characters cannot stand the fiery tests of this evil day, whereof it is written—"The fire [of that day] shall try every man's work, of what sort it is."—1 Cor. 3:13.

Therefore, says the Apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you." All of the elect church must be so tried; and blessed is he that shall endure unto the end. The sure word of prophecy points to severe conflicts and great trials in the closing scenes of the church's history. Elijah, a type of the body of Christ, finished his earthly career and went up by a whirlwind in a chariot of fire—strong symbols of storms and great afflictions. John, another type of the church, was cast into prison and then beheaded. And we are forewarned of the great necessity of the whole armor of God, if we would stand in this evil day.—M. DAWN, VOL. II., Chap. 8.

It therefore behooves every one who aspires to the prize of our high calling to brace himself for the severer conflicts and trials of faith and patience that may suddenly and without a moment's warning be sprung upon him. In the battle of this day, as in all other battles, the effort of the enemy is to surprise and suddenly attack and overwhelm the Lord's people; and the only preparation, therefore, that can be made for such emergencies is constant vigilance and prayer and the putting on of the whole armor of God—the truth and its spirit.

"In your patience possess ye your souls." No other grace will be more needed than this in the fiery ordeals of this evil day: for without great patience no man can endure to the end. All along the Christian's pathway, ever and anon, he comes to a new crisis: perhaps they are often seemingly of trivial importance, yet he realizes that they may be turning points in his Christian course. Who has not realized them? There comes a temptation to weariness in well-doing, together with the suggestion of an easier way; or there springs up a little root of pride or ambition, with suggestions of ways and means for feeding and gratifying it. Then there comes, by and by, the decisive moment when you *must* choose this course or that; and lo, you have reached a crisis!

Which way will you turn? Most likely you will turn in the direction to which the sentiments you have cultivated have been tending, whether that be the right way or the wrong way. If it be the wrong way, most likely you will be unable to discern it clearly; for your long cultivated sentiments will sway your judgment. "There is a way that seemeth right unto a man; but the end thereof is the way of death." (Prov. 14:12) How necessary, therefore, is prayer, that in every crisis we may pass the test successfully. Nor can we safely delay to watch and pray until the crisis is upon us; but such should be our constant attitude.

The life of a soldier ever on the alert and on duty is by no means an easy life; nor do the Scriptures warrant any such expectation. On the contrary, they say, "Endure hardness as a good soldier of Jesus Christ;" "Fight the good fight of faith," etc. And yet many Christian people seem to have the very opposite idea. Their ideal Christian life is one without a breeze or a storm: it must be one continuous calm. Such a life was indeed more possible in former days than now, though the world, the flesh and the devil always have opposed themselves, and always had to be resisted by every loyal soldier of the cross. But now the opposition is daily becoming more and more intense; for Satan realizes that his time is short, and he is determined by any and every means to exert his power against the consummation of the Lord's plan for the exaltation of the church.

Consequently we have had within this harvest period many and severe storms of opposition, and still there are doubtless more severe trials to follow. But those who, with overcoming faith, outride them all—who patiently endure, who cultivate the spirit of Christ with its fruits and graces, and who valiantly fight the good fight of faith, rather than withdraw from the field, such will be the overcomers to whom the laurels of victory will be given when the crowning day has come.

BUYING AND SELLING

The Scriptures instruct God's people to sell or dispose of what they have and to buy something else,—even though at a great cost. The inference is that what we possess naturally is not of lasting value, while that which we may obtain instead is of priceless value and everlasting.

"Buy the truth and sell it not; also wisdom, and instruction, and understanding."—Prov. 23:23.

Sell that which thou hast, and give alms—dispose of your natural abilities and talents, wisely of course, for the benefit of yourself, your family, and all who have need of such service as you can render—and thou shalt have treasure in heaven. Thus should we take up our cross and follow Christ our Redeemer and Pattern.—Luke 12:23; Matt. 19:21.

The "foolish virgins" were instructed to go and buy "oil," —the light, the spirit of the truth. But they were "foolish" in that they did not buy in the proper time to get the greatest blessing in return. Because of tardiness they failed to enter into the marriage feast, thus losing a great privilege and blessing.

The value of a share in the kingdom of God is likened to a choice pearl, to purchase which the dealer who rightly estimates its value will *sell* or *trade* all of his other wares;—realizing that possessing it alone he would be wealthy indeed. —Matt. 13:45.

Again, the value of the kingdom is likened to a mine of wealth discovered in a field. The real value of the mine is generally unappreciated, but the appreciative discoverer would hasten to purchase the field; and to do so would give all else that he possesses.—Matt. 13:44.

The Lord in symbol points out to the church, in its present Laodicean period, its really naked and poor and miserable condition; that its own righteousness, in which it trusts, is filthy rags which cannot cover its shame; and that its boasted riches of knowledge is of a spurious sort. He says: "I counsel thee to buy of me gold [heavenly wisdom], tried in the fire, that thou mayest be rich; and white raiment [the covering of Christ's righteousness—purity] that thou mayest be clothed, and that the shame of thy nakedness do not appear."

All who have learned that during the present Gospel age God is selecting the little flock, foreknown in his plan, and that all whom he predestinated must possess the characteristics of his firstborn,—must be copies of his only begotten Son, our Lord—have some conception of the great treasure of priceless value which their knowledge puts within their reach. Those who realize the value of the treasure most accurately are gladly selling off all that they have—time, influence, reputation, voice, strength, houses, lands, carriages, ease, comforts, luxuries,—and are investing the proceeds of all in the purchase of this field, which they know contains the treasure mine. Their conduct sometimes seems strange to those who do not know of the mine, or who, knowing something of it, have no real conception of its priceless value.

To one of these a king once said, "Paul, thou art beside thyself; much learning doth make thee mad." But Paul answered, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." And again he declared, "What things were gain [valuable] to me, those I counted loss for Christ. Yea, I count all things but loss for the excellency of the knowledge of [the treasure hid in] Christ Jesus my Lord (Col. 1:26; 2:3), on account of whom I have suffered the loss of all things, and do count them as dung, that I may win Christ, and be found in him [a member of his body, one of his joint-heirs in the promised kingdom]: that I may know him and the power of his resurrection [a resurrection to immortal and spiritual condition] and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto *the* [*chief*] resurrection." (Phil. 3:7-11) "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at [and labor not for] the things that are seen, but the things which are not seen [the hidden treasure]: for the things which are seen [and which we are selling off] are temporal, but the things which are not seen [the treasures of God's gracious plan hid in Christ, which we are giving our little all to possess] are eternal."—2 Cor. 4:17, 18.

Beloved, it is appropriate that each of us search his own doings, and his own heart's motives, and see whether we are fully awake to the value of the great wealth of God's love and favor and honor hidden in Christ, of which we are invited to become joint-heirs. God has given to us, and to all, a great *gift* in Christ, in that eternal life is secured for all of Adam's race who will accept it under the terms of the New Covenant, when fully enlightened; but in addition to that *gift* is the present offer to *sell* to us a share in the glorious Millennial kingdom at a price "not worthy to be compared" to the glories and blessings which, as heirs of God and joint-heirs with Christ, we may receive in exchange.

The *price* is small, but it is *all* that we each have to give—ourselves, our all. Whether our all be more or less than another's all, it is nevertheless our *all*, and God graciously proposes to accept the little all of each, whatever it may be, the sufficiency of Christ's *all* compensating for the deficiency of our *alls*. The chance to buy is now, and very "foolish" are those virgins (pure ones) who neglect or refuse to give the price.

To buy we must consecrate and *give*—time, energy, study, to gain even a *knowledge* of the mystery (the secret mine of wealth) hid in Christ. (1 Cor. 2:7) Each day will bring to the consecrated opportunities for giving something to the Lord, either directly, or indirectly to his people or others in his name. Each day will bring opportunities for *giving up* something precious to the selfish, carnal nature.

All such gifts presented to God (by those who have already been reconciled to God, through faith in his precious blood) are acceptable in the Beloved, and are treasures laid up in heaven, of two sorts: (1) the service rendered to God which, although in itself imperfect, he accepts as perfect through Christ; (2) the character thereby developed in our own hearts is a heavenly treasure acceptable to God by Jesus Christ; for every time we *give* anything to the Lord's service or *give up* things highly esteemed among men for the sake of the Lord, or his Word, or his people, or even for humanity's sake, we to that extent overcome the fallen disposition or spirit of selfishness, and cultivate the spirit of love and benevolence, the spirit of God, the spirit of Christ, the holy spirit or disposition, without which none will be acceptable as joint-heirs with Christ in his kingdom;—for "if any man have not the spirit [disposition] of Christ he is none of his."—Rom. 8:9.

Let us see to it that, having made the contract, we pay over the price in full.—**Acts 5:1-11.**

THE PASSOVER INSTITUTED

II. QUAR., LESSON X., JUNE 3, EXOD. 12:1-14.

Golden Text—"Christ our Passover is sacrificed for us."—1 Cor. 5:7.

The term Passover signifies to pass by or spare from an affliction. When the last plague was visited upon Egypt, the houses of the Israelites were all marked with the blood of a slain lamb, that the destroying angel might not cut off the first born of Israel with the first born of Egypt. These first born ones were afterward represented in the priestly tribe of Levi, to which Moses belonged (Exod. 13:2; Num. 3:11-13), and through this priesthood all Israel was brought into covenant relationship with God. The Gospel church is the antitype. These alone of all people are now in danger of everlasting death—the second death—because these only have the knowledge sufficient—if rejected or abused—to bring condemnation to the second death.

The first born of Israel represented those who now by faith abide in Christ, under "the blood of sprinkling"—the precious blood of Christ, our Passover Lamb, slain for us. And these shall be delivered, spared, passed over, being counted worthy of life through the merit of the precious blood of Christ. But if any abide not under this covering, he must surely perish, as any of the first born of Israel would have perished had they ventured out, beyond the protection of the blood of the typical lamb. How forcibly does the type thus illustrate the value of the precious blood of Christ, our Passover Lamb!

The typical feast, commemorative of the typical Passover, was celebrated ever after by Israel. Our Lord and his disciples observed it, as all Jews were required to do, yearly on the fourteenth of Nisan. The Lord's Supper was instituted just after this Passover supper, and to take its place, on the last night of our Lord's earthly life—the same night in which he was betrayed, the same day on which he was crucified, the Jewish day beginning the evening preceding at sunset. This annual remembrancer was to be to Christ's followers what the Passover had been to the Jews. They were to see Christ Jesus as their Lamb, and rejoice in their justification through his precious blood. And they were to celebrate it *yearly*—as the Israelites had done—but now in remembrance of the reality and not of the type. "Christ, our passover, is sacrificed for us; therefore, let us keep the feast"—as often as the season returns, until we shall be fully delivered from death to life in his likeness.

PASSAGE OF THE RED SEA

II. QUAR., LESSON XI., JUNE 10, EXOD. 14:19-29.

Golden Text—"By faith they passed through the Red Sea."—Heb. 11:29.

This chapter in the history of God's ancient people is an illustration of the power and wisdom and love of God. And it is a warning to all who are disposed to heed it, to beware of undertaking to contend with the Almighty. No matter how weak or insignificant or poor or despised among men may be the subjects of his care, the hand that is lifted against them defies the power of Jehovah, and shall surely come to grief.

This deliverance of typical Israel from Egypt illustrates the deliverance from sin and its bondage of all who desire to be God's servants and to have the promised blessing as it shall be fulfilled after the plagues (Rev. 16), in the utter destruction of all the systems born of sin and selfishness which would hinder human prosperity and advancement toward God. The overthrow of Pharaoh's army by the *sea*, corresponds to the fact that many of the present enslaving agencies will be overthrown by *anarchy* in the great "time of trouble," now so near at hand. Already the storm is approaching which will eventually overthrow all evil-doers; but a way of escape is provided for all who seek God and put their trust in him, following the course which his wisdom has marked out.

It is important to note in this connection that the terms "borrowed" and "lent" in Exod. 11:2; 12;35, 36 are improper and misleading translations of the Hebrew word *shaal*, giving the impression of a command to dishonesty on the part of God and a dishonest transaction on the part of the Israelites. The Israelites did not borrow, but asked for (as in R. V.) jewels of silver and jewels of gold and garments. And the Egyptians did not lend, but allowed their request. Thus the Israelites had some reward for their long service, though it was only granted by their oppressors under fear to refuse them.

"THE TRUTH SHALL MAKE YOU FREE"

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. 4:6, 7.

In writing this epistle the Apostle is endeavoring to defend the church in Galatia against certain Judaizing teachers who were seeking not only to undermine his teaching and personal influence, but thereby to bring believers under bondage to the Jewish law;—giving the inference that faith in Christ was only efficacious for salvation when supplemented by the keeping of the law.

The Apostle (Chap. I.) expresses his surprise that these Galatian Christians should so soon become entangled in this error, when the gospel of the kingdom had been so clearly set before them. Then (Chap. 1:10-24; 2:1-10) he reproduces the evidence of his apostleship, and in a masterly way sets forth the strong foundation of the hope of the Gospel, the entire freedom of both Jews and Gentiles from the bondage of the Law Covenant, and the glorious liberty and peculiar privileges of the sons of God.

These Gentile Christians had never been under the Jewish law. They were "aliens from the commonwealth of Israel, and strangers from the covenants of promise." But, through the preaching of the Apostle, they were brought nigh to God "by the blood of Christ" (Eph. 2:12, 13); *i. e.*, through faith in his blood they had been freely justified. "This only would I learn of you," said he, "Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"—Gal. 3:2, 3.

Then he proceeds to show further that while the Gentiles were not to be brought under bondage to the Jewish law,

neither were the Jews justified by it; for it proved to be unto condemnation to every one that ever was under it, save the one perfect man, Christ Jesus, who fulfilled all its conditions, and, being blameless, rendered himself an acceptable sacrifice to redeem those who were under the Jewish law (3:10, 11, 13), as well as all of the Gentile world who were under the curse of the Edenic law, which was the same law written originally in the heart of the first perfect man, Adam. Thus, "by *one offering* he hath perfected forever [made complete in his righteousness] them that are sanctified [fully consecrated to God]," whether Jews or Gentiles.—Heb. 10:14.

In the words of our text, he then bids them mark the fact that the witness of the holy Spirit with their spirits is to the effect that they are the recognized sons of God, and that they came into this grace without the works of the law. He says, "Because ye are sons [*i. e.*, because you have believed on Christ alone for salvation and have consecrated yourselves to him and therefore been adopted into God's family], God hath sent forth the Spirit of his Son [the seal of your adoption—Eph. 1:13] into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a *son;* and if a son, then an heir of God through Christ." Blessed privilege! why then go back to the beggarly elements whereby the Jews so long and so vainly sought to find salvation? (Gal. 4:9) In Christ alone is full salvation for both Jew and Gentile; and in him there is no difference, for we are "all one in Christ Jesus."

Thus the way of salvation is set forth as the way of simple, confiding faith. Men in all ages have sought to complicate the way and to hedge it about with forms and ceremonies. They have added penances and prayers and fastings, and monastic rules and regulations and numerous and varied superstitions, but the simplicity of the true way they stumble over. To keep the perfect law of God was a thing impossible for imperfect man; but if it had been possible, verily, says the Apostle (3:21), that would have been the way of salvation. But God had mercy upon our weakness, and, through Christ, offers us salvation upon the terms of simple faith and of loyalty and obedience to his will to the extent of our ability—the terms of the New Covenant.

To thus accept the favor of God through Christ—the evidences of sonship and the present and prophetic inheritance of sons—is to enter into the blessed rest of faith. This rest of faith is something which the world can neither give nor take away. It brings with it peace and happiness and joy in the midst of all the shifting circumstances of the present life. To those who have entered into this rest of faith penances are seen to be of no avail, and prayers are occasions of sweet communion with God; feastings from the Lord's bountiful table take the place of fastings, active zeal in the Master's service supplants the gloomy and useless life of the solitary and self-tortured recluse; and the glorious sunlight of truth chases away the shadows of human superstitions.

O how blessed is this rest of faith! Would that all who name the name of Christ might fully enter in! True, there are self-denials and sacrifices and disciplines and trials, and often persecutions in the way; but in the midst of them all there is rest and peace. Such, though in the world, are not of it. They are in the world as the Lord's representatives and ambassadors. They are here to tell "the good tidings of great joy" to all people who have ears to hear, and to make known among men the unsearchable riches of Christ. They are the light of the world, and if obedient to the Master's voice they will not hide their light by retiring from the world and shutting themselves up for religious meditation.

Some in times past have gained a reputation for great sanctity by secluding themselves from the world and devoting themselves to a monastic life; but how strangely their lives contrast with the active, zealous devotion of the Lord and the apostles and the early church, before this superstition was promulgated. Let us mark the footprints of our Lord and those who followed him, and strive to walk in them. As sons and heirs of God let us rejoice in our inheritance with thanksgiving, and let our zeal in service manifest our love and devotion to God.

Whom the Son makes free is free indeed; for he is made free by the truth.—John 8:32. 36.

THE WOES OF THE DRUNKARD

II. QUAR., LESSON XII., JUNE 17, PROV. 23:29-35.

Golden Text—"Look not thou upon the wine when it is red."—Prov. 23:31.

The significance of this lesson is too manifest to need special comment, but is worthy of the careful consideration, not only of those who are liable to the temptations of strong drink, but also of all who have any influence over others in respect thereto.

The principles and practices of all God's people should be specially clear and pronounced upon this and every other question of morals and conduct.

REVIEW

II. QUAR., LESSON XIII., JUNE 24, SCRIPTURE READING.

Golden Text—"The Lord's portion is his people."—Deut. 32:9.

A careful review of the lessons of this quarter in connection with the Scripture readings suggested will be found very profitable. The Old Testament worthies surely command our deepest respect and admiration; and their faith and faithfulness is worthy of our study and imitation. And all the steps of divine providence so clearly marked in Old Testament history are such as to establish and confirm our faith in the goodness and power and love and wisdom of God. Let us not forget that these blessed lessons are recorded, not to satisfy mere idle curiosity, nor to furnish entertainment, but to acquaint us more fully with the works and ways and will of our great Creator and Lord.

TO BRING THE GREEK CHURCH UNDER VATICAN CONTROL

Mgr. Satolli states, through Father O'Gorman, his interpreter, that there are pending diplomatic negotiations to bring the Greek church of all Russia, now under the personal control of the Czar, into the keeping of the Vatican.

Churchmen take it for granted that if the Czar is to place the state church under control of Rome it is in the interest of Leo's hope to effect the disarmament of the great nations of the world, and for securing the ultimate universal peace and arbitration of international quarrels.

—EXCHANGE.

VOL. XV ALLEGHENY, PA., JUNE 11, 1894 No. 12

A PENTECOSTAL MEMORIAL

It occurs to us as fitting, that as the Adversary's murderous plot against the Lord's work reached its height on the anniversary of our Lord's betrayal and death, so this thanksgiving issue of the TOWER should be dated just fifty-three days after,—corresponding to the Pentecostal blessing which came upon the faithful ones just fifty days after our Lord's resurrection,—"When the day of Pentecost was fully come, and they were all with one accord in one place."

We rejoice, dear friends, that this anniversary of Pentecost finds so many of us of *one accord* (of one mind in the truth) and *in one place* (abiding in the secret place of the Most High under the shadow of the Almighty). As the early disciples rejoiced and were begotten again to a living hope by the evidences of God's continued favor, manifested in the resurrection of Christ and evidenced on the day of Pentecost, so let us, while rejoicing as they did in the same, additionally recognize the Lord's *continuing favor* and protecting care over all that are his. Let us rejoice for ourselves and for each other that we still *stand;* that another sifting has passed, and has not separated us from the Lord and his people.

And let us pray and seek that we may have more and more of the holy spirit of our Master, that more and more we may be about our Father's business—co-workers together with God, ambassadors of the truth, fervent in spirit, serving the Lord. And as the early church after Pentecost went everywhere preaching the gospel, so let us be renewedly earnest in our fidelity to the truth, to the Lord and to his "brethren." We cannot continue "fervent in spirit" except as we serve the Lord; and we cannot long serve the Lord except we do it from a pure heart fevently. Hence the necessity of *activity* in the service of God, on the part of all who would *stand* in this evil day. If our hands be not full of the Lord's service and our mouths full of his praise, it is because our love lacks fervency—heat. And it is into the luke-warm hearts that the great Adversary gains admission with his spirit of envy, malice, evil-surmisings, strife and every evil work. Such are all to be

sifted out as even less esteemed by our Lord than the coldly indifferent worldly class. He says to such, "Because thou art neither cold nor hot, I will spew thee out of my mouth." Let our love—

"Pure, warm and changeless be,
A living fire."

Thus, turned to good account, our recent sad experiences will become to all of us rightly exercised thereby a Memorial of divine favor and blessing. And as such it will strengthen us all, cause us to walk still more circumspectly, and prepare us for future trials and siftings. For these no doubt will become more virulent and severe as the remaining years of the churche's pilgrimage roll on. Indeed, as often before noticed, but always well to be remembered, the close of the church's course, as represented in the various types—Elijah, John the Baptist and John the Apostle—is to be one of very severe trial, possibly including physical persecution.

Let this Memorial, and the blessed influences and recollections of faith rewarded and prayers answered, be a landmark for our encouragement and strengthening in future trials.

"Who helped thee last will help thee still;
Be calm, and sink into his will."

Dear brethren and sisters, as you prayed for us when you knew we were in the midst of the trouble, so render thanks for us now that it has passed away; and ask for us grace and strength, and humility, to endure whatever trials the Lord may yet see best to permit to come upon us.

And we, here, who prayed for you that the Lord would keep you from being stumbled by the Adversary's snares and deceptions and that your faith fail not,—we will render thanks on your behalf that the God of all grace and comfort has kept his own and not suffered them to be plucked out of his hand, nor to be tempted beyond what they were able, but that with the temptation he provided a door of escape. And we will ask for you that these light afflictions, which are but for a moment, may work out for you and for us all a far more exceeding and eternal weight of glory.

As ever, your servant in the Lord, —THE EDITOR.

O! GIVE THANKS UNTO THE LORD; FOR HE IS GOOD

—PSA. 106:1-5.—

PEACE, TROUBLED SOUL, THOU NEED'ST NOT FEAR—THE "EXPLOSION" NOISY, BUT DID LITTLE INJURY—THE WHOLE ARMOR NEEDED, NOT THE HELMET MERELY—NEW TACTICS OF THE CONSPIRATORS—THE NIGHT COMETH—REPORT OF SISTER RUSSELL'S TOUR—A PENTECOSTAL MEMORIAL—LETTERS FROM EVERY QUARTER

The remarkable circumstances which called forth the *"Conspiracy Exposed"* pamphlet, dated April 25, now call forth this Triple Number; but for a different purpose. The former awakened in some a fear that the cause we love had received some serious injury from the attack of the great Enemy, at the hands of the conspirators, who sought the death of our influence, and the disruption of the present harvest work. This issue, on the contrary, is a *Thanksgiving Number*, and to inform the church of the wonderful way in which the Lord has overruled in the recent troubles, and is making the wrath of men to praise him. A blessing to all of the faithful is evidently coming out of this great evil. In it we also lay before you some extracts from a few of the hundreds of letters we are now continually receiving.

We cannot answer all these welcome letters personally, except as the writers will accept this Thanksgiving Number as a reply. Be assured that your expressions of warm brotherly love are fully reciprocated by us. You thus give evidence of having attained a growth in grace mentioned by the Apostle (1 Pet. 1:22), "Seeing ye have purified your souls in obeying the truth *in its spirit* UNTO UNFEIGNED LOVE OF THE BRETHREN —love one another with a pure heart fervently."

While we herewith publish extracts from many letters, that *the voice of the church* may be generally heard for mutual encouragement, yet do not consider the omission of others as a lack of appreciation, for we can publish only a few in comparison to the number received. But be assured that all such letters are prized and will be *preserved*. And as soon as circumstances will permit we will have our office helpers make an alphabetical list of the names of the writers—for an everlasting remembrance of God's grace and your steadfastness in this trial.

From these letters we have already expunged considerable that might be construed as personal laudation; but we have allowed more to remain than our modesty would permit under other circumstances. For the sake of them that stand by (John 11:42), we feel it to be duty to permit our friends to express themselves with considerable freedom, as an offset to the calumnies of the "false brethren" before the minds of the newer readers. But let none esteem this as *our victory*. We may truly say: "This is the Lord's doing, and it is marvelous in our eyes."

The effect upon the church is the very reverse of what the Enemy designed: it is, as they express it, drawing nearer than ever to their hearts the WATCH TOWER publications and the general interests of the harvest work. The true sheep are being awakened to fresh zeal in the Master's service, as this storm indicates to us all that the weight of trouble, which is to usher in the Millennial morning, is fast approaching. They are beginning to see what we have repeatedly sought to impress upon all; viz., that the favorable period of quiet for study and for fitting on the whole armor of God is to be followed by a severe "battle," in which every piece of that armor will be needed and will be thoroughly tried; a time in which there will be less and less opportunity for putting on the armor, because of the severe and repeated conflicts which our great Enemy will be permitted to wage against us.

All this is clearly shown by the Apostle's words, "Take unto you [put upon you] the whole armor of God [beforehand], that ye may be able to *withstand* in the evil day; and, having done all [that you can do, in the way of armoring, etc.], stand [firmly and valiantly in the battle, defending yourself and those of the household of faith within your reach]."—Eph. 6:13.

Those who have put on the *helmet* only, who have merely a theoretical or intellectual knowledge of the truth, are in great danger. They are far more exposed than those who have only a large shield of faith. But none are ready for the conflict, already beginning, except those having on the complete armor. No more armor is provided than will be needed in this evil day. All need the "HELMET" of intellectual appreciation of God's great plan. All need the "BREASTPLATE" of righteousness, not only of Christ's imputed righteousness, but also of the actual righteousness of heart—of will or intent—which alone can appreciate and appropriate the imputed righteousness of Christ. All need the "SHIELD" of faith—a trust in God which will protect from all the fiery darts and trials of the enemy. All need to have and to know how to use the "SWORD" of the spirit, the Word of God, so as to defend *themselves and others* from the insidious attacks of the foe. And all need the "SANDALS"—consecration, patience and fortitude, in order to keep the narrow, rugged way and not become weary and faint of heart.

Our chief joy in this connection, dear friends, was to find that the great Enemy's effort to shatter the body of Christ and to disturb the harvest work had so signally failed. The body of Christ is not divided. The true sheep heard the Master's voice, saying: "He that is not for me is against me, and he that gathereth not with me scattereth abroad;" and many have been awakened by the *noise* of this "explosion," and are more than ever on the alert to note the very tones of the Master's voice and to watch to be "guided by his eye."

A few, no doubt more than we yet know of, will fall by the way, "offended" by the trial which the Lord's providence permitted for this very purpose of "sifting." As yet, however, more than six weeks after their attack, we do not know of a dozen in all who have been injured by the falsehoods and "bombs" of this wicked plot—aside from the conspirators and about ten of the German congregation here who do not understand the English language, and for whom we cannot speak. And of that dozen we regret to say that three were in our office and of our household, and were for some time, it now appears, directly and indirectly under the influence of the conspirators. The special and cunning attack made by the great Enemy upon those closest to us, in these three cases took effect; but believing them all to be true children of God, we have hope for their speedy recovery from this snare of the fowler. Indeed, we already have intimations from two of these that they are beginning to see matters in their true light.

However, the *"Extra,"* with our complete refutation of all the false and wicked charges of the conspirators, was just in time; for, not content with printing the falsehoods, two of them, who had no money with which to pay their accounts, had suddenly plenty of it to spend in railway fares traveling east and west to see the sheep and personally "rub in" upon them their slanderous charges. Wherever they went we heard from them through faithful ones, who discerned their spirit, that it was far from the spirit of Christ, and backed by envy and ambition; and who thereby were put on their guard against believing such absurd slanders.

Wherever they were well received and got subscriptions to their proposed paper, they were mild and bland, and stroked

only with the "fur;" but they let out "claws" upon any who refused to subscribe, and who said they would wait until they heard from Brother Russell, before coming to any conclusion. In their anxiety to get subscriptions and donations—"money from the fish"—they resorted, it seems, to almost any kind of misrepresentation and falsehood.

But even this partial success lasted but a short time—until the WATCH TOWER *Extra* reached the "sheep." Then their work was at an end: the answer being quite sufficient to satisfy all who rejoice not in iniquity, but who take pleasure in righteousness and truth.

As nearly as we can learn they received only about a hundred subscriptions, and many of these by *personal misrepresentations* and on the plea of sympathy and friendship, before our *Extra* appeared. And since then many have written them canceling those subscriptions and telling them in substance that they had been obtained by misrepresentations, and that as they could expect only error and darkness from teachers with such a spirit they would rather lose the money paid than have their paper for nothing.

Not only so, but of the about six hundred subscribers to the German paper published by Mr. O. von Zech, about one-third or two hundred are TOWER readers, who have taken his paper chiefly to encourage the work amongst the Germans, and who have donated money for the work, as well as paid their subscriptions. These have seen the ambition and treachery, and many are indignant and have concluded to stop those donations and subscriptions. Some have sent us copies of the letters they sent to Mr. Zech. They reason rightly, that to do anything to encourage people with such a spirit is not gathering with the Lord, but scattering abroad. (Matt. 12:30) They reason further, that if, as these men profess, they have felt themselves in *bondage* for years, then that would account for their keeping in line with the truths presented in the WATCH TOWER, and that, to be consistent with their own profession of new-found liberty, they will necessarily try now to publish something different, just to prove to themselves and others that they are *free*. The fact is, however, they never were in any bondage to us, except that they well knew that any deflection from the foundation principles of divine truth would mean a break of Christian fellowship with us. Our loyalty to the Lord demands of us that all *his* friends be *ours*, and that our Christian fellowship be with none others.

But some of them, evidently, were *under bondage* to those foundation principles of God's word, as will be seen from Sister Peck's and Brother Mitchell's letters, which tell how Mr. Rogers favored the *no-ransom* views, and how he introduced the TOWER and DAWN readers in Rochester to Mr. Barbour, one of the most bold in denying that a ransom was necessary or given, and who, as a consequence of that repudiation of the precious blood, "the wedding garment," was, as long ago as 1878, cast out of the light of present truth into the outer darkness which is upon the whole world—on the subject of the time and manner of our Lord's presence and kingdom. Thus quickly we behold the effect of their freedom. Would it not have been far better for Mr. Rogers and all these conspirators had they STAID WITH US *in bondage to the word of the Lord?* However, while enjoying their freedom, they need to be assured that it is from this, the Lord's bondage, and not from ours, that they have escaped.

However, the conspirators now find that they made a great blunder in their effort at assassination. It is far less successful than their former method of administering slow poison by confidential "whisperings" and insinuations. As a consequence without any change of *heart*, they are changing their methods and are now endeavoring to entrap by smooth words those whom they alarmed and put on guard by the venomous spirit of their first libelous circular, which, however, represented their real sentiments. They will, of course, endeavor to bring forth some "new light," to justify their claims as great teachers, and this will be the open door by which they will go into "outer darkness;" for we cannot expect that those who have so lost the *spirit* of the truth will be allowed to stay in its light.

Indeed one of the conspirators recently interviewed said that for his part he would *rather die* than retract. This only confirmed what we had feared—that their jealousy, envy and malice had eaten as doth a canker into their hearts, so that they loved as well as made their lies and slanders. Alas! Who can say but that their course persisted in would indeed result in death—the second death? (Rev. 22:15) What we have recently experienced was quite evidently only the outbreak of the venomous disease which for a long time has eaten at their very hearts. Such virulent diseases do not develop suddenly. Not for all the world would we occupy their places.

Of course, if they would fully confess their sins and heartily repent of them, we would rejoice, and would freely forgive them. But such a course is scarcely supposable in the cases of those who have been plotting and scheming this attempted assassination for so long a time; and who meanwhile have been writing such letters as the Zech letters published in our last *Extra*. We certainly would be stupid dupes if we allowed ourselves to be again deceived by professions of love and friendship *without requiring* the least evidence of a radical change of heart. And to reinstate such men in the confidence of the church without the most thorough evidence of a radical change of heart would only be to expose the Lord's people to new dangers. Even should they repent, it would be far from wise for the church to recognize them as teachers or leaders in any sense; nor would the humility which would necessarily accompany such repentance expect or desire such an office in the church after such conduct.

The result of this storm will undoubtedly be beneficial to quite a number like Brother Thorn, whose letter shows that the slow poison of whispered slander had been administered to him; and Sister Hamilton's letter tells the same story. Surely this experience must work for good to all who love righteousness and are called according to God's purpose. One lesson will be, not to tolerate "back-biters," "whisperers" and "busy-bodies," who bear false witness against their neighbors. Keep no confidence with such. Expose them at once to those they seek to defame.

But praise God for the deliverance which he has brought about, for his truth and for his people! Never did we see more markedly than in this experience the wonderful leadings of his Providence. The simple statement in our issue of April 1st of the facts relative to *"The Work in England"* (and in the light of recent developments all can see that its treatment of Mr. Rogers was very fair and very kind), served to *prepare* the minds of all for something to come—especially the statement that Mr. Rogers left us in an angry mood, expressing his intention to influence as many of the colporteurs as possible to his new mendicant method. In the same issue appeared the article entitled, *"Lest ye enter into Temptation."* That article was written about a month before the conspiracy broke forth, and it was the subject of the Sunday discourse to the Allegheny church after it was written. We do not wonder now, in the light of what we see must have been their murderous condition of heart, that some of the conspirators who were present and heard that discourse said they *did not like it*. We are confident that Satan did not like it either. But we are sure that under God's providence it was "meat in due season" to many, and that in the spirit of watchfulness and prayer which it helped to awaken lay the safety and preparation of many of the sheep and the lambs of the Lord's fold.

The only portion of those TOWERS written after the conspiracy had shown itself was the brief statement in the April 15th issue entitled, *"Watch With Me One Hour."* Yet these providential safeguards were enough apparently, and all the dear sheep were prepared for something. How evidently our present Lord had provided that the enemy should not pluck any of the true sheep out of his hand.

Before our *"Extra"* was issued, Sister Russell received a letter from Sister Peck, saying that Mr. Rogers had visited her on his course eastward from Cleveland to New York City, and that at the various points along the way, where he knew of interested readers of the TOWER, he was stopping to accomplish, if possible, his work of destruction. He represented Brother Russell as in a "deplorably sinful state"—dishonest, traitorous, a liar, etc. And all this he did in such a smooth and deceptive way that some seemed influenced by it; for only when he was boldly and persistently opposed did his evil spirit manifest itself.

My loyal and dearly beloved helpmate said at once: This is a slander which I alone can refute for you and the Lord, and it should be done personally. If you will consent I will start at once, meet Mr. Rogers and his shameless falsehoods, and silence him forever on that score. Then I will go over the route he has just been over and meet the friends and expose his malicious untruths. I consented, knowing that her visit would be specially profitable to those Mr. Rogers had met and personally influenced and prejudiced before they got the *Extra* exposing the conspiracy.

Sister Russell arrived home on the last day of May, and to a surprise party of about fifty of the church friends who, notwithstanding the rain, met at our home to welcome her back, she related the experiences of her journey, and the Lord's favor in connection therewith. During her eighteen days' absence she traveled two thousand miles, visited the congregations of the church in ten cities, spoke nine times, on an average over an hour at each place. We have requested that she write out a little account of her journey for the TOWER.

REPORT OF SISTER RUSSELL'S TOUR

To the dear friends who bade me Godspeed as I left them at various points along the route from New York to Chicago, and also to those at home and abroad elsewhere, who are anxious to learn what I have observed of the condition of the church since the late storm has passed over it, I will report as briefly as possible as follows:

First, in a general way. Though I have frequently met with various companies of those of this precious faith and hope, and have seen them rejoicing in hope and patient in tribulation, never before have I seen them awed with such a feeling of deep solemnity and serious consideration. This is manifest not only from my visit, but also from the many letters received; and while we greatly feared for the stability of the household as we entered into this storm-cloud, we come out of it now rejoicing to realize that the spirit of the Lord is so manifest in our midst. Our Lord predicted that the fiery trials of this evil day would try every man's work of what sort it is; and now the church has passed through a most severe ordeal, and the confidence one in another has grown stronger as we have seen each other tested and proved.

Indeed, the spirit of moderation and kindly judgment and patient waiting for sure testimony, of slowness to impute evil, etc., which has characterized the church everywhere, has been a matter of almost surprise to us; for we would surely have supposed that more would be caught in the snare of the fowler. As an illustration of this spirit of caution and moderation I cite the case of the church in London. The circulars of our enemies were sent there in three packages, to three different parties, to be distributed to the church in London. Sister Horne, who received one of the packages, after reading the circular and being very much shocked by it, as all have been, soon came to the conclusion that it must be the work of the great enemy, Satan; and she accordingly decided that she would not distribute her package. But presuming that the other two would do so, she at once wrote letters to the various members, urging all to reserve their judgment for the present and wait until they should have time to hear from America from Brother Russell, who, she felt confident, would be able to clear himself from those charges. After she had mailed her letters the two brethren who had received similar packages called upon her to consult together as to what would best be done. They had not distributed their packages, either, and desired to wait for further testimony on the subject. Then Sister Horne wished she had not sent her letters, as the London church were still in ignorance of the trouble. However, as they would now be inquiring to learn what had happened, the three decided to call a special meeting of the London church and to read to them the circular letters and give their own impressions—that it looked like the work of the great enemy—and to urge all to patient waiting and prayer that the Lord might in due time vindicate his own cause and keep his own people.

Sister Horne then wrote to us a kind letter of sympathy and comfort, informing us of these facts and of their waiting and prayerful attitude. On receiving this and similar testimonies from other companies in various parts, we thanked God and took courage, and said, Surely the Spirit of the Lord is in the midst of his people. He knoweth them that are his, and no weapon that is formed against them shall prosper. Yes, we greatly rejoice in this; for although the late troubles have revealed the workings of Satan, and made us to realize painfully that some whom we had esteemed as true brethren in Christ and partakers with us of the high calling and of this ministry of the truth, were actually false brethren and bitter secret enemies, they have also manifested in a most remarkable way that the spiritual condition of the church at large was a healthy one, and capable of resisting the virulent pestilence that was abroad, which, like a great tidal wave, suddenly and unexpectedly swept over the whole church.

But now for the occasion and facts of my recent visit: Learning from letters received the purpose of Mr. Rogers to meet with the churches of New York and Brooklyn on Sunday, May 13th, and of the object of his visit there, which might be judged from the reports of his course all along the line from Cleveland eastward through central New York, I proposed to my husband that if he would allow me to go to New York City I would attend the meeting, let him make his false statements to my face and challenge him for proof of his assertions. The object of his tour was to get as many subscriptions to their new paper as possible before our defense—"A Conspiracy Exposed"—should appear, and as far as possible to nullify the effects of that pamphlet in advance, as they knew it was in course of preparation, it having been announced to the Allegheny church. To do this, Mr. Rogers falsely represented Mr. Russell as a liar, and his wife and all his household—the office helpers—as *compelled* by him, by force of circumstances, which he very specially and falsely particularized, to lie for him. He stated that he had seen Sister Russell weep bitter tears over Brother Russell's sins, though he never saw me in tears in his life; and for ten days previous to this despicable business he had been a witness of the peace and tranquility of our home, the hospitality of which he has so grossly abused.

I left Allegheny for New York City on Saturday night, May 12th, and arrived there on Sunday morning, where I was met by Brothers Mott and West, the leaders of the New York and Brooklyn meetings. They told me that Mr. Rogers was in the city, and that Mr. Zech was also expected. Later I learned that Mr. Rogers had endeavored to have a meeting on Saturday evening, but that as it was a failure, no one attending, there was no hope for his holding a meeting on Sunday, though they supposed he would attend their regular meetings. It was therefore arranged that I should speak to the New York company in the afternoon and to the Brooklyn company in the evening.

I chose for the subject of my remarks to the New York company 2 Cor. 4:5-9 and 1, 2, and called attention to the very similar experiences of the church now and in the harvest of the Jewish age, and particularly of those engaged in the special ministry of the Word of Truth then and now. We take our stand with the Apostle Paul preaching, "not ourselves, but Christ Jesus, the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts," etc. And this glorious shining in our hearts has impelled us to let our light shine out upon others. And, thank God, the blessed radiance has illuminated many hearts, and as one after another receives it and in turn becomes a luminary to others, the glory of God is seen more and more in his church.

Like the Apostle, we well realize that we have this treasure in imperfect earthen vessels; but, thank God, the very frailness of the vessels only manifests the more clearly that the excellency of the power is of God and not of us. To ourselves we take none of the glory of the power which is now accomplishing the great harvest work of sealing, separating, ripening and perfecting God's own elect for the high office to which they are called. The power is of God, and we are glad to be counted worthy to be his servants in any capacity that he can use us, no matter how much of reproach and persecution may be the present reward of such service.

True, in the midst of persecution for the sake of the truth and righteousness, like some of the early church, "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Yet, notwithstanding all this, and yet more that may be in store for us in the future, seeing we have this ministry, we faint not; nor will we handle the Word of God deceitfully, nor make any improper use of our stewardship as servants of God, to gain the favor of men or to abate the persecution from the enemies of the truth and of its faithful service. To our Master we stand or fall, and we desire the approval, sympathy and co-operation of those only who are in fullest accord with the spirit and Word of God.

I then told the friends there of the object of Mr. Rogers' visit to their city, and read to them the letters telling of his miserable work elsewhere, and particularly how he was representing me as in actual opposition to my husband's course, but in enforced co-operation. I told them of his barefaced falsehoods and refuted them with indubitable testimony to the contrary, being able in some cases to produce the written testimony of friends about whom he had falsified, they having written to us to the contrary of his statements, though not knowing of them.

In the evening I spoke to the Brooklyn meeting on the Bible warning: "Beware"—"Beware of the concision" [the dividing spirit, the spirit of contention, which genders unholy strife, etc.], "Beware of false prophets," of "evil men," of "the leaven of the pharisees," of "covetousness," of "philosophy and vain deceit;" "beware of dogs," of quarrelsome, snappish dispositions, always selfishly seeking their own advantage; and finally, "Beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness." "And be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle," but in the legitimate use of our intellectual endowments, let us apply our hearts unto instruction.—Phil. 3:2, 3; Matt. 11:15-20; 10:17; 16:6, 12; Luke 12:15; Col. 2:8; 2 Pet. 3:17; Psa. 32:8, 9; Prov. 23:12.

The divinely inspired words of warning are very explicit, instructing us all to be ever on the watch that we be not caught in any snare of the adversary. We stand in the midst of perilous times. Let us beware: the church militant has

well nigh accomplished her warfare, and her great foe, seeing that his time is short, is exceedingly industrious to foil the purpose of God in her completion, exaltation and establishment as his kingdom. His efforts in this will, of course, be futile; but they will surely serve the Lord's purpose in gathering out of his prospective kingdom all things that offend. Therefore, take heed, let no man take thy crown.—Rev. 3:11.

Like Gideon's band, only the few who prove loyal and strong and true to the end will share with Christ the honor of bringing forth judgment unto victory by the Millennial reign of righteousness. And let all who value the prize of their high-calling beware of all the snares and temptations of this evil day. Do not aspire to be some great one now; be contented to wait for the glory that is to be revealed in us, remembering that he that humbleth himself shall be exalted, and he that exalteth himself shall be abased. Surely all who have a true faith can afford to wait and patiently bear the cross, especially seeing that the time is short—oh, so short; for only a score of years will see the kingdom in both its spiritual and earthly phases established.

I then rehearsed to the Brooklyn friends the object of my visit and of the present necessity for calling attention specially to these words of warning, telling them of the object of Mr. Rogers' visit there and stating that I was there for the express purpose of meeting his assertions with the truth, which he was so unwilling to face that he had not appeared at either meeting. His absence, under the circumstances, was a quite sufficient refutation of his false statements, so boldly made elsewhere in our absence.

Having set the truth of these matters fairly before the New York and Brooklyn companies, and assured them fully of my personal liberty, as being in no sense fettered by my husband, etc., I was fully assured by them that they were a unit in their condemnation of the whole conspiracy, that they recognized it as the work of Satan, whose tools these men had become, and that nothing they could say or do would move the church there; that Mr. Rogers' past course while in the colporteur work thereabouts had led them to rather expect such a fall, so that they were much less surprised by it than we had been.

Brother Mott handed me, with privilege to use as I saw fit, a copy of a letter sent by him to Mr. Rogers before the conspirators had issued their slanderous circular, but after we had learned something of the plot and had sent word of it to a few of the churches. It reads as follows:

New York.

BROTHER ROGERS:—Your first letter was followed by one from Brother Russell, since which I have seen Brother West and others of the "household" in this vicinity. In reference to this matter, which has intruded into the church, I voice the sentiments of at least a majority—*all to whom I have talked*—in stating that it is shocking and most inopportune. At a time when all are preparing for one of the most solemn observances of the year [the Memorial Supper], you come and propose a meeting, which, if permitted, would absolutely spoil the whole spirit of the occasion. You say you will "try to be well pleased with any arrangements which have been or may be made." Let me say plainly that no arrangements have been or will be made by us with reference to your coming here; we do not want to see or hear you under present conditions. If you come here you can make your own arrangements and introduce your peculiar views in any way you see fit; but understand that the channels through which the truth is being distributed among us will not be at your service.

In regard to your last letter: I am disgusted that any one claiming to be of the Lord's people should so far forget himself as to pry into and seek to make public any of Brother Russell's family affairs. Has Sister Russell applied to you for aid? Until she does, her domestic relations should be held sacred. I may as well tell you frankly that, while I have always esteemed you for the sake of your usefulness in the colporteur work, your course in other matters has displayed deplorably bad judgment, and I have only one opinion on the subject in hand, viz., You have erred sadly; and, although the cause of the truth will not suffer eventually, you will see the results your recent movements in the down fall of those whom possibly you may persuade to think with you. "It must needs be that offenses come, but woe unto him by whom the offense cometh."

What you have written is not new to me, as you suppose. A long time since certain rumors reached me; but those who gave them currency have lived to be ashamed of the injustice done to the victim of what seems to be but jealousy and ambition for leadership. Yours sincerely,

EDWIN C. MOTT.

On my journey westward I spoke on the same and kindred topics, and always with the same results, viz., the hearty assurance of the friends that the TOWER *Extra* had been quite satisfactory, and that the personal, gauzy misrepresentations of these men, which they had only slightly credited anyhow, were now fully dispelled. A few special incidents, connected with my journey, will no doubt be of general interest.

I found that Mr. Rogers had advocated no-ransom views, and introduced no-ransom literature to a Presbyterian minister, who, for over a year, has been a reader of ZION'S WATCH TOWER, making good progress toward the fulness of light and liberty in the truth. Mr. Rogers had also misrepresented my husband to alienate this gentleman's sympathy and esteem. And evidently he had been successful in at least confusing his ideas on both subjects. I am specially glad I met this brother, as I was able to clear away all his doubts. He expressed himself as greatly relieved of a heavy burden which had been oppressing him, and as now able to help some interested ones in his congregation who had been similarly disturbed. He rejoiced in the full vindication of Brother Russell's character. This brother remarked: I am preaching these truths and with good effect on my congregation, and I have not yet been interfered with. A number in his congregation are readers of the TOWER and DAWN.

At Rochester, in addition to the misrepresentations of my husband and all connected with the TOWER office, Mr. Rogers had introduced Mr. Barbour, an old enemy of the cross of Christ and of Brother Russell, its fearless champion (See TOWER *Extra*, pages 104-109), thus endeavoring to put the flock there under the influence of a bold and relentless enemy and his blasphemous teaching. On reaching Chicago I was grieved to find additional testimony that Mr. Zech and Mr. Adamson were pursuing a similar course of misrepresentation, but on different lines.

There I learned that the conspirators, realizing that they had failed to accomplish their terrible scheme, are now planning a change of tactics, but without repentance. Mr. Adamson told that at a recent emergency meeting of the four in Allegheny they had cast Mr. Rogers out of their combination —I suppose because he still persisted in the bolder course which they by this time see is a failure. Mr. Rogers wanted the others to hire a hall for him in Pittsburgh, and to advertise that he would "expose the errors of MILLENNIAL DAWN and ZION'S WATCH TOWER." In the light of their recent experiences no wonder the others voted that such a course would be insanely suicidal to their cause, and dropped him.

But nothing can be more evident than that they are as full as ever of the murderous spirit, and that any "reconciliation" would only mean *another opportunity* to "blow Mr. Russell and his work sky-high;" an opportunity to do and say things privately as before, so that they could not be caught and exposed. As evidence of this, Mr. Adamson has a typewritten letter from Mr. Zech, which I have seen and read. This letter he is loaning around amongst the Chicago church (which no longer tolerates him as a teacher), on condition that they *first promise* that they will make no copy of it, nor allow it to pass out of their hands; evidently fearing that its false presentations, if copied, would come to my husband's eyes and be exposed. Verily, they love darkness and secrecy, because their deeds are evil. Alas! how hard it is to realize that we have been so grievously deceived in these men.

Mr. Zech furthermore is evidently in a private way seeking to give the inference that if he should fail in his business it would be my husband's fault. I am told that he says "I don't know what I may be obliged to do if Mr. Russell should *push me.*" He does know, however, that such words are very deceptive to most people, who know little about business matters. I explained to the German sister who told me this, that if either one got *pushed* by the other, it would be my husband who would be pushed by Mr. Zech. My husband, having indorsed thirty-two hundred dollars of Mr. Zech's notes without one cent of security, will surely be *pushed* by the banks that hold those notes, if Mr. Zech does not pay them.

Mr. and Mrs. Adamson are at the same business of misrepresentation. A Norwegian sister, with whom I took tea in Chicago, said to me before I left: Oh! Sister Russell, I am so glad that you visited us; I am so glad to get personally acquainted, for Mrs. Adamson has been telling us lately that you are very haughty and proud, and I am so glad to know that it is not true. And Mr. Adamson said to us recently: "The church in Allegheny is rotten." I answered: "How is that, Mr. A.? You told us not long ago of the church there, that they were such noble Christians, and all so harmonious. How is it now that you have suddenly changed your mind and say they are all 'rotten?' In what respect are they 'rotten?'" "Well," said he, "I mean to say that they are only 'babes.'" "But," I replied, "are babes rotten?"

I assured the sister that while some false brethren have recently disclosed themselves and removed the sheep's clothing they formerly wore, yet we have some as noble hearts in the Allegheny church as are to be found on earth. And as for their being "babes," I could tell her that some here who are "babes" in "malice" (1 Cor. 14:20), compared with Mr. Adamson, could instruct him on the proper interpretation of parables, as well as show him that some of his recent Chicago preaching is very unscriptural. I refer to his telling the church there that if they found the narrow way of the high or heavenly calling too difficult, they could turn aside and run for the restitution prize of human perfection, and that the ancient worthies may be looked for any day now—*before* the "first resurrection," of the church is completed.

This sister also told me of a very remarkable dream of another of the Norwegian sisters, a near neighbor. A short time ago, she said, Sister W. came over to my house in the morning to tell me that in her dream, which made a very deep impression on her mind, she had seen and heard Brother Russell preaching these precious truths "in our own beautiful Norwegian language;" and while she listened enraptured with it, some one in the congregation hurled a stone at the head of the preacher, which struck him in the mouth, from whence the blood flowed profusely. She ran to his aid and tried to wipe away the blood, which only flowed the more.

Then the scene suddenly seemed to change, and she held in her hand an open Bible, whose pages were mirrors. On one page was reflected a great and venomous serpent, which caused her to fear and tremble so that she could scarcely hold the book. Yet she feared to let it fall, lest it might break. But as she tremblingly held it she glanced at the opposite page, where she read, "The God of peace shall bruise Satan under your feet shortly." Then she awakened in great excitement. It seemed at the time prophetic; and when the late storm broke over Brother Russell and the church, she at once recalled its peculiar impressions. Several others have mentioned similar dreams preceding this trouble, and they seem strangely prophetic.

Mr. Adamson also told that my husband forbids people to marry, and as a proof of this related how he once sent Mr. Bryan a three days' journey into the country at an expense of twelve dollars, in order to prevent a wedding. I answered that this statement is as untrue as the others; that Mr. Russell never forbade any one to marry, and that not a living being could truthfully say that he or she had been forbidden; but that I knew that when his opinion was *specially asked* he gave the Apostle Paul's advice, and as nearly as possible in his words, citing them. (1 Cor. 7:25-35) And when I had given a truthful explanation of his *proof*, above referred to, all saw that it was to my husband's credit that he spared neither trouble nor expense in order to let a sister in Christ know something of what he knew of the *character* of the man she was about to marry; that, thus informed, she might the better judge for herself whether or not he would make a desirable husband. Mr. Bryan, who took that letter, and who brought it back undelivered, because too late to be of service to the sister, knows the truth of the matter, while conniving with Mr. A. at its misrepresentation of my husband's character and teachings. Anything to down Mr. Russell's influence—seems to be their motto.

In the same connection Mr. Adamson is telling that Mr. Russell wrote to him shortly after he was married, telling him that he should make his Will so as to give what money he had to the *Tract Fund*, and to be sure not to let Mrs. A. see that letter. They affirmed this story in my presence, and said they had the letter in hand. I denied it emphatically, well knowing my husband's disposition to the contrary. I asked them to read the letter aloud to us all, but they refused to do so, and this clearly showed to all present that the statement was not worthy of credence. Only since my return home have I learned the truth on the subject, as follows:

Shortly after Mr. A.'s marriage, Mrs. A., it seems, declared that she "was not going to race over the country after him, like a mad dog." In writing to Mr. Russell on the subject Mr. A. said, in substance: "What money I have was all consecrated to the Lord before I married; and in the event of my death I do not intend that any of it shall go to Mrs. Adamson or her folks: it shall go to the Tract Fund."

In his reply to that letter my husband urged that Mrs. Adamson *be not ignored;* that as a *wife* she had a just claim upon him—that on general principles any woman he would call his "wife" deserved consideration as such, even if out of harmony on religious subjects, as Mrs. A. then was, according to his representation. But he advised that if Mr. A. decided to will *any portion* of his effects to the *Tract Fund*, it would be wise, under the circumstances he described, and to the interest of his domestic happiness, not to inform Mrs. A. respecting it. That is probably the letter they had in hand, and were afraid to read lest their misrepresentations should be made manifest. Thus do falsehoods *force* the truth to view.—Matt. 10:26.

As illustrating the depth of wickedness to which these men would stoop, under the influence of envy and ambition, I told the church how Mr. Adamson had written to Brother Wright (and we know not to how many others), citing 1 Cor. 5:1-6 without comment, as applicable to my husband. Mr. Adamson could not deny the fact, under the evidence, but protested that he had not intended any reflection upon Mr. Russell's moral character. But Brother McPhail, of the West Chicago meeting, spoke up and said that Mr. Adamson had made the same citation before that congregation, and reminded Mr. A. that he had challenged the reference then and there. Some of the brethren present remarked that such a charge would have no weight with anyone who *knew* Mr. Russell or who had ever looked into his face. In telling what inference he did wish to give by the citation named, Mr. A. replied that he meant to say that Mr. Russell is a *"railer."* But since railers are not mentioned at all in the citation, but five verses further down in the chapter, I showed that this is only one of the many cunning methods of misrepresentation resorted to by these wicked men—because they do not know any real crimes to lay to his charge.

I mention these items here, because no doubt they have been similarly misstated orally or by letter to others; and to show that the same spirit that prompted the misrepresentations of their first attack still controls them, and that reconciliation with such people, under such conditions, would neither be possible, nor desirable, nor right, nor Scriptural. Better, far better off, is the church without these men and all who have sympathy with such unscrupulous conduct. Indeed, while I was speaking at Chicago upon the duty of the church as laid down in Matt. 18:15-17 and 2 Thes. 3:6 (See TOWER *Extra*, page 66), and showing that such men were not to be accounted again as "brethren" unless they first make full confession and give evidence of a heart repentance by as industriously attempting to undo the wrong as they exercised themselves in doing it, Mr. Adamson spoke up and said, *"I do not repent. I would do the same thing again tomorrow."* I replied: You are unto me, therefore, under the instruction of the Scriptures, as a heathen man and a publican; as "a heathen man" in that I can no longer have any *Christian* fellowship with you; as "a publican" in that I can no longer respect you as I could respect an honorable man of the world.

On the whole, my visit among the churches gives reason for great encouragement; for surely if the Lord were not in the midst of his people such a virulent attack of the adversary to destroy and scatter the flock would have done great damage. But I found everywhere a noble spirit of patience, faith, moderation and zeal. With deep sorrow and often with suppressed emotion the course of the conspirators was referred to, and earnest solicitude for the young of the flock was manifested. In every place the sentiments expressed were that these sad and painful experiences only served to draw their hearts nearer to God and nearer to all his faithful people, who stand shoulder to shoulder and heart to heart in the conflicts of this evil day.

All such—and that is all that I met from New York to Chicago, with perhaps a single exception, or possibly two, having stood this shock so bravely and well, feel only the stronger for the probably more severe conflicts yet to follow. The necessity for prayer and communion one with another and with the Lord is also more fully realized; and thus the body of Christ will be the more closely knit together in the bonds of mutual sympathy, love and helpfulness.

Many who have already endured much for the truth's sake are now reproached with the words: Oh, you are no better than other people; you call yourselves the "little flock," "the saints," and have as much contention and strife as may be found anywhere, etc., etc. And this is, alas! only too true, and the dear, faithful ones have felt the reproach keenly, and many scarcely knew what reply to make. But the answer is plain and Scriptural; for where did the Lord promise that his "little flock" of consecrated and faithful followers should be exempt from all intrusions of false prophets, false teachers, false brethren, yes, and of wolves in sheep's clothing? Nowhere is any such assurance left us.

On the contrary, we are distinctly forewarned that, as in olden times there were false prophets among God's people, so there will be also false teachers among us, who privily (privately) will bring in damnable heresies, and that many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and that, through covetousness (ambition, etc.) shall they with feigned words endeavor to

make merchandise of you.—2 Peter 2:1-3; Jude 10:11.

Again, we are forewarned of "false apostles, deceitful workers, transforming themselves into the apostles of Christ." "And no marvel," says the Apostle Paul, "for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." And Paul also tells of his own "perils among false brethren." —2 Cor. 11:13-15, 26; 1 Tim. 1:20; 2 Tim. 2:17, 18; 4:14-18.

The Lord also bids us, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," saying: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. . . . Wherefore, by their fruits ye shall know them."—Matt. 7:15-20.

Here, then, is the answer to all such reproaches: We were forewarned by God of the very conditions that now surround us; and that such conditions, while they were quite prominent in the harvest of the Jewish age and beginning of the Gospel age, would more especially characterize this harvest period; for "in the last days" many will have a form of godliness, but deny the power thereof, and such deceptions will make the "perilous times" of this "evil day." (2 Tim. 3:1, 5) If there were a Judas among the apostles, a Hymenæus, a Philetus, an Alexander and a Simon Magus and others such in the early church, and if there was a great conspiracy of two hundred and fifty of the princes of Israel, famous in the congregation, men of renown against the meek and humble instruments which God had chosen wherewith to accomplish the deliverance of his people (Num. 16:2, 3), that through the very weakness of the earthen vessels his own glorious power might the more be realized; and since we are distinctly forewarned of God that thus it must be here also—in the last days of the church's warfare—why should any of his people be dismayed to find it even so? Surely here is an abundant answer for all who would take up a reproach against the anointed body of Christ.

The church has not yet accomplished her warfare, and her foes multiply on every hand; and their attacks are the more bold, persistent and determined as she approaches the end of her course. They are vigilant, energetic, subtle and relentless; but greater is he that is for us than all them that are against us.

In the bonds of the Gospel, Your servant in Christ,

MRS. C. T. RUSSELL.

THE VOICE OF THE CHURCH

"Whether *one member* suffer, *all the members* suffer with it; or *one member* be honored, *all the members* rejoice with it." 1 Cor. 12:26.

[Bro. Letterman's was the *first* reply to the *Extra* received. We therefore give it the first place. It was doubly encouraging because he is a new reader.]

Pennsylvania.

MY DEAR BROTHER IN CHRIST:—Your favor, *A Conspiracy Exposed*, to hand. I cannot wait until I read it all before offering you my congratulations. "Whom the Lord loveth he chasteneth;" "his grace is sufficient for us," his own, in all trials; and all things work together for good to those who love the Lord. My sympathy I reserve for those poor, misguided ones, who have lent themselves, I am afraid, the too willing tools of Satan. My prayer for you and Sister Russell is that the Lord may prosper you in every good work and word. Your brother in Christ,

G. W. LETTERMAN.

[The following letter is from the editor's aged father, who received one of the slanderous circulars. Step by step he has been interested in the present truth since 1872—being one of the Bible class mentioned in the Extra.]

Virginia.

MY DEAR SON:—It is with love and sympathy in my heart that I write you at this time, after having read the full account of your trials and troubles amongst those whom you accepted as your brethren in Christ. It does seem almost incredible that those people could be guilty of such mean and despicable conduct towards you, from whom they had received so many marks of kindness. But, my dear son, these are some of the trials we all may expect—especially those engaged in the "harvest" work. I am proud of the noble defense you make in vindication of your conduct, and especially in the cause of the Truth we all love so dearly. I feel confident that you will come out of this trial brighter and more appreciated in your character and works than you ever were before. The good Lord, who has been testing your works, will promote you to still higher honors in his kingdom; I pray that he may bless you always and sustain you in every good word and work; and to him we will ascribe all the praise forever. Amen.

But while confident that the result will be a final victory for the truth, it is very trying on one who has labored late and early for the last twenty years for the cause of truth, to have his supposed friends turn against him and brand him as a liar and a hypocrite. Oh! it is terrible! I am most surprised at Mr. Bryan: to my mind he is the most deceitful one of them all. If I had known his true character when he came to our house in Richmond, I should have treated him very differently.

I often think of you and your many trials, which you seem to meet very courageously. But with an approving conscience a man can stand considerable, especially if the Lord is on his side to help and strengthen.

Please extend to your dear wife my hearty congratulations on her noble defense of her husband and the cause of truth during this trying ordeal.

With love and congratulations from us all, I remain, your loving father,

JOSEPH L. RUSSELL.

Pennsylvania.

[Another brother who was a member of the early Allegheny Bible Class writes as follows:]

MY DEAR BRO. IN CHRIST:—I have read carefully pages 92 to 119 of *A Conspiracy Exposed* and *Harvest siftings* with special interest, and must say my recollection of events named by you are very much like your own; and while there are details, in some cases, of which I know nothing, and hence cannot speak as to them, yet I do know there were such transactions as you name, and at the dates given. I am quite conversant with some of the dealings, and am surprised at the very merciful manner in which you speak of those with whom you were associated. "The servant is not greater than his Lord." "If they have done these things in a green tree, what will they do in the dry?"—"Perils among false brethren," etc., etc.

As to myself, you can rely on one thing, viz., All reports stating that I deny the ransom are absolutely false. The no-ransom people may talk, but they "have nothing in me."

As ever, Yours in him, W. H. CONLEY.

Massachusetts.

DEARLY BELOVED BROTHER AND SISTER RUSSELL:—*A Conspiracy Exposed and Harvest Siftings* reached me safely. I praise the dear Lord for this, the other side of the question. I have heard the rumblings of the present storm for quite a long time. As I love you dearly (and often pray for you), it grieved me very much to hear all these things. But I would be surprised if "all men spoke well of you;" for our dear Master was very cruelly spoken against; and if they have misunderstood and condemned and betrayed him, the "holy" and the "just one," how much more we should expect, who are imperfect—yet, praise God, our *intentions* are perfect. I am delighted to find in your "Exposure" that your course has been highly commended by the intelligent and consecrated ones, and for myself I would say, Rightly so, indeed.

The dear brethren with whom we meet here appear to be in a good, healthy condition, all praise to our dear Father, and his adorable Son Jesus, who careth for the dear sheep.

When I received A. B. R. and Z's letters containing the blasphemous charges against your character, I was surprised. I see one of them even went so far as to criticize your views respecting Jacob's dealings with his father in the matter of obtaining the blessing.

See what a different effect the truth on the subject had on a consecrated heart. *My* heart responded in praises to the dear Lord, for another clear vindication of his glorious character. Truly, "Light is sown for the righteous, and gladness for the upright in heart." Many are the afflictions of the righteous; but the Lord delivereth him out of them all. Praise his dear name for such comforting assurances. May the God of all peace comfort your hearts, is the prayer of your humble servant and brother in the Lord, W. J. THORN.

[We give, by permission, extracts from a personal letter to one of our office-helpers.]

Indiana.

DEAR BRO. HENNINGES:—I received *A Conspiracy Exposed*. We have read it carefully and are thoroughly satisfied.

I heard a rumor of this trouble *about a year ago*, and just after the convention heard another. Neither was very definite, only a hint that "Some of the colporteurs felt that Bro. R. was attempting to lord it over the heritage." In the light of his writings, however, we knew perfectly that the man

would never *dream* of such a thing; and we concluded that his strict business principles were not appreciated by those persons who had loose ideas of business. There are many well-meaning people who mistake justice for cruelty. A schoolma'am appreciates that fact very thoroughly. Our experience in Chicago strengthened our ideas on the "whispers"—you recall how some had to be kept in their place to enable others to hear what was profitable.

Mother and I feel that Bro. Russell is a "chosen vessel" of the Lord, and we hold him in great esteem for his works' sake. We had two ideas in mind when we went to Chicago; viz., to be baptized, and to see Bro. R. face to face. We were satisfied. His face is one to inspire confidence and we studied it carefully.

When I received those circulars ["bombs"] last April, I was stunned, for Mr. Zech was one of the last persons whom I would have suspected of perfidy. Of course, I know nothing about him except what I have learned through the TOWER. Bro. R. has always spoken so kindly of Mr. Z. that I supposed he was faithful.

After the others retire, Mother and I usually read and talk. That evening I gave her one of the circulars, and we discussed the matter. We decided that Bro. R. would never have been honored by the Lord, had he done the things of which he was accused; that you, Bro. Henninges, would never stay in an office where such things were done; that we would hear the other side of the story before we decided what was the real trouble. We laid the matter before the Lord and told him that we were following him and not any earthly leader; that our sympathy was with Bro. R., for we felt that he was a faithful servant; that we wanted the Lord's help to decide the matter justly, for we had esteemed those whose names were signed to the circular for their work's sake, also. So we left the matter. The next afternoon, we compared the letter signed S. D. Rogers with "The Work in England" in the April TOWER. The conclusions were not flattering to Mr. Rogers. We knew that his ideas would not work in our house, for my father and brothers would not tolerate his ideas for a single day. We concluded that he was tired of colporteur work, and wanted an excuse for leaving it. Since we had learned that one of the four was to be blamed, we felt that the other three were in bad company to say the least, and again left the matter.

The "Conspiracy Exposed" is a full reply to every point raised. It is an awful warning to those who neglect to cultivate the fruits of the spirit, for these people seem to have been content with head knowledge rather than heart practice. Mr. Bryan must be a most miserable person. I pity him. That any one could be in daily communion with such people as Bro. R. and Sister R. and profit so little by their presence is a mystery to me. What manner of man can he be?

We have felt that it will not do to depend upon any "arm of flesh," for it will fail us. So we have long urged our little company here to search the Scriptures and make the truths we love a part of themselves. While honoring Bro. R. and his work, we have used his writings as outlines of *Bible* study; so that should any difficulty arise, we would not easily be moved or shaken. We think this to be a wise course. God's Word is sure, and when our hope is based upon that alone, we are safe. It is not always an easy matter to study out these things; it is far easier to take Bro. R.'s word for we have great confidence in him; but we know that we shall not be permanently benefited unless we appropriate these things to ourselves. Hence we test everything he says to the best of our ability. May the Lord keep us all from falling! With love and sympathy for the friends in the office, I remain.

Yours in Christ, *Louise Hamilton.*

[Then follow letters of similar import from 16 individuals and classes.]

Illinois.

DEAR BROTHER RUSSELL:—I am sure that you will be anxious to know how the circular sent out by A. B. R. and Z. and your TOWER *Extra* were received by the church in Chicago, and how they affected us.

We were very sorry to receive such a venomous circular, and especially from men who had been held so highly by the church. However, we discovered at once the spirit of envy, strife and jealousy which pervaded the whole circular, and decided that the adversary was at the bottom of it.

The TOWER *Extra* came; and I am glad to tell you that the spirit in which you wrote is to be highly commended—being essentially Christian. Your answer was not only satisfactory, but it was noble and generous.

We are glad that you remembered that vengeance does not belong to you, and that you did not attempt to take the rod out of God's hands. He (only) knows how much guilt is connected with their sins, and also what penalty to attach. You did what our blessed Lord would have done, and did do, under similar circumstances, "Who, when he was reviled, reviled not again, when he suffered, he threatened not; but committed himself to him that judgeth righteously." We are glad that the spirit of retaliation did not find a place in your answer, and that, while it was impossible for you, under such circumstances, to keep from getting angry, we are glad that you did not allow yourself to sin. Neither did you "give place to the devil" (Eph. 4:26, 27), as the conspirators did.

"No man is really dishonored except by his own act. Calumny, injustice, ingratitude—the only harm these can do us is by making us bitter or rancorous or gloomy: by shutting our hearts or souring our affections. We rob them of their power, if they only leave us more sweet and forgiving than before; and this is the only true victory. We win by love. Love transmutes all curses and forces them to rain down in blessings. Out of the jealousy of his brothers Joseph extracted the spirit of forgiveness. Out of Potiphar's weak injustice, and out of the machinations of disappointed passion, he created an opportunity of learning meekness. Our enemies become unconsciously our best friends, when their slanders deepen in us heavenly graces. Let them do their worst; they only give us the God-like victory of forgiving them."

Terrible as this thing has been, good will come out of it to all who are *rightly* exercised thereby. It will bring them nearer the Lord; make them more earnest and self-sacrificing in his service; and assist them to escape the "fiery darts of the wicked" in the future.

Mr. Adamson—at one of the meetings—expressed himself as being "very sorry that this affair ever occurred." We sincerely hope that this sorrow is of a godly kind. "For," says Paul, "godly sorrow worketh repentance to salvation *not to be repented of.*"—2 Cor. 7-10.

[We fear, however (in view of his words uttered in Sister Russell's presence, "I do not repent. I would do the same thing again tomorrow," and his course of continued misrepresentation), that his is not Godly sorrow, but merely that born of disappointment at the failure of their scheme.—EDITOR.]

He (Mr. Adamson) said, also, that he could not see much love in the act of treating him "as an heathen man and a publican." All we have to say to that remark is this: God (who is love) could not and would not ask us to do an unloving act. We could not love God and at the same time disobey him. "If ye love me, keep my commandments;" "He that hath my commandments and keepeth them, he it is that loveth me;" "He that loveth me not keepeth not my sayings."—John 14:15, 21, 24.

"Now here can be no mistake. Nothing can be love to God which does not shape itself into obedience." God counts nothing else as love. So we see that we are perfectly safe in following the instructions of our Lord, as found in Matt. 18: 15-17; 1 Tim. 6:4, 5 and Rom. 16:17, without overstepping the limits of love or justice.

The church in Chicago (with but one or two exceptions) are on your side and on the side of the truth; and I am sure are more determined than ever to not only know the truth, speak the truth and defend the truth, but also to *live* the truth.

May the Lord bless you and Sister Russell and all your household and all the body of Christ at this time; and may he give us all the necessary strength to overcome all temptations and trials in the future.

Your brother in Christ, M. L. MCPHAIL.

P. S. The above letter was read to both the West and South Chicago meetings and its contents were heartily approved by all.

[Then follow 65 more letters of similar import.]

New York.

DEAR BROTHER RUSSELL:—I received your book in reply to the four conspirators, and return thanks to you for the same. It indeed meets the case fairly, squarely and honestly, and is in marked contrast to the spirit and evident purposes of the circular sent out by them. I was not pleased with the spirit of their circular, when I received it; and while I had known nothing previously regarding the charges (?) contained therein, I felt that there was certainly a mistake or a conspiracy somewhere, and consequently did not lose my confidence in you and Sister Russell, believing that out of the matter the Lord would bring the true light on the subject. And now that the whole purpose of the conspiracy is laid bare, it ought to cause them (were they true and earnest disciples of the meek and lowly Jesus) to hang their heads in shame and sorrow; but alas! this is not to be expected when Satan seems to have so completely puffed them up. May the

dear Lord keep us, who are striving to be his, very humble and meet for his best uses.

I was surprised this A. M. to have Mr. Rogers call at my brother's house. He had only a few minutes to spend with me, but that was sufficient. He had in a few brief words (but to the point) my opinion of his recent misdoings. The topic of most of the few minutes' conversation was at first a surprise to me, but after further thought, I concluded it was only what might be expected. He said that Bro.—or, rather, as he put it, Mr.—Russell had been too dogmatic in insisting on a particular phase of the ransom and dis-fellowshiping those who saw other important features of it, and said that this dogmatism had caused those who were at first associated with you to separate from you, or you from them, and had caused many to stumble and fall; and he gave it as his opinion that they were nearer right than you. (Verily, they "love darkness rather than light.")

My earnest sympathies and prayers are with you and Sister Russell, and I am confident that out of it all final good will come. This is truly the time when all are being "weighed in the balances;" and they who are found wanting will be dropped out by the hand of the Master who holds the scales.

Yours in faith and fellowship, *J. A. Mitchell.*

P. S. I should like to ask a question regarding Mr. Rogers; but as you may consider it a matter of private business, you may perhaps not feel like answering. He has intimated to one or two that I know of, that aside from his traveling expenses, board, clothing, etc., about *all* of his income was donated to the *Tract Society*. I should like to know if that is so; for, if not, I feel that this, another of his deceptions, should be known. Personally, I take "no stock" in the statement; but in the absence of information I cannot pass upon it.

[Your request is not unreasonable; and we reply, that Mr. S. D. Rogers contributed money to the *Tract Fund* as follows:—

Dec. 28, 1889	$25.00
Jan. 28, 1890	25.00
April 9, 1890	20.00
July 5, 1890	2.90
In all,	$72.90]

LATER. Am rejoiced to learn that the recent arrows of the Adversary have accomplished but little harm to the saints, and are apt to return upon his own head to his own discomfiture and hurt. Thus God overrules apparent evil to work out good to his trusting ones. And, as you say, I also hope it may have the effect of drawing our hearts closer to our dear Lord and to each other.

I am doing quite fairly in my canvass here, considering the condition of things in this vicinity. Yesterday took orders for sixteen books, and today for twenty.

[Then follow eleven more letters of similiar import.]

[The following is from one formerly a helper in the TOWER office, and whose defense of our integrity appeared in the *Extra*.

Iowa.

DEAR BROTHER RUSSELL:—Your valued favor of 18th inst. came duly, and was especially appreciated as I did not anticipate any personal words from you during this trial, knowing that you were taxed to the utmost. Though I love to hear from you, yet never consider it necessary to write me particularly, for I would prefer to know that you had used your time and powers among "lambs," where such need attention.

That I was permitted in any measure to "hold up your hands" in the severe trial just passing, is a comfort to me. Having any measure of the spirit of the Master, how strengthening it is to help bear one another's burdens! Yours in the Master, *W. E. Page.*

[Then follow six more letters of similar import.]

England.

DEAR BRO. RUSSELL:—I write to let you know that I fully sympathize with you in your present trial.

Mr. Rogers called here on Saturday evening. Of course you are the greatest villain that ever existed; but then opinions differ. Was he not surprised when I told him it was a matter of Korah and his company! "Why! I am surprised at you!" he said. I think he was, for there was a momentary note of fear in his tone. I was not anxious to retain his services in any form. Yes, some are worthy of their hire—the devil, at least, thinks so; especially when they travel to villify the servants of God. I can tell you this plainly, Bro. Russell, that over two months ago, through the conduct of Mr. Rogers, I shut myself up and declined fellowship with anyone.

He has an idea that you intend to send Mrs. Russell to London to checkmate him. The best thing you can do, Bro. Russell, is to dismiss him from your thoughts, as though he never existed.

[This has been our intention, and we have deviated from it only for this special issue, believing that this would be to the Lord's praise and to the upbuilding of his people, to inform the church of the outcome of the late conspiracy and of the deliverance vouchsafed to all the true sheep of his pasture. Mrs. Russell had no thought of going to England.]

Do you not remember that the *Lord* was in the cloud and pillar of fire, guiding the Israelites through the wilderness? So, remember that the Lord is in this cloud of trouble, and, with the fiery trials, these are our protection. Be not over anxious concerning the brethren and sisters in England; for the Lord will give to *his* people, *peace.*

Mr. Rogers says that you are misrepresenting him in the article, "The Work in England;" in fact, insinuating that he misappropriated the money. If you would give a concise statement showing what the $965.67 represents, you will remove some misapprensions. He says he sold 1,500 DAWNS in American and 800 here. Total, 2,300@33c=$759—his own figures.

Praying that the Lord's blessing may be with yourself and Sister Russell, as also all that are serving him in the office.

Yours in Jesus, *J. Brookes.*

[Our figures are not the retail value of what he *sold*, but the retail value of what was *sent him*, representing books either sold by him, still in his possession or transferred by him to others (and for which he received no payment)—exclusive of the last shipment of 2,000 lbs. to London, which he abandoned at the docks.

Jan. 1, 1894, To Balance		$640.90
Jan. 29, By Cash	$ 73.05	
Mar. 22, "Mr. Rogers' statement of DAWN unsold, stored in Liverpool and London, 1535 @12½c	191.88	264.93
Balance		$375.97
Deduct prepaid freight		23.67
Net		$352.30
This is the wholesale value of the merchandise for which Mr. Rogers owes us (assuming his statement of books stored to be correct). It represents DAWNS in cloth and paper bindings, booklets, TOWER subscriptions, etc. (the respective quantities unknown), a *conservative* estimate of which places their retail value at		$942.00
Add freight charges		23.67
Total		$965.67

Mr. Rogers' credit had been extended, before he started for England, so that he owed us, on the day he sailed, for books sent him while in America, $214.72. This amount is included in the balance due Jan. 1, 1894.] *California.*

DEAR BRO. AND SISTER RUSSELL:—Somehow for the past month all of us here seemed to feel that a dark cloud was hovering above the household of faith threatening to burst upon us. We clung closer together and sought comfort in prayer. We now see why it was.

Courage, brother! These false brethren cannot injure the cause: they have only helped it. Since God permitted it, we say Amen. The cause will prosper the better henceforth. These people have been as a thorn in the flesh. Being now withdrawn, the sore will heal.

The first article in TOWER of Sept. '91 seems to fit perfectly to the case, and might be repeated just at this time. All I have heard of here remain loyal and true. Praise the Lord!

Yours in Christian fellowship, *J. A. Bohnet.*

[Then follow two more letters of similar import.]

[The following is from a brother once a helper in the TOWER office.] *West Virginia.*

DEAR BRO. AND SISTER RUSSELL:—Greetings with all my heart! and I hold you dearer even than before.

I suggest to your judgment with regard to the distribution of the Z. W. T. *Extra*, that it will be difficult to distinguish where and where not it should go. The only motive I can see for withholding it from any is to cover if possible the shame of the offenders.

The book is a witness for *you*, for *us*, and for the *truth;* and I feel confident that the dear Lord intends it for a *witness;*—of course permitting us to use our judgment. But he will not fail to correct our errors in the use of this powerful testimony.

Satan's attempt in this scheme is as cruel and deep as his acts at any former crisis, and meant to be as far reaching.

Yours in Christ, *H. L. Gillis.*

Germany.

DEAR BRO. RUSSELL:—Continuing from my last, I hardly

need say that, as far as I know myself, I love righteousness and peace, order and decency, and that I hate the reverse. My relation and connection with the Sichel-Haus have taken such a character that I begin to feel a disgust. I am not ungrateful, and for all the good received through Zechs I was truly thankful,—not in word only; and I have now in sincerest love and gratefulness written much to them, desiring to do good.

But I began to feel that I am already being misunderstood by them, and I doubt whether I shall be understood by them in the future; for I feel it to be the Lord's will that I sever all connections (which have not been severed by them) with the Sichel-Haus, and that I return to America, probably in three or four weeks, as matters may shape themselves. Karl may stay longer and probably return with Bœhmers in the fall.

Furthermore, I wish to tell you that after careful and prayerful consideration I believe it to be the Lord's will to humbly offer whatever talents I may have to be used in the Lord's service under your direction. I am sorry, very sorry, that you did not come to know me better during my stay in Allegheny, partially by reason of certain influences. And though I must admit, as a brother of Paul, that I have need of self-control, by the grace of God I have succeeded some in the past few years in controlling my spirit and keeping my body under; and I have great confidence that with the Lord's help, under your influence and that of others, I shall receive a new impetus, to have all the good work continue in me, including self-control, meekness, patience, etc.

I feel, painfully to some extent, that I may be misunderstood by some. But I love the truth as pure and clear as possible, and, the Lord willing, I may see come to pass what I have often wished and expressed to Zechs, that one or more of the tracts of the TOWER Tract Society be translated into German; if it be the Lord's will that something be done among the Germans by the T. T. S. through your influence. I am so glad that we have *One* that judgeth us, and that he knows I am not trying to please men, except out of a pure heart. Furthermore, I believe I have the desire of many others, to see DAWN, VOL. IV., come out. For this reason I felt very sorry that the late disturbance has come in and that three of the office helpers have left their posts. If through my (as I hope quiet and faithful) service you can gain some time for VOL. IV., I should deem it a favor of the Lord. I hope that from the above and previous letters my sentiments and motives may be clear to you and Sister Russell: to be spent to the Lord's honor and praise, and, in unity of the spirit with those who are truly his, to grow up into him.

I shall await your advice. None need know of this though, lest some of your accusers think you needed or asked me from Germany to testify for the truth on your behalf. It will be a test for them (if you should believe it to be the Lord's will that I come to Allegheny) whether or not they will think evil of me and treat me accordingly.

Yours sincerely in our Lord and Redeemer,

Otto A. Koetitz.

[The following is from one known to many of our readers as Sister Millie Long—formerly one of the TOWER office helpers. We place it last because we would specially commend to all the sentiments of its fourth paragraph, relative to the "false brethren."]

Missouri.

DEAR BRO. RUSSELL:—Our family has been acquainted with you since you were quite a young man, and were fully convinced long ago, by your walk and conversation, that from boyhood you have faithfully desired to serve the Lord. Sometimes we have heard you assailed by opponents to your religious views, who, being unable to overthrow the Scriptural doctrines you taught, resorted to the same methods as the Jews pursued toward Christ, viz., abusive personalities, etc. (Jno. 8:41; Matt. 11-19) However, you have always been able to prove that "Wisdom is justified of her children;" and as our dear Redeemer, fully cognizant of his perfect manhood and purity, exclaimed, "Who convinceth me of sin?" (Jno. 8:46) so can all those who wear the robe of *his* righteousness, and are striving daily to bring every thought into subjection to the divine mind.

The circular letter reached us a few days before the celebration of the Memorial Supper, and we (Mother and self) concluded that it was our duty to investigate the whole matter fully and impartially. The signatures the circular contained amazed us, owing to the fact that among them were brethren and sisters whom we honored and loved as God's children; but the Scriptures assured us that "all things work together for good to those who love God;" and we tried to *rejoice* in the trial, knowing the results would prove beneficial to the faithful, shaking out much that was detrimental to spiritual progress.

The charges against you were ignoble and unworthy of publication. The words pope, etc., had no weight with us. When I first heard you preach I was deeply impressed by your urgent advice to "Prove all things" by the Scriptures, by following which I have escaped many snares of the adversary. Subsequently, when I was a member of your household and had the blessed privilege of serving in the TOWER office, the daily faithful sacrifices of Sister R. and yourself were constantly witnessed, but I never found either of you taking a self-righteous course, nor exalting yourselves in any way—although there was plenty of opportunity to do so. I was indubitably convinced that you were depending on the sacrificial death of our Lord for redemption from Adamic sin and its penalty, and had battles to fight the same as all members of the church have: hence your sympathy, loving care and untiring service for other members of "the body." Consequently it is apparent to me that the "pope" who has been blinding the eyes of the false brethren was the product of "evil surmising" of the sinful, fallen mind, manufactured while they were neglecting the Father's business. Satisfactory evidence of the above is fully given in your pamphlet, *A Conspiracy Exposed,* which I have carefully read.

This latest sifting of the church is certainly the result of living after the flesh, instead of after the Spirit. We who are begotten of the truth are reckoned to have passed the Adamic death; and if we cease to strive toward actual righteousness and willfully continue to follow the flesh, we shall surely suffer the second death. (Rom. 8:13) Even in dealing with false brethren I desire to avoid all fleshly bitterness that has a tendency to mingle with righteous indignation.

I rejoice to tell you that those whom I have talked with in St. Louis, and especially do I wish to mention Sister Gallagher [colporteur], as she is very young in the truth, has nobly stood for the Lord and in his spirit of meekness during the shaping. For myself I can say there is no idolatry in my heart. I desire to worship only God. At the same time I never forget that all I am by divine grace I owe to the instrumentality of yourself and your beloved wife.

Mother joins me in Christian love. *Courage!* dear brother and sister, as the valley grows darker. "The God of peace shall bruise Satan under our feet shortly."

"Then crowns of victory, palms of glory,
We shall wear."

Yours in love of the truth. *Mrs. R. W. Power.*

"IN MY NAME"

There were only two or three of us
Who came to the place of prayer—
Came in the teeth of a driving storm;
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there
And gave us the living bread.

We noted his look in each other's face,
So loving, and glad, and free:
We felt his touch when our heads were bowed,
We heard his "Come to Me!"
Nobody saw him lift the latch,
And none unbarred the door;
But "Peace" was his token in every heart,
And how could we ask for more?

Each of us felt the relief from sin,
Christ's purchase for one and all;
Each of us dropped his load of care,
And heard the heavenly call;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for the toil of life
In the days that were yet to be.

It was only a handful gathered in
To that little place of prayer,
Outside were struggle and strife and sin,
But the Lord himself was there.
He came to redeem the pledge he gave—
Wherever his loved ones be,
To give his comfort and joy to them,
Though they count but two or three.—*Sel.*

RABBI HIRSCH PREACHING JESUS

DEAR BROTHER RUSSELL:—My mind has been enlightened by reading MILLENNIAL DAWN. I hope the truth therein revealed will reach every thinking Christian who asks, seeks and knocks for the true meaning of the Bible.

I received a circular from the conspirators, but was unmoved by it; and last Sunday I had the pleasure of hearing your wife faithfully and thoroughly defend her husband and *the truth* in the presence of one of the deluded men.

Enclosed find a "straw" that tells which way the wind blows. It is from the pen of Rabbi Hirsch of this city. I heard him preach a series of sermons in his synagogue recently, which were highly in favor of Jesus and Paul, and he read each time a chapter from the New Testament. Once, after giving utterance to a sentiment similar to that of the clipping [below], he said to his Jewish hearers: "Crucify me if you will for saying it." Yours in the Master's service,

LOFTUS FRIZELLE.

"We quote the rabbis of the Talmud; shall we then not also quote the Rabbi of Bethlehem? Shall not he in whom there burned, if it burned in any one, the spirit and the light of Judaism, be reclaimed by the synagogue? Yea, he hath been reclaimed. Happy this day, when Judaism again finds her son, the son comes back to the mother laden with the rich reward of his quest. The New Testament in the gospels presents Jewish thought, Jewish religion, Jewish universalism. Not an advance beyond Judaism, but a correspondence with Judaism, we have in the doctrine of Jesus, who was Jew and man; and because man, son of God."

—*Reform Advocate (Jewish)*.

EARTH'S LABOR PANGS

"As travail upon a woman with child," is the inspired description of the forty-year day of trouble, by which the Millennial age is commenced. The panic of 1873, which affected the whole world, was the first spasm, and since then at irregular intervals the labor-pains of earth have been experienced. Just now we of the United States are in the midst of one of these throes of the groaning creation.

In this land of bountiful crops many, because of strikes, are almost destitute of food. In this land of liberty thousands of armed and unarmed men in half a dozen states are in a state of war. It is a war of labor against capital, and is the natural result of the competitive system of business, which evidently will hold on until spasm after spasm of increasing severity, resulting in anarchy will ultimately give birth to a new order of society based upon the new-old teaching of Jesus, the apostles and prophets.

PRAISE THE LORD

'My soul, with humble fervor raise
To God the voice of grateful praise;
And all thy ransomed powers combine
To bless his attributes divine.

"Deep on my heart let memory trace
His acts of mercy and of grace;
Who with a father's tender care
Saved me when sinking in despair.

"He led our longing souls to prove
The joys of his abounding love.
And when we did his grace request,
He led our weary feet to rest."

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THE ASSASSINATION OF CARNOT

The death of the President of France, at the hands of an assassin, will do much to intensify the feeling of opposition to anarchists and socialists, which for the past year has been growing in the minds of conservative people.

The result will be laws looking toward the suppression of Socialism in its moderate as well as its radical phases. This will in turn mean the curtailment of liberties; and, while successful for a time, it will intensify a smouldering discontent, which eventually will break forth in an uncontrolable violence, "a time of trouble such as was not since there was a nation."

"THE PRIZE SET BEFORE US"

All who are familiar with the Scriptures well know that the Christian course in the present life is represented therein as a race-course at whose farther end is a prize for all who so run as to obtain it. In the WATCH TOWER and in MILLENNIAL DAWN we have frequently pointed out this fact and, upon all professing to be God's people, have urged faithfulness in running the race.

But in showing the Divine Plan of the Ages—from Eden lost to Paradise restored—it has been both necessary and proper to point out that the prize set before us in the gospel is a different one from that before Israel after the Flesh, during the Jewish age, and different also from that which will be set before mankind in general during the Millennium. And now something more upon the subject seems necessary from the fact that some have misunderstood us, and gotten the idea that there are two or three prizes, any one of which may now be *run for* successfully, and equally to the Lord's pleasing. These are defined to be, (1) The high calling, to divine nature and glory; (2) Spiritual nature of a lower order than the *divine* nature; (3) Human perfection by restitution.

The advocates of the errors referred to proceed to explain three sets of conditions or terms to be compiled with, and that which of the three prizes is won at the end of life's journey, will depend upon which of the three sets of conditions has been followed. (1) To gain the chief prize requires a full consecration of heart, followed as absolutely as possible, in thought, word and deed. To this we assent. (2) To gain the second prize, say they, one should live a good, honorable, Christian life, but need not specifically sacrifice the good-will and esteem of worldly people. In other words, an honorable and generally esteemed Christian is supposed to be running for this second prize—successfully, whether he knows it or not. From this view we dissent, and will give our reasons later. (3) They hold that for the third prize little or no running is necessary, that if one merely feels his own unworthiness and trusts in the merit of Christ as the ransom for all, accepts the restitution promises, and avoids open wickedness, he will get this prize. Some, indeed, take credit to themselves in the matter, erroneously considering that they are cultivating the grace of humility,—saying, I don't aspire to be a king on the throne of God's kingdom. Oh, no! a humbler place will do me. From all this also we dissent.

The facts are these:—

(1) There is but the *one* prize held out by the Scriptures as an offer during this age, as there was a different one held out previously, and as there will be a still different one held out during the Millennial age. The Scriptures are very definite respecting this *one* prize of the Gospel age. See Eph. 4:4; Col. 3:15.

(2) None of God's laws or regulations conflict with justice: they all harmonize with it. And hence God could not require *less* than a full consecration to him and his will, on the part of *all* whom he accepts into his family—either on the divine or human plane. Nor could he accept as satisfactory or worthy of *any* prize the self-pleasing or the world-conforming rules above laid down for the second and third prizes.

Things are either right or wrong; and the right side is always God's side. The reason that the path of the "little flock" is declared to be a narrow or difficult one at present, is, that it is God's path—the *right* path; and the world being wrong,—out of harmony with God, and consequently out of harmony with righteousness—is in opposition, directly and indirectly, to all who are in harmony with God and righteousness. And the more progress we make into harmony with God and righteousness the more the worldly minded will hate us, and the more narrow and difficult the path of life will be. Hence the Apostle's word: "The friendship of the world is at enmity with God." (Jas. 4:4) Can anyone suppose that God offers of any grade or degree to those at *enmity* against him even to the extent of sympathy and harmony with his enemies and opponents? Surely not. Hence this one text alone would contradict all this theory respecting a second and a third prize being now offered.

We repeat, what we have previously stated many times, but

evidently not yet often enough, that precisely the same requirements of God's law will be in force during the Millennium as are now in force. Nothing less could be accepted; for God's requirements of the church are as moderate as justice would permit, at any time, viz.: (1) faith in Christ as Redeemer; (2) obedience, as far as possible, to his law of Love.

We ask, Could God either ask or accept less than this, and yet be just,—either now or at any time? Assuredly not!

But while the Gospel age *requirements* and those of the Millennial age will differ nothing, there will be another point upon which there will be a difference—viz., obedience to that law will be easier in the next age than now; because then Satan will be bound, and blind eyes opened to discern right from wrong on every subject. Hence the Lord has attached a *greater* prize to the call made during the Gospel age, which he designs shall select not only those who love righteousness and truth and the divine favor, but who so love them that they would *sacrifice all else* for the sake of these.

True, we have taught that there will be a *second* class or company of saints saved during this Gospel age—the tribulation saints of Rev. 7:9-17—but we have nowhere intimated that they will be accepted upon any *other terms* than those given the overcomers, the first class. The terms for all who will attain to either class will be *full consecration*, even unto death. The difference between the two classes on account of which the one class gets the prize and the other class is "saved so as by fire" is that the overcomers have more *zeal;* they pay their consecration vows *gladly*. The tribulation saints fail to get the *prize*, because although consecrated lovers of the Lord, their love lacks the proper fervency to hold their lives constantly up to the point of self-sacrifice, where their own preferences would be yielded always and promptly to the Lord's.

Because they lack this *fervency* of love they are not "overcomers," and cannot be rewarded as such with the great prize. But they have a measure of love and consecration, and they trust in the merit of Christ's great sacrifice, and thus abiding under the shadow of the New Covenant they are not wholly rejected by the Lord, although unworthy to constitute members of his "bride" or "body," joint-heirs of his glory, honor and power.

In order to bring such of these as can be brought into full fervency of spirit and to a right estimate of their covenant, the Lord's rod of *affliction* is brought to bear upon them, until the souls melt in the furnace and the dross is separated, so that the precious element may be saved.

But it may be asked, Is not this the experience of every Christian? And if these tribulation saints, the second or "great company" are to be *purified* from dross as well as the first company or "overcomers," why should they not be all of one class or company?

Yes, we answer, it is true that the majority of Christians are of the *tribulation class*, that is the reason it is called "a great company," while the overcomers are called a "little flock." The difference between them is not in the degree of purity finally attained, but in the manner of obtaining it. God has a special pleasure in those who *delight* to do his will, and who do not need to be whipped into an appreciation of right and wrong. These he calls "overcomers." These have the likeness of the Lord (Phil. 3:21; 1 John 3:2; Col. 3:4), and are accounted worthy to be with him where he is and to share his honor, glory and kingdom and power.—Rev. 17:14.

It is not because the "little flock" of "overcomers" *suffer more* than the great company of tribulation saints that they are to get the prize, but simply because they suffer *gladly, willingly, self-sacrificingly*. The tribulation saints doubtless suffer as much as the "overcomers" or more; and the "overcomers" have so much pleasure, in the divine favor, in connection with their sufferings in this present time, that it makes their *willing* services and sacrifices seem but light afflictions which are thus working out for them a far more exceeding and eternal weight of glory.

As for the Restitution race and prize: No one can run for it until it is offered. There is no such offer for the present age. True, there may be children and others now living who will continue down through the "great time of trouble" into the time of the reign of the great Restorer and Life-giver, and some droppings and showers of restitution favor are already manifest, but the fact remains that full restitution is not yet offered as a prize, and cannot be offered until the church shall first be perfected in glory.

It is true that restitution was the prize held before fleshly Israel, but that offer ended with the end of their Law Covenant.

But the misapprehension on this subject quite possibly arose from our showing in the DAWN and elsewhere that *justification*, the first step into the New Covenant and present high calling is the *equivalent* of restitution. Justification by faith is indeed a *restitution by faith*. As a race we had fallen from divine favor into sin and degradation, and God could no longer deal with us, for we were unworthy. But after Christ had redeemed us—bought our formerly possessed rights and privileges—the offer was made to whoever *believed* this and desired to *act upon it*, that upon their mental acceptance of this they would be counted or reckoned in God's sight *as though* freed from all sin, *as though* restored to the perfection and divine favor enjoyed by Adam before he sinned. Thus it is true that the honest-hearted believer who accepts Christ stands in the divine sight *as though* fully restored.

But why reckon him thus? Why not let all wait until the Millennial age, and then *actually* start their feet in the way that leads to full restitution?

It is in order to make them *eligible* to the call of the present age. As shown above, the call of the present time is a call for willing *sacrificers* to present themselves as joint-sacrifices with Christ in the service of God (his people and his truth). And since Christ was a lamb without spot or blemish, and since no blemished sacrifice could be accepted upon God's altar, and since we by nature, actually are blemished, *therefore*, it was necessary that we should be either *actually* or *reckonedly* made perfect men, before we could be invited to become joint-sacrificers with Christ and thus to become joint-hears of his glory.

God chose to justify us or restore us or make us right *reckonedly* or by *faith, instead* of actually, so that those who chose might draw back after being justified by faith. All who, after being justified, draw back and refuse to use their *reckoned* justification for the purpose intended merely show that they received the grace of God that far in vain. (2 Cor. 6: 1, 2; Heb. 12:15-17) Their reckoned justification lapses or becomes void,—not being used as a stepping-stone to full consecration, as God had intended.

The Gospel age as the great antitype of the Day of Atonement, must first close, its "better sacrifices" (the church head and body) must be finished to the uttermost and be accepted before God, before the great High Priest can or will lift up his hand [power] to bless the people with the restitution call and blessings.

DELUSIVE STATEMENTS

The idea seems thoroughly entrenched in the minds of men that a *restitution* to life of all of Adam's race would crowd the world until there would be standing room only, if, indeed, they were not piled one upon the other or crowded off into the oceans.

These fallacious ideas come to people through the public press, and often are accredited to college professors. We give below one of these statements, sent in by a TOWER reader, and quote his comments following it.

"A Berlin professor finds that Europe contains 272,000,000 inhabitants; Asia, 720,000,000; Africa, 89,000,000; America, 200,000,000; and Polynesia, 2,000,000—total, 1,283,000,000. Of this little crowd, about 32,000,000 die in each year, which is 87,761 a day or 61 per minute. Another professor calculates that 36,627,843,275,075,558 people have lived on the earth since the creation."

Our correspondent adds:—

"The DAWN says 252 billion. The German Professor says, 36 quadrillions, 627 trillions, 843 billions, 275 millions, 75 thousands 558—a big difference. The Professor is a close calculator: he has gotten down to the last eight."

Comment upon this is necessary, only because many accept such sweeping statements without criticism. Let us *prove* this matter to the satisfaction of all.

Take this German Professor's figures, respecting the daily death-rate, as the foundation for our examination. He asserts that 87,761 people die each day. If we multiply this number by 365, it will give the total deaths of a year; and the total is 32,032,765. This number is sufficiently large to satisfy anyone that the Professor has not under-estimated.

Now multiply 32,032,765 by 6021, to ascertain the total number of persons who would have died since Adam was created, and the total will be found to be 192,869,278,065. Now add to this the living 1,400,000,000, and we have a grand total of 194,269,-278,065. Thus, taking the German Professor's figures, we find them nearly sixty billions less than our *liberal* estimate pre-

sented in MILLENNIAL DAWN, VOL. I., pages 160, 161, and which, as we there stated, we consider at least double the *actual* number.

Notice, too, that in this calculation, based upon the German Professor's figures, we have certainly counted *two* persons for every *one* that has actually died; for back in Adam's day we know of no deaths but that of Abel, for nearly a thousand years; and then the death-rate must have been very small, in comparison to the present.

As already shown, a person standing occupies about one and two-thirds square feet of space. At this rate the present population of the earth (one billion four hundred million persons) could stand on an area of eighty-six square miles—an area much less than that of the city of London or Philadelphia. And the island of Ireland (area, thirty-two thousand square miles) would furnish standing room for more than twice the number of people who have ever lived on the earth, even at our exaggerated estimate.

"WITH A PURE HEART FERVENTLY"

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being begotten again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."—1 Pet. 1:22, 23.

"Love is the fulfilling of the law" of God, and God himself is love. So all creatures in his likeness, whether human or angelic, have this same chief characteristic. Love presides and rules in their hearts, always exercising itself in ministries of kindness and benevolence. Its most refined and exalted impulses are necessarily toward the fountain of all goodness and grace and glory, but in sympathetic solicitude it reaches out to help and lift up the degraded and vile, while with tender and fervent appreciation it regards the fellowship of all kindred minds. Thus, God-like love may be viewed in its three aspects—first, the love of *reverence*, which is centered in God, whose supreme goodness calls it forth; second, the love of *fellowship* or *affinity* for all those actuated by the same sentiments; and, third, the love of *pity* and *sympathy* toward all those who have fallen below the standard of moral excellence, or who suffer in any way. While we love God with supreme reverence, surpassing the love of self or of our fellow-men, he also graciously condescends to take us into fellowship with himself; and all such are co-workers together with him in benevolent kindness for the lifting up of the fallen, whom God so loved that he gave his only begotten Son to redeem them and then highly exalted him and gave him all power in heaven and on earth to restore them.—John 3:16; Phil. 2:8-11; Matt. 28:18.

As members of the fallen race we do not inherit this God-like quality of love. It is only in obedience to divinely revealed truth that we acquire it, being purified thereby from the downward and selfish tendencies of our fallen nature. In other words, as the Apostle here expresses it, by the incorruptible seed of divine truth, which liveth and abideth forever, we are begotten again, and have become new creatures in Christ, so that now as new creatures we partake of the new, loving, glorious nature imparted through the Word of truth.

Yet, since we still have this new treasure in the old, marred, earthen vessel (2 Cor. 4:7), it behooves us to take heed lest we lose it, and lest the old selfish nature of the earthen vessel again rise up and re-assert itself. Consequently, we must be diligent in the exercise and cultivation of the powers of the new nature, that it may thereby develop strength sufficient to ever keep the old nature under full control, so that none of its evil propensities may rise and gain the mastery. Therefore, "See that ye love one another with a pure heart [with disinterested benevolence] fervently."

The language here is addressed not merely to babes in Christ—though it is wholesome counsel to them also—but to those of some degree of advancement, to such as have purified their souls unto *unfeigned* (not merely professed) love of the brethren. Let all such cultivate this grace more and more, that the whole body of Christ may be firmly knit together in love.

The tendency of all divine truth is to purify the heart. "He that hath this hope [the hope that the truth alone inspires] in him, purifieth himself." Otherwise, though he may for a time hold the truth theoretically—hold it in unrighteousness—he cannot hold the hope; for *the hope* springs up in the heart only through obedience to the truth.

Righteousness, and the hope of the rewards of righteousness through Christ, are the legitimate effects of the truth upon the heart that truly receives it. But where it is only received into the head, and is resisted in the heart, it only deepens the dye of sin by hardening the heart, thus bringing additional condemnation, and a fearful looking for of judgment.

This purifying of the heart by the truth is both an instantaneous and a gradual work. When a man is truly converted to God, there is necessarily a purifying of the heart (the will, the intentions)—a full turning away from sin and evil, and an unreserved surrender of the whole being to God. But as the constant tendency of the old, sinful nature is to re-assert itself, the purifying influences of the truth must be continually applied that the heart may be kept pure and acceptable with God. But let none make the mistake of presuming that the pure in heart are necessarily free from all imperfections. As long as we have this treasure in the earthen vessel we shall be conscious of its imperfections; yet if the heart, the will, the intentions, be pure, holy and true and loyal to God as the mariner's needle to the pole, we are pure in heart, holy and acceptable with God through faith in Christ Jesus, whose imputed righteousness fully supplements all the imperfections of our earthen vessels.

We notice also that this special love of fellowship, to which the Apostle here refers, is not to be exercised toward the world—to whom belongs only the love of pity and sympathy, nor toward Satan or any of the wilful enemies of the Lord and his cause, against whom true love and loyalty to God ever arrays us in vigilant and determined opposition—but toward *the brethren*—toward them of like precious faith and hope, and of one mind with us, and the Lord. Fervent love, the love of true brotherly fellowship, should indeed exist among all such. They should be in fullest sympathy and co-operation. They should bear one another's burdens, and so fulfill the law of Christ; they should in honor prefer one another, and in love each esteem the other better than himself. They should love as brethren, be pitiful, courteous, kind, gentle, true and loyal. As Jesus said, "Love one another as I have loved you."—John 13:34.

May the love of Christ more and more abound among his people, until the whole body of the Anointed, kept together in love and made all glorious within by its purifying power, is "made meet or the inheritance of the saints in light."

THE CONCISION AND THE CIRCUMCISION

"Beware of the concision; for we are the circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. 3:2, 3.

The Lord and the Apostles take special care to point out to the church the serious significance of her present position, upon which the weighty considerations of her eternal welfare depend. They mark out the specially perilous times, and forewarn us what to expect in the way of persecution and fiery trials of faith and patience, and then minister to us beforehand all the words of counsel, warning, encouragement, hope and promise that are necessary to enable us to war a good warfare and lay hold upon eternal life.

But while the Lord promises grace sufficient for every time of need, he never encourages any to rest supinely upon his promises; the exhortations are always to activity, alertness and indomitable energy and perseverance. While he says: "I will instruct thee and teach thee in the way which thou shalt go," he also adds, "Be not as the horse or as the mule, which have no understanding whose mouth must be held in with bit and bridle." (Psa. 32:8, 9) In this intelligent and proper attitude he would have us beware—be cautious, careful and watchful—against all the deceptions and dangers that beset our way; because we have a wily adversary who is the leader of the hosts of darkness against the Lord and against his anointed—"For we wrestle not against [mere] flesh and blood [the visible tools of the adversary], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [under the power and control of the prince of this world, Satan]." The exhortations to beware of dangers are quite numerous—"Beware of [*evil*] *men*" (Matt. 10:17); "Beware of the *leaven* [the false doctrine] of the Pharisees and of the Sadducees" (Matt. 16:6, 12); "Beware of *covetousness*" (Luke 12:15); "Beware lest any man spoil you through *philosophy and vain deceit*" (Col. 2:8); "Beware lest ye also, being *led away* with

the error of the wicked, *fall from your own steadfastness*" (2 Pet. 3:17); and, in the words of the above text, "Beware of *dogs*, beware of *evil workers*, beware of the *concision*," etc.

While the wholesome dread of all these should be ever before our minds and keep us continually on guard against sudden attacks of the enemy, the Apostle in our text calls special attention to three things against which he would have us on guard. In the Scriptures, dogs are generally used as symbols of evil, the reference being, not to our domesticated and often noble animal, but to such as are more common in eastern countries, which are indeed disgusting creatures—lazy, filthy, greedy, snapping, snarling, treacherous and generally pestiferous—apt symbols of a very dangerous and wicked class of people. Beware, then, of all such dispositions, no matter by what name they disguise themselves. If any man be an idler—delinquent in his own duties, but busy in those of other men; if he be filthy, breeding spiritual contagion wherever he goes; if he be greedy—self-seeking; if his disposition be to snap and snarl, to bite and devour, or to treacherously lie in wait to deceive—beware of that man. He is not fit company for a child of God: his influence is contaminating. "Evil communications corrupt good manners."

And "give not that which is holy [the truth] unto the [such] dogs; neither cast ye your pearls before swine [the two being classed together], lest they trample them under their feet, and turn again and rend you." (Matt. 7:6) "Light [truth] is sown for *the righteous*," and not for those of the dog and swine disposition. When, therefore, we find any such, we are to beware of them—be cautious and on guard against their contaminating influence. The only preaching proper for such is, "Repent and be converted, that your sins may be blotted out;" and "Flee from the wrath to come;" for "God will bring every work into judgment with every secret thing." "He will reward righteousness and punish iniquity."

Beware of evil workers: of those who go about to do evil, who have no bridle on their tongue, but who are given to evil-speaking and evil surmising, which are improper. Indeed, evil surmising and evil speaking have become so common that very many professed children of God seem to think nothing of it; and little by little the habit grows, crowding out all spirituality; and thereby many are defiled and great reproach is brought upon the cause of Christ. Beware of all such evil workers: shun them as you would a pestilence; for it is a moral pestilence, most ruinous and fatal in its character. Our communications with such should be only to the extent of reproving, and, if that should fail, of exposing the evil work. The spirit that leads to slander is a murderous spirit, and should be recognized and dealt with accordingly.

"Beware of the concision," says the Apostle—of those not fully and truly consecrated to God; but who stir up strife and factions in the church; "for we are of the circumcision" —whose circumcision is in the heart. Yes, let us beware of all such; for the influence of the semi-worldly mind is often more subtle, and therefore more dangerous, than that which makes no profession or effort toward godliness. The works of the flesh are covetousness and ambition—for money, fame or any or all of the desires common to the natural man. But the works of the truly and fully circumcised heart are the opposite of all these: they are faith, love, joy, peace, heavenly hopes and aspirations, and the daily crucifying of the flesh.

No natural man of the fallen race ever had a fully circumcised heart. And such as have it are dead to the world. Its hopes, aims and ambitions are crucified to them, and they are alive toward God. Any one who has the realization of such a condition of heart has in this fact a blessed evidence of his acceptance with God and of his heirship of all the exceeding great and precious promises—if so be that he so *continue*, faithful even unto death.

But let all such beware of the concision, the spirit of strife and division; for in the fiery trials of this evil day all such will surely fall, and only such as worship God in spirit and in truth can stand. Already the test of endurance is proving a severe test for some; and it will surely be yet more severe. "Ye have not yet resisted unto blood, striving against sin." There is no assurance whatever that any will be able to stand in this evil day who have not devoted themselves fully and unreservedly to the Lord. But those who have done so, and who are still faithful to their covenant, have cause to rejoice in Christ Jesus, whose grace is sufficient for them, and whose precious blood purchased their ransom.

"NO CONFIDENCE IN THE FLESH"

Like the Apostle, we are to have "no confidence in the flesh"—in any works of the flesh or advantages of fleshly inheritance. Our confidence rests in God, who accepts us through the merit of his beloved Son.

A very false construction, often put upon these words of the Apostle, infers from these words that he did not trust himself or anyone else; that he put no confidence in any human being; that he was always ready to be suspicious.

That this is a wrong view of the Apostle's words is very clear: (1) from the fact that in his various epistles he repeatedly expresses confidence in himself and in other believers, and (2) from the context of this passage. The following verses (4-9) show that the Apostle meant that his confidence toward God was not based upon his being a circumcised Hebrew, nor on his zeal for God and his law, etc. These things in which he did have confidence, once, he now counts as loss and dross. He no longer has confidence therein, but rejects them as so much "loss" and "dross" and "dung." His confidence now is based upon faith in Christ's great sacrifice, and a full consecration to his service.—Verses 10-14.

Let us be like-minded, and have great confidence in God and Christ and in all who have their word and spirit; and let us put no confidence in works of the flesh—in anything that we or others have done or can do aside from the salvation which God has provided in Christ Jesus, "through faith in his blood."

"IN THE DAYS OF THY YOUTH"

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."—Eccl. 12:1.

Those of the Lord's children who early gave their hearts to him and committed their way to his guidance can all bear testimony to multiplied blessings as the results of that early start in the right way. And we are glad to see some very young people among us now taking the first steps in the ways of life. To all such young pilgrims we would say, God bless you! You are starting out as young soldiers of the cross, and we want you to be brave and true soldiers, and to remember that the first duty of a soldier is obedience to the Captain—Jesus Christ. Give close attention and try to understand what he would have you do, and then be very prompt to obey, whether or not you are able to comprehend the wisdom of his directions.

It is a question with many how early in life a child may give its heart to God and be fully consecrated to him. But the Scriptures make very plain the fact that they may and should be consecrated to the Lord by their parents before their birth or even their begetting, that thus their pre-natal influences may insure them a mental and spiritual inheritance tending to godliness, and that with the dawn of intelligence this disposition should begin to be cultivated and warmed into vital, active piety, so that at a very tender age the little ones may intelligently ratify the parental covenant of entire consecration to God. This they should be expected and led to do as early as possible.

Of such early consecration to the Lord we have many notable examples in the Scriptures. Of John the Baptist it is said that his parents "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," and that John was given them in answer to prayer —"filled with the holy spirit, even from his mother's womb." (Luke 1:6, 15, 44, 66, 80) Paul was similarly endowed from his birth (Gal. 1:15; Acts 26:4, 5), and was zealous toward God long before his conversion from Judaism to Christianity. (Acts 22:3, 4) So also were Timothy (2 Tim. 1:5; 3:15), Samuel (1 Sam. 1:11, 24-28; 2:11, 18, 19) and Moses.—Exod. 2:1.

Those thus early devoted to the Lord escape many a snare and many an entanglement, which in later years bring distress and trouble to so many. They do not have to reap the bitter harvest that always comes from the sowing of "wild oats;" they do not find it so much against the current of their nature to live godly lives; and they have in later years the strength of character born of continued self-discipline and self-restraint, and all the blessed advantages of a long acquaintance with God and of the instructions of his Word and of the leadings of his gracious providences.

How wise is the counsel, "Remember thy Creator in the days of thy youth—while the evil days come not," etc. Those evil days of bitter disappointment and despair never will come to those who in youth commit their ways unto the Lord and trust him to guide their paths. His ways are ways of pleasantness, and all his paths are peace. They are not by any means smooth and easy ways, but they are always peaceful

and pleasant, because he who has said: "I will never leave thee, nor forsake thee" (Heb. 13:5), is always present to comfort and to bless, and to make all things work together for good to those who love God—the called ones according to his purpose.

Those of the consecrated who have children and young people under their care have much to do in shaping their course and in leading them to Christ, by throwing around them the influences of their own consecrated lives, and imparting to them such instruction as their own acquaintance with the truth and their more matured experience and judgment can give. Such efforts, properly directed, are not lost upon the young.

Let them see both in your example and teaching how distinctly the line is drawn between the *consecrated* believer and the world; that there is no compromise with the world; that to follow Christ is to renounce the world with all its ambitions, its gayety and its pleasures and companionship. Let them see the hollowness of worldly pleasures, and improve occasions for calling attention to the dissatisfaction and unrest of those who pursue the delusions, and the peace and joy of those who have left the world to follow Christ. It is helpful also to tell to others how graciously the Lord has led us, to speak of the various turning points in our course, where the friendly crook of the Good Shepherd kept us from straying away into the wrong path; or how when once we strayed his mercy tenderly pursued us and brought us back to his fold; how he has shielded us from evil; comforted us in sorrow; satisfied our longing souls with the joys of his salvation; and made us to sit down with him in heavenly places.

Before the mind becomes engrossed with the frivolities of this world it is easily led by wise and loving hearts; and none should lose these precious opportunities, which a few years later may bring forth a rich harvest to the Master's praise. Our object, however, is not to turn aside the saints from the great work of harvesting the mature wheat of this age, to the less important work of instructing the rising generation; but rather to point out the wayside privileges of very many who otherwise might not observe them. Many consecrated parents have these privileges every day; and many others come in contact with the young and forget to let their light shine upon them, under the erroneous impression that they cannot be expected to understand or to have any spiritual aspirations.

It is a great mistake to presume that the young must first run in the race of pride, ambition, frivolity and folly with the world, and then be converted to God. It is the business of those who have to do with them to shield them as far as possible against such influences, and to help them to center their affections and hopes in God before the world throws its ensnaring charms about them.

To all the dear children and young people who have given their hearts to God, and who are trying daily to follow Jesus, the WATCH TOWER sends its greeting. We know some of the very little ones who love Jesus, and who are not ashamed to stand up for Jesus among other children who do not love him or try to please him; and who are brave and true to God, even when laughed at and thought peculiar by their schoolmates to whom they tell the good news of the kingdom. And we are rejoiced to see some young people, who have bravely renounced the world and its ambitions and pleasures, among the most faithful of those who have consecrated their lives to the Lord. Some of our office helpers, as well as many of the successful colporteurs, are still young in years.

May the good work go on in the deepening and widening course. Let the young rejoice in the prospects of a lengthened campaign and great usefulness in the Lord's service; let those of maturer years bear up bravely and wisely under the burden and heat of the day, doing valiant service as veterans in the army of the Lord; and let the aged pilgrims, leaning upon the staff of divine truth and rejoicing in its steadfastness, stand as beacon lights to others, and at the end of their course be able to testify: "I have fought a good fight, I have kept the faith."

PLEASING IN HIS SIGHT

A brother inquires: Does God look with displeasure on those who, knowing his plan thoroughly, as laid down in MILLENNIAL DAWN, just give up sin of all kinds, while still retaining their love of the good things of this life? Before reading MILLENNIAL DAWN I was a professing Christian; but, I see now, in name only. While trying to lead a pure life I do not feel ready to enter on to a life of self-sacrifice. Do you think there is anything wrong in this course?

To this we reply: We do not believe that the Lord looks with displeasure upon a life which seeks to avoid sin, and which recognizes the merit of Christ's righteousness as the ground of acceptance. Nevertheless we hold with the Apostle, that it is but a "reasonable service" on our part to present our bodies a living sacrifice to God; for we judge that, Christ having died for us, we should live the remainder of our lives in his service.—2 Cor. 5:14, 15, 20.

The spirit which would permit us to please simply ourselves, to the neglect of others who might be greatly blessed by the same truths which have so refreshed our hearts, would certainly be the spirit of selfishness—the opposite to the spirit of love. I trust, therefore, that your reception of the truth will lead to the development in you of the spirit of the truth —*love;* for we know that this spirit alone is the ***holy*** spirit —the spirit of God, the spirit of Christ—and that whoever does not sooner or later develop a spirit of love will not be accounted worthy of everlasting life, either as a member of the little flock, or of the great company or of the world during the Millennial age. None will be accounted worthy of everlasting life except he have the spirit of Christ. "If any man have not the spirit of Christ, he is none of his."—Rom. 8:9.

Nevertheless, as we said before, the Lord is very merciful through Christ, and those who at first merely shun sin and accept the Redeemer will be recognized of God and patiently dealt with, that perchance the fruit of the spirit may ultimately be developed. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, self-control."—Gen. 5:22, 23.—*Diaglott.*

DEAR BROTHER RUSSELL:—I want to get out of Babylon, but if I meet not with the church to which I have been attached for years (Disciple), I feel lost. I realize the necessity of close fellowship with spiritually minded people. And now the following please answer as fully as you can, either by letter to me personally or through the WATCH TOWER. If a man attempt the race for the "high calling," what is the nature of the sacrifice he must make? You say (MILLENNIAL DAWN, Vol. 1), he is not only forbidden sinful things, but must deny himself the "good things" of this life. Please make this plain. Be explicit. Please come down to particulars. Again, are there any in the world doing so at present, to your knowledge? Any who are *suffering* for righteousness' sake? I say *suffering*, because to be slighted and misrepresented for the truth's sake does not cause one much "suffering." It is more of the nature of "sorrow." Your brother, EMORY A. SADDLER.

REPLY: What we mean by "suffering" is not the infliction of wounds or other injury to the person, but *self-denial.* The suffering is small—"not worthy to be compared to the glory to follow;" but it is the result of the ignoring of the hopes, ambitions and feelings of the sacrificer.

Since it is to be a *sacrifice,* the things to be sacrificed are not specified in the Scriptures; nor may *we* speculate as to what *you* should sacrifice; but each one should seek to sacrifice something of comfort, pleasure or luxury in the service of the Lord, his truth and his church.

A person of means might deny himself several hundred or thousand dollars' worth of luxury in a year—luxury which he foregoes simply in the interest of the truth, that the means may be used in a better way. A poor brother, for instance, recently sent in $2.00 to the Tract Fund, saying it was the result of his walking instead of riding to daily work, and other small extras which he had willingly denied himself to be able to share in the spread of the truth.

Then there are other forms of sacrifice—the practice of economy *for the truth's sake,* the sacrifice of time and strength in doing good, feeding the physically or spiritually hungry, the spending of time and energy in preaching the Word, either by voice or pen or printed page—tracts, etc. Any service rendered to God, his people, or his Word, which *costs the flesh something,* is a sacrifice, acceptable in God's sight through Christ. But a "*whole* burnt-offering, the giving of *all* that we have and are to the Lord, is most pleasing to him, and our reasonable service. When *practicable* (*i. e.,* when previous obligations as husband and wife, father or mother, do not prevent), this often leads to the colporteur work, or some other service which ignores worldly ambitions; but where impracticable, the Lord equally accepts the *will* with lesser deeds when they are faithfully done as unto him.

Glad that you are able to take *joyfully* the spoiling of your goods; for amongst all the possessions of this present life, a good name is one of the chief.—EDITOR.

"WHAT SHALL I RENDER?"

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all his people."—Psa. 116:12-14.

Gratitude is the responsive chord to benevolence in every truly noble heart, and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have his children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore fitting that we should keep in mind a careful record of all deeds of love and kindness toward us, and be careful to return the gratitude due. How often does love go unrequited because selfishness crowds out the nobler instincts?

While human kindnesses often draw largely upon us for the exercise of this grace, how much more does the constant and disinterested benevolence of our heavenly Father? To him we are indebted for every good that we possess; and as his consecrated children we are also the special objects of his grace. Which of us cannot trace a long line of special providences on our behalf? Let us call to mind how he brought us up "out of the horrible pit" of condemnation to death, and "out of the miry clay" of personal sin, and "set our feet upon the rock" Christ Jesus, and then by his truth "established our goings." Yea, and "he hath put a new song in our mouth, even praise unto our God."—Psa. 40:2, 3.

How wonderfully God has helped his people: they are his constant care; no good thing doth he withhold from them; and all things are made to work together for their good. In the smallest and in the greatest affairs of life he is ever watching for our interests, and the evidences of his care are all about us.

What, then, shall we render unto the Lord for all his benefits? What, indeed, have we to render that we have not received of him? Nothing. But the inspired penman suggests what we may acceptably render as follows:

(1) "I will take the cup of salvation." Just as a parent loves to see his child gratefully and appreciatively accept his favors, so God regards our acceptance of his great salvation —the gift of his love purchased for us at great cost. Therefore we will obey his call and take the cup of salvation through faith in Christ the Redeemer.

(2) "And call upon the name of the Lord." He has invited our confidence and has proved his worthiness of it; therefore will we trust him and not be afraid. He who has redeemed us at a great price is both able and willing to perfect in and for us his great salvation. Yes, let us give him our fullest confidence.

(3) "I will pay my vows unto the Lord, *now*, in the presence of all his people." This also the Lord will regard as an expression of gratitude. To render our consecrated hearts and talents, in glad and cheerful service, is but a reasonable return for all his goodness. Let us, therefore, do it gladly and with zeal and energy. It will be but a small return at best, but the measure of love and zeal that goes with it will indicate the measure of our gratitude. And let us do it promptly—"now"—and to such an extent that it will be blessedly realized by the Lord's people specially—"in the presence of all his people."

RETROSPECTION

"Thou shalt remember the way which the Lord thy God led thee." "Cast not away, therefore, your confidence, which has great recompense of reward."—Deut. 8:2; Heb. 10:35.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path,
Carried my Lord on their crest;
When I dwell on the days of my wilderness
I can lean on his love for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed;
There was not a wound in my aching heart,
But the balm of his breath hath healed.
Oh, tender and true was the chastening sore,
In wisdom that taught and tried,
Till the soul he sought was trusting in him,
And nothing on earth beside.

He guided my path that I could not see,
By ways that I have not known,
The crooked was straight and the rough made
As I followed the Lord alone.
I praise him still for the pleasant palms,
And the water-springs by the way;
For the glowing pillars of flame by night,
And the sheltering cloud by day.

And if to warfare he calls me forth,
He buckles my armor on;
He greets me with smiles and a word of cheer
For battles his sword hath won;
He wipes my brow as I droop and faint,
He blesses my hand to toil;
Faithful is he, as he washes my feet,
From the trace of each earthly soil.

There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place.
Has he changed for me? Nay! He changes not.
He will bring me by some new way,
Through fire and flood, and each crafty foe,
As safely as yesterday.

Never a watch in the dreariest halt,
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears—
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the ark with the law of the Lord,
Is the covenant care of my God.

—*Anna Shipton.*

THE BIRTH OF JESUS

III. QUAR., LESSON II., JULY 1, LUKE 2:1-16.

Golden Text—"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

That our Lord Jesus existed prior to his incarnation, and in a more exalted nature and condition, is clearly stated in the Scriptures. See John 17:5; 2 Cor. 8:9; John 1:1-3, 10; Eph. 3:9, Col. 1:15-17; Heb. 1:2; Rev. 4:11. See also WATCH TOWER of August, 1888, and April 15, 1893.

This change of nature was a miracle, the philosophy of which, like that of all miracles, transcends the limits of human thought; and, like all other miracles, it was performed to meet an emergency for which no natural law could otherwise provide. The philosophy of the divine plan of redemption which required it is, however, very manifest to the thoughtful mind guided by the Scripture statements. The Son of God was made flesh that he might give his flesh—his humanity—for the life of the world; that as by a man (Adam) came death, so by a man ("the man Christ Jesus") might come the resurrection of the dead. (John 1:14; 6:51; 1 Cor. 15:21) In other words, he was transformed from the spiritual to the human nature, so that in giving his life for the world's redemption he might give the exact equivalent or corresponding price for that which was lost.

For the sake of brevity we must of necessity pass by many points of interest connected with this narrative of our Lord's birth, e. g., the prophecies of his coming (Gen. 3:15; 22:18; 49:10; 2 Sam. 7:12-16; Isa. 9:6, 7; 11:1-9; Dan. 9:24, etc.); the announcement of his coming (Luke 1); the date of his birth (See MILLENNIAL DAWN, Vol. II., page 54); his human lineage as a Son of David and of Abraham, and his divine origin as the only begotten Son of God; and, lastly, the condition of the world at his advent. But these the student can with profit look up for himself. On the last point, however, we would have none fail to observe the evidences of the Lord's preparatory overruling providence in so shaping the world's affairs as to accomplish the purposes of his plan at that time. (1) The world was then for a time at peace and quiet, the Roman dominion having brought all the world under its powerful control; and as all men were in expectation of Messiah's advent (Luke 3:15) according to the Jewish prophets, whose fame had gone out into all the world, the sudden announce-

ment of his birth attracted wide attention, as it would not have done in less peaceful times. (2) The Greek language, noted by all scholars as the most nearly perfect, exact and precise medium for human speech, had at that time been fully developed and widely disseminated. Thus was prepared *in due time* the very best medium for the communication of the Gospel of the New Covenant.

(3) The Old Testament had been translated into the Greek language three centuries before Christ (This version is called the Septuagint); and the Jews had been dispersed among all peoples, carrying the O. T. with them and bearing witness to its prophecies of a coming Messiah. (4) It was a time, too, of increased intellectual activity, which was ready to operate on this and every other question of public interest. Thus the circumstances of the time were peculiarly adapted to the announcement of this wonderful event—the advent of the word's Redeemer. The fullness of time had come, and under the overruling providence of God, the conditions were ripe.

It is worthy of notice that the announcement of the Saviour's birth was not made to an assembled world, in whose most vital interest he had come, nor even to assembled Israel, the chosen people of God; nor yet to *all* of those who, like Simeon and Anna, with devout hearts had long been looking for the hope of Israel. But it was made to only a few devout shepherds who were watching their flocks by night. The grand truth was one to be received *by faith;* and it was sent through humble, but trustworthy, human agents, who were the honored instruments in God's hands. And any who proudly despised the instruments were unworthy of the good tidings.

The announcement was one which modern "orthodoxy" could not justify; for it was the very reverse of its bad tidings of great misery to nearly all people. The angel's message was, "*good tidings* of GREAT JOY TO ALL PEOPLE; for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The tidings are of redemption and restitution and everlasting life for all who will accept this blessing on the terms on which it is offered—viz., faith in Christ as the Redeemer, and full repentance from sin, which of necessity implies the forsaking of sin and the cultivation of righteousness. Christ was born to be a Saviour by subsequently giving his life a ransom for all. These good tidings—this miracle of divine goodness and mercy to fallen and doomed men—met a marvelously cold and indifferent reception. The world in general, though apprised of the fact and its import, manifested no faith nor interest in it, while it is written that he came unto his own people (the Jews), and they received him not. But the jubilant heavenly hosts, who were capable of appreciating what fallen men could not appreciate, and will not until their blind eyes are opened and their deaf ears unstopped, broke out in a rapturous strain of heavenly melody, saying: "Glory to God in the highest, and on earth peace, good will toward men."*

The full import of this song will not be fully realized by men until the Millennial reign of Christ shall proffer them full emancipation and deliverance from sin and its entailments.

* This expression—"good will *toward* men"—as rendered by a majority of translators is confirmed by the latest found manuscript, the Lewis manuscript of the Gospels, discovered in 1892 in the convent at Mt. Sinai.

PRESENTATION IN THE TEMPLE

III. QUAR., LESSON II., JULY 8, LUKE 2:25-38.

Golden Text.—"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:32.

VERSES 25-31. Simeon was one of the kind of characters to whom God reveals his truth—a just and devout man, waiting in faith for the consolation of Israel. "Light is sown for the righteous, and joy for the upright in heart. And the holy Spirit was upon him, so that, being thus inspired, he prophesied concerning the infant Jesus.

VERSE 32. Under divine inspiration, therefore, Simeon declared this child to be a light to lighten the Gentiles, and the glory of Israel. John also pointed to him as the true light which lighteth *every man* that cometh into the world. (John 1:9) And Paul adds: "This is good and acceptable in the sight of God our Saviour, who will have *all men* to be saved [from their blindness and deafness], and to come unto the knowledge of the truth." (1 Tim. 2:4) As the vast majority of mankind have never been thus enlightened, and thousands more have been only partially so, it follows logically that the full enlightenment of the world tarries until the Millennial reign of Christ shall call forth all that are in their graves—when "the Sun of righteousness shall rise with healing in his wings." Then he will enlighten the whole world, and believing Israel will glory in him.

Simeon's further prophecy of verse 34 is partially fulfilled. The world has witnessed the fall of Israel from divine favor, and their sad condition as outcasts for nearly two thousand years, because of their rejection of Christ. And now the time for their rising again has come (beginning A. D. 1878); and they will be raised *up* nationally to all the favor from which they fell nationally. Today we are witnesses of the regathering of Israel, preparatory to the turning away of their blindness and their coming again into divine favor and blessing.

"And for a sign which shall be spoken against." This has been true all through the age, and the reproach of the cross has not yet ceased.

VERSE 35 had reference to Christ's tragic death, and the test of faith thereby instituted, both in that day, and even to the end of the age, thus (by the test) revealing the thoughts of many hearts—proving which are loyal and faithful to God as true soldiers of the cross, and which are not. It is not probable, however, that Simeon, who spoke thus under divine inspiration, understood fully the import of his words.

VERSES 36-38. Anna, a prophetess, another devout, faithful soul, recognized and pointed out the infant Redeemer. It will be observed that she was of the tribe of Aser—another evidence of what we have frequently called attention to in connection with the Anglo-Israel question, that the entire house of Israel (twelve tribes) was represented at Jerusalem in our Lord's day, and not the tribes of Judah and Benjamin only. See TOWER, December, '91.

VISIT OF THE WISE MEN

III. QUAR., LESSON III., JULY 15, MATT. 2:1-12.

Golden Text.—"They saw the young child with Mary, his mother, and fell down and worshipped him."—Matt. 2:11.

VERSES 1, 2. That even the Gentile world was in expectation of the coming Messiah (Luke 3:15) is manifest from this visit of the wise men (Greek *Magi*, sages) from the east—possibly from Persia. The term originally belonged to a class of priests among the Medes and Persians, who constituted the king's privy council and who cultivated astrology, medicine and occult and natural science. Ancient authors make frequent reference to them. Later the term was applied to all eastern philosophers.

In the far east the Chinese and Japanese and other nations have cherished a very ancient tradition that God would descend to the earth in visible form, to enlighten men and to redeem them from their sins. Tacitus, Suetonius and Josephus all testify that there prevailed throughout the entire East at this time an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea and gain dominion over the world. Virgil, who lived a little before this, tells that a child from heaven was looked for who should restore the golden age and take away sin. Confucius, in China, about B. C. 500, prophesied the appearance of such a deliverer, and a deputation of his followers, going forth in search of him, was the means of introducing Buddhism into China. Zoroaster taught the Persians that a pure virgin would bring forth a child, and that as soon as the child would be born a star would appear, which he added, "follow wheresoever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word, which created the heavens."

These expectations doubtless arose from the intermingling of the Jews with foreign nations. The Prophet Daniel was himself associated with some of their wise men. (Dan. 2:48) His prophecies were made known to them, and the calculations by which he pointed to the time of Messiah's advent. These in course of time were woven into their literature. Nearly all of the ancient religions are confessions of human need; and in their blind gropings in the dark they reveal the depths of man's degradation and misery.

The miraculous star in the east, for which some of the Gentile wise men had been taught by a mere vague, groping superstition to look, finally made its appearance, and guided

those blind feelers after God to the wonderful light of the world. Thus kindly God condescends to human ignorance and weakness. "A bruised reed will he not break, and smoking flax will he not quench." All men will in due time have full, clear testimony to establish their faith in the Holy One of Israel, and all who love righteousness will gladly accept him. Those who now can walk by faith have all the evidences which hopeful, loving faith requires. But none the less shall all the doubting Thomases and all the now blinded world in due time have the more tangible evidences in store for them. But more blessed are those who can now walk by faith.—John 20:29.

The inquiry of the wise men (verse 2) betokened a proper condition of heart—(1) It showed that they had respect and reverence, and that they desired to render homage to the mighty God of Israel, and to his messenger to men. (2) It showed faith in the divinely inspired prophecies which had been irregularly interwoven with their own vague ideas and traditions. (3) It showed their zeal as truth-seekers, and their humility of heart in leaving their own philosophies, etc., and coming to inquire of the God of another nation. They seemed to desire truth on the great subjects of God and of human destiny, regardless of all other considerations. And they accordingly declared their disposition to render the homage due to the appointed ambassador of Israel's God, when they should find him.

Jesus was born to be a king as well as a Saviour. The latter term includes the former; for the great salvation is secured by both his humiliation (even unto death) and his exaltation (as a king and deliverer). By his vicarious sacrifice our salvation was made legally possible; and by his glorious reign it will become an accomplished fact.

VERSES 3-6 show the faith—though it was an irreverent and selfishly jealous faith—of Herod and his official staff in the God of Israel and in the words of his inspired prophets; and also the thorough acquaintance of the Jews with the prophecies. Without hesitation they pointed to the predictions of time and place and repeated Christ's foretold mission. Indirectly, we have here strong evidence of the esteem which the Hebrew Scriptures everywhere commanded. Herod's selfish faith, which sought the infant king that he might kill him, was in strong contrast with the reverent and devotional faith of the wise men. Fearing the overthrow of his own power, he was moved with envy toward the infant rival, who was already attracting the world's attention. But, as usual, the wrath and duplicity of an evil man was overruled for good; for the king gave to the wise men the directions from the Jewish prophets—to go to Bethlehem, an additional assurance to that of the star that they were being rightly guided, and that, too, by the God of Israel.

VERSES 7, 8, 12 show the duplicity of Herod's wicked heart, which the wise men could not discern, but which God knew and guarded them against by a warning dream. The devout wise men obeyed the warning and, disregarding the king's command, departed into their own country another way, bearing the good tidings with them.

VERSES 9-11. Leaving the king's presence, they observed that the star also led in the direction of Bethlehem, and, standing over where the young child was, the miraculous luminary had accomplished its mission: the infant Redeemer and King was found and reverently worshipped and presented with the choicest and most costly gifts.

Thus even in his infancy this light that was to lighten the Gentiles began to shine into some waiting and devout Gentile hearts.

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VIEW FROM THE TOWER

LABOR PANGS OF THIS KOSMOS

"The whole creation groaneth and travaileth in pain together until now, . . . waiting for the manifestation of the sons of God" in kingdom power; for which we [the sons of God who are to be manifested for the blessing of all the families of the earth] also groan, praying, "Thy kingdom come, thy will be done on earth as in heaven."—Rom. 8:22, 23, 19; Matt. 6:10.

No one can be indifferent to the phenomenal times in which we are living; for, although the rush and crush of business and pleasure continue, and even increasingly, there is, deep down in men's hearts, even at the theaters and sporting grounds, a feeling of unrest which cannot be better described than by the prophetic words of our Master: "Men's hearts failing them for fear and for looking after [toward] those things coming upon the earth."

We who know *what* is coming are relieved from anxiety; for, although we see near us a dark night of intense trouble, such as has not been since there was a nation, we see also the glorious beyond—the Millennial day, which "lights the gloom with healing ray." We can wait patiently, although not without interest and deep concern, for the development of God's great plan of the ages, now so near its consummation.

It is interesting to look back and note the accuracy of the fulfillment of God's Word, so that our hearts may be established with the greater confidence respecting the future—the things coming upon the earth. For instance, as we look back and note that the Scriptures marked 1873 as the end of six thousand years from Adam to the beginning of the seventh thousand, and the fall of 1874 as the beginning of the forty-year harvest of the Gospel age and day of wrath for the overthrow of all the institutions of "this present evil world [or order of affairs],"* we can see that *facts* have well borne out those predictions of Scripture. We see that the present world-wide distress had its beginning there; that it has been progressing with increasing momentum every year since; and that, as the Apostle Paul declared it would be, so it has been, and so it is—"As travail upon a woman with child." Each spasm of pain is more intense; and so it evidently will continue to be until the death of the present order of things and the birth of the new.

It might be presumed that all this would *seem* plain to us who have been so preaching and writing for nearly twenty years on these lines; but it will be interesting to our readers to note that now, twenty years after, others who have no knowledge of our writings, or of the prophecies upon which our expectations were and are based, are calling public attention to these very dates. Rev. Josiah Strong, D. D., a man of world-wide reputation as a thinker, calls attention to the year 1873 as laying the foundation of present troubles, saying:

"Profound economic changes have attended the transition of the world's methods of production and distribution which has taken place during this century and more especially during the past twenty-five or thirty years. It is to this source we must look for some of the principle *causes* of popular discontent which has been pronounced ever since the commencement of the industrial depression, which began in 1873 and affected all classes."

Even more widely known is Mr. Powderly, for years at the head of one of the chief labor organizations of this country: he places the date of the beginning of present labor disturbances as 1874—just following the financial strain of 1873, noted by Mr. Strong. Thus both gentlemen and both of their dates agree with the Scriptures. Mr. Powderly says: "Go back twenty years [to 1874] and you will find that the employer and employee had interests in common."

But Mr. Powderly's address, of which the above is a part, will all be interesting, and we quote it below, from the *New York World* of July 2.

MR. POWDERLY'S ADDRESS

T. V. Powderly, ex-General Master Workman of the Knights of Labor, spoke at Prohibition Park, Staten Island, yesterday on the railroad strike and the coal strike of Pennsylvania. He carried the strain of total abstinence throughout his remarks.

"Until the laboring men of America," he said, "are made to realize that they carry their worst enemy with them in the shape of liquor, they will not solve the great problems that now confront them.

"You all probably have made up your minds that I am a very terrible sort of a man. You have read of the hundreds of strikes that I have ordered, strikes that have paralyzed the business of the country, and carried want into tens of thousands of homes. Standing here before you and before my God, I can say that I never ordered a strike in my life. All the strikes that I have been credited with ordering have been precipitated before I knew anything of them; and then I have, as leader, simply made the best of what I have always regarded as a very bad situation.

"We are all now intensely interested as to the outcome of the strike in the West. Every strike that takes place upon a line of railroad is a strike against the whole country Our

* See MILLENNIAL DAWN, VOL. II, Chaps. 2, 6, 7, VOL. I, Chap 15.

railroads are so closely identified with the life of the nation that when you stop any one of these arteries through which the life blood of the nation's prosperity flows you injure those whom you least expect to injure and whom you would least desire to harm.

"There is now a great feeling of unrest in this land. Go back twenty years and you will find that the employer and the employee had interests in common. But machinery, that Juggernaut which for good or for ill has crushed millions in its march of progress, has made men merely subordinates to it. Then, too, money has become centralized, and unheard-of fortunes are in the hands of individuals. There are twenty-four men in America today who possess more money than there was in the whole world when this country had the revolution, which gave us a name and a flag.

"Taken altogether the brotherhood of man seems to be a long way off. Is it any wonder that men who are working for wages that will barely sustain life should take desperate measures to undo a wrong? There is a cause for all these labor demonstrations, whether they be right or wrong, and the cause is not of today or of yesterday, but one that has grown with the century.

"The great national highways, the railways, are as much the property of our Government today as were the old coach roads. There are many who believe that these railroad strikes, which during the past twelve years have become more extensive, will continue, doing more injury each time, and that there will be less chance of controlling them in the future, until we adopt a plan of national co-operation and run the railroads under the supervision of the United States Government, by and for the whole people.

"This strike today is not for wages, not for the recognition of any association or organization. It is a strike for the control of the arteries of trade and industry.

"If all the railroads could be nationalized, then all strikes upon them would be at an end, for every man, whether he be an employee of the railroad or not, would be an equal owner in it and equally interested in the system and equally anxious for its well being.

"These great labor problems will not be solved by the laboring men alone, however. Men and women not directly engaged in labor must act and vote so that they will be a power between what are now called the opposing forces."

After demonstrating the ridiculously low wages that the anthracite coal miners of Pennsylvania have been reduced to, Mr. Powderly said: "Place yourselves in their places. Ask yourselves whether you would go down into the mines every day to slave and toil for the purpose of supplying others with coal, when by your labor you could not supply your own household with the common necessities of life.

"The day will come when these coal deposits, too, will be owned by the Government that represents the people, who must have the coal.

"Do you believe that God intended that six men sitting here in New York should dictate as to whether all the people should or should not have coal—whether they should be kept warm or cold; whether they should have their meat cooked or raw; by fixing prices to suit themselves? If I thought so, I would be a rank infidel.

"This may sound like Socialism. Well, there are Socialists, and there are men who think they are Socialists. I believe that at heart most of the people are Socialists today, for any man who believes that the social conditions need improvement is a Socialist."

A SOCIAL REVOLUTION

All speak of the present world-wide troubles as "strikes," but this name is not appropriate to present disturbances. Strikes are revolts against employers, because of real or fancied grievances, or for better pay, shorter hours, etc.; but recent uprisings such as that of the dockmen and coal miners in England, a year ago, the recent general combination of coal miners throughout the bituminous coal regions of the United States, and the present uprising of railway employees, which is disturbing the comfort and welfare of millions, are not strikes—they are more, they are incipient revolutions. They do not express dissatisfaction with employers or wages; for between the employers and the so-called striking employees in many instances there is respect, if not friendship; but they do represent a rebellion against the present social system. They are "*sympathy* strikes," the employees often declaring that they have no grievances, but want to show sympathy with others whom they believe have grievances.

Laborers, mechanics and employees in general are beginning to realize what we pointed out twenty years ago (but what was then scoffed at), that machinery and invention, with the natural increase of the human family, would soon [under present social and financial arrangements] show an *oversupply* of humanity, because the power of profitable employment would be centralized in the hands of the few, who, operating under the *general* law of self-interest, would always employ the cheapest competent service; and thus the masses of humanity, being thrown into competition for the necessities of life, would soon become the slaves of the few—their very living necessities depending upon the charity of their employers in providing work. This is what we see in many parts of the old world—e. g., millions in China and India barely subsisting upon a wage of four cents per day.

This is the meaning of the "*sympathy* strikes:" the masses are realizing that their cause is one, and that if something be not done to alter the present social condition and its tendencies, they will become the chattel slaves of corporate wealth. They feel that what is done must be done soon, too; because each year the pinch becomes tighter, and they fear that the time may come when they as a class will be too poor to strike or to offer any resistance to oppression; for already they feel as poor, with a wage of one dollar a day, as the East India man does with four cents per day.

Can we wonder, then, at "sympathy strikes," no matter how unreasonable they may appear on the surface? Surely not: to those engaged it seems to be a question of life or death, socially. To them the future looks not only dark, but black, and without a ray of hope except through the methods now being pursued. And others, in other departments of life, equally hopeless, are only restrained from joining a general revolution by the well-grounded fear that the results would be worse than the present condition, and by the undefined and baseless hope that somehow matters will right themselves. Surely such conditions call for sympathy on all sides. And the people of God, who have gained the good hope of the Gospel of God's Word, can sympathize heartily with these hopeless ones, and should point them to the only real remedy, the kingdom of God, and earnestly continue to pray, "Thy kingdom come."

And then can we not also sympathize with the rich and those who employ labor? Surely this is *their* day of trouble in an especial degree, as said the prophet and the apostle. (Zeph. 1:14-18; Jas. 5:1-6) Present conditions are not, as is sometimes claimed, the result of special legislation secured in their favor, but the result of increased knowledge, and with it, increased ambition. (Dan. 12:4) The case is like that of an outgrown shoe: once it was a comfortable fit and a desirable shoe; but now it pinches—not because the shoe has grown narrower and shorter, but because the foot has grown larger. So the metes and bounds of the present social order, that once easy and favorable, now pinch—not because they are being contracted, for the reverse is the case: they are being stretched in every direction. They can never again prove easy, however, but will prove more and more distressing, because the general increase of knowledge daily increases the desires and discontents of the masses.

Evidently the rich men are not to be blamed for *this*, even though they be blameworthy for not recognizing the changed conditions and adapting themselves thereto. Indeed, only millionaires *could* do anything out of the current of social and financial custom. Others are powerless: the average mine-operator, storekeeper, and manufacturer is so beset with competition and with maturing debts that even an *attempt* to change from the rut of present custom would mean financial suicide—the wreck of his own business and that of others more or less dependent upon its prosperity. Indeed, we may safely say that the majority of this influential class of busy brain-workers recognize the situation and would rejoice if they could see any feasible method of bringing about a moderate change. And yet in time of strikes and riots, when their business is most disturbed, and when they feel themselves close to the brink of financial ruin, these men cannot call out for public sympathy as can the laborers and strikers; they cannot tell their distress, because to do so would be to spoil their credit and only hasten their ruin. And these men also deserve the sympathy of all who "look not every man upon his own things [troubles and interest], but also upon the things of others."—Phil. 2:4.

But, as *selfishness* is the basis of the present social system, so *love* must be the basis of the new and better order; and that radical change can only come about by the sound conversion of the majority of the people to God and his plan (which is not supposable under present conditions), or the interposition of divine power and law,—the very thing which the Scriptures predict. What can we advise? To all the "brethren" we say, "Have patience, brethren;" "avenge not yourselves;" they that take to the sword will suffer therefrom the more themselves.

Trust in the Lord, wait patiently for him, and he will bring to pass in his due time and way (the best time and way) all the gracious promises of his Word—including the blessing of all the families of earth.

We see the various inequalities and wrongs of the present system of society more clearly than others, because we see them from the standpoint of the Lord's Word; but we can see also that, if it were within our power to suddenly revolutionize matters, that would be undesirable: it would produce a condition far worse than the present. Far better the present social system than none; and far better, while the present system continues, that the power remain in the hands of men of judgment and moderation than that the lever of power be suddenly transferred into the hands of the rash and inexperienced masses, unused to weighty responsibilities, and mere novices and experimenters upon all questions, social and financial. A thousand times better is a social system in the hands of education and experience, even though selfish, than no social system, or an experimental one in the hands of novices equally selfish, but not equally moderate. We much prefer them to stay as long as we can where we are than to change to any other arrangement that *men* can originate, or assist in any way to precipitate the trouble, which sooner or later must inevitably involve all nations and all individuals.

Better, far better, *wait on the Lord,*—wait until his time for establishing his kingdom and have it come about in his way. He will eventually restrain the forces of evil and selfishness in both rich and poor and bring in equity and everlasting righteousness.

So, then, although we know that the revolution and anarchy and trouble are surely coming, let *us,* "brethren" of Christ, do nothing to promote or hasten it. Let our advice be to the contrary, to any of our friends who seek our counsel. Especially let us improve the opportunity for pointing out to them the true and only remedy for present distress—Christ's kingdom and its new social order under the law of Love. And, to all who have ears to hear, preach Christ the Redeemer, soon, as the Great Physician, to be the Restorer of all who cheerfully obey him. Point him out as *now* our Saviour, *your* Saviour. Tell them of the joy and peace and blessing which he gives and which he promises shall abide with us in every condition. Tell them that it is for this reason that "*We* will not fear though the earth [society] be removed; though the mountains [governments] be removed and carried into the midst of the sea [the ungovernable masses]; though the waters [the people] thereof roar and be troubled; though the mountains [governments] shake with the swellings [riots, tumults, etc.] thereof."

And if they become interested and willing, lead them to the Lamb of God and the streams of truth that make glad the true people of God,—and if they be converted to God, *seal* them in the forehead (mind, intellect) with the wonderful present truth with which God has caused us to be sealed.—Rev. 7:3.

Remember that now is the time to be active co-workers with God in doing this sealing work, and that the disturbing winds are being held back until the sealing work is done. Therefore, when the present disturbances pass away and another season of comparative calm follows, continue earnest and zealous in the sealing work, knowing that the time is short and that the night [the darker period—cometh when no man *can* work." We must labor while it is called day, and cannot hope for a more favorable opportunity than the present. "Be thou faithful unto death, and I will give thee a crown of life," is the promise.

CAN IT BE DELAYED UNTIL 1914?

Seventeen years ago people said, concerning the time features presented in MILLENNIAL DAWN, They seem reasonable in many respects, but surely no such radical changes could occur between now and the close of 1914: if you had proved that they would come about in a century or two, it would seem much more probable.

What changes have since occurred, and what velocity is gained daily?

"The old is quickly passing and the new is coming in."

Now, in view of recent labor troubles and threatened anarchy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how present conditions can hold out so long under the strain.

We see no reason for changing the figures—nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the *beginning,* but for the *end* of the time of trouble. We see no reason for changing from our opinion expressed in the view presented in the WATCH TOWER of January 15, '92. We advise that it be read again.

TRACT No. 21—DO YOU KNOW?

We published one hundred and fifteen thousand copies of this tract, and have sent samples to all our TOWER readers. It seems to give general satisfaction, and orders from all quarters are large. We advise the circulation of this tract by all of you—on street cars, steam cars, at hotels and depots, and Sundays on the street corners—until every one within your reach has been supplied. Order all that you will *agree to use.* Never mind the money. Many have opportunity for distributing sample copies of Old Theology Tracts who have no money to spare to pay for their printing, etc., but others, again, who have less opportunity for distributing tracts, take delight in meeting the publishing expenses, and thus help to preach the "good tidings of great joy, which shall be unto all people."

The first edition, although large, is already exhausted, but we have another addition of over two hundred thousand under way, which will be ready in about ten days. Send in your order and have a share in this feature of the harvest work. There should be a million of these tracts distributed this year.

"ANGELS WHICH KEPT NOT THEIR FIRST ESTATE"

"The sons of God saw the daughters of men that they were fair, and they took them wives of all, which they chose. . . . And they bear children to them, the same became mighty men, which were of old, men of renown."—Gen. 6:2, 4.

The Scriptures not only point us to the future age and call the spiritual government of Christ which shall then exist a "new heavens," and earthly society and institutions under it a "new earth;" but the present spiritual rulership [under Satan, "the prince of this world"] and earthly institutions under it are termed "The present evil world," dispensation or epoch. Moreover, we are informed that the present dominion of evil has not lasted forever, but that it was preceded by a still different dispensation or epoch spoken of as "the world that was before the flood," which also had a heavens or spiritual ruling power, and an earth, or condition of men subject to that spiritual dominion.

The three worlds mentioned by Peter (2 Pet. 3:6, 7, 13) designate these three great epochs of time, in each of which, God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom, though considered separately these parts would fail to show their deep design.

Since that first "world" ("heavens and earth," or that *order of things,*) passed away at the time of the flood, it follows that it must have been a *different* order from the present, and hence the prince of this present evil world was not the prince of that which preceded this—of the world or dispensation before the flood.

Several scriptures seem to throw light on God's dealings during that first dispensation, and we think give a further and clearer insight into his plan and purpose as a whole. The thought suggested by these is, that the first world (the dispensation before the flood) was under the supervision and special ministration of the angels; that these were man's governors and overseers commissioned to communicate God's will and to rule over the fallen and degenerating race, which, because of sin, needed this government.

That angels were the rulers of that epoch is not only indicated by all references to that period, but may be reasonably inferred from the Apostle's remark when contrasting the present dispensation with the past and the future. He endeavors to show both the righteousness and the enduring character of the future rulership of the world, saying, "The world to come hath he not put in subjection to the angels." No, it is put under the control of Jesus and his joint-heirs, and hence it shall not only be more righteous than the present rule of Satan, but it shall be more successful than was the previous rule by the angels.—See Heb. 2:2, 5.

In their original estate all the angels seemed to possess

the ability to appear in earthly forms—Satan appeared to Eve as a serpent; other angels frequently apeared as men, thus performing their ministry, appearing or disappearing, as the work demanded.

It was at this time it seems, that the fall of some of the angels occurred. It is a common supposition, though we think without foundation, that the fall of Satan's angels occurred before man's creation. We are told that Satan was a murderer [man killer] from the beginning. (Jno. 8:44.) Certainly not the beginning of his own existence, for every creation coming from God's hand is perfect, nor can we think any other beginning referred to than man's beginning, in Eden. But so far as we are informed he was alone then and had no followers or angels.

The ambition of Satan to become a ruler seems to have developed as he beheld the first human pair with their procreative powers. He probably reasoned that if he could obtain the control of this man he should have the dominion over all his offspring, and be in power and influence above others, a rival of Jehovah; and his growing ambition said, "I will be *like* the Most High."—Isa. 14:14.

Measurably successful, Satan gained a great influence over the race, but not complete, for in competition with him was the great company of angels, who, as guardians, instructed and ruled mankind for a time in harmony with the will of God. But presently came a great degeneracy among those rulers of men. Man's corruption was contagious, and some of the angels left *their own* habitation, or condition as spiritual beings, keeping not their first or original estate. They *misused* the powers which they possessed of assuming a human form, and became of a reprobate and licentious mind, copying after degenerate man, and started a new race of men in the world, as the above text (Gen. 6:2, 4,) affirms.

Some have endeavored to apply this scripture to two classes of men—one class more righteous than the other, called "sons of God," but such a position is untenable, for it is not a sin for one *man* to take *for a wife, another man's* daughter. Marriage among men is never condemned as sinful in the Scriptures. Again, if it were merely a union of two classes of the same race, why should the offspring be "GIANTS," and specially "MEN OF RENOWN?" If the righteous and the wicked marry today, are their children therefore giants or more renowned men?

Through the deterioration of several hundred years, mankind had lost much of its original vigor and perfection of mind and body, but with the angels it was different. Their powers were still perfect and unimpaired, hence it is clear that their children would partake of that vitality and much more resemble the first perfect man than those around them, among whom they would be giants both in physical and mental strength.

Those angels which *kept not* their first condition, but sought the level of *sinful men*, and left their own habitation, or *spiritual condition*, God placed in age-lasting chains. That is, God restrained or limited their powers, taking from them the power and privilege of appearing in an earthly form, human or other. Hence, though we know that they thus did appear before the flood, there is not one instance recorded in which they have been able to free themselves from this restraint or chain since. On the contrary, the angels who left not their first estate are not so restrained, and have appeared frequently *as men*, as a flame of fire and as a pillar of cloud, etc., as recorded in both the Old and New Testament Scriptures.

Having become depraved in their tastes and being given over to a reprobate mind, and being debarred from all association with God and his works and his plans, these fallen angels have no longer any pleasure in things on the spiritual plane, but crave association with depraved mankind and a participation with him in sin. How wise and kind the Almighty hand which has restrained their power and influence over men, by preventing their *personal* intercourse. Now, they may indeed enter and act through any who *invite* their companionship, but no more can they do. Thus far shalt thou go, saith the Almighty, but no farther.

Some of this class, possessed by devils, Jesus and his disciples met in their ministry. Out of one he cast a *legion of devils*, (Mark 5:1-15). Anxious in some manner to become associated with humanity, yet unable to assume human form because restrained, when they found a man willing to have such company, a legion crowded into him, thereby making him a maniac. Even when they perceived that Jesus would release the man from their possession, they in despair requested as a favor that they might be permitted to inhabit and use the bodies of a herd of swine near by. But the swine were crazed thereby, and madly rushed into the sea.

Jude (vs. 6, 7,) gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "*Even as* Sodom and Gomorrah . . . . IN LIKE MANNER giving themselves over to fornication and going after strange flesh."

That God deprecates any mixture or blending of human and spiritual natures, and designs that each should keep its own original or first estate, we need scarcely remark is clearly taught here. (See also, Lev. 18:23, and 20:15, 16.) And that our race as it exists today, coming through Noah, is purely Adamic stock, and contains no mixture, is shown by the expression—"These are the generations of Noah: Noah was a just man and *perfect in his generation*,"—i. e., not contaminated in the manner before described—Gen. 6:9.

Glancing back, then, we see the first epoch under angelic control, and the result, man's continued degradation, and degrading influence upon some of the angels. The angels were utterly unable to accomplish the great work of man's recovery. Doubtless they were anxious to do it, for they sang and shouted for joy at his creation. And God let them try it, and it was doubtless part of their trial and discipline, but sadly they failed. Some joined the ranks of evil and the rest stood by and witnessed the terrible course of sin. Later we find them still interested and desiring to look into the plan which God has since been working out, and ever ready to do his bidding in our service. (1 Peter 1:12.) Thus was proven both to men and angels the futility of angelic power to save men, though they thus showed interest.

In the beginning of "this present evil world," notwithstanding Noah's endeavor to serve God and to teach his posterity to follow his example, and the exhibition of God's anger at the deluge, the tendency was still downward, and soon the wickedness of Sodom brought its destruction. Mankind was bent on an evil course, and God permitted them to take it. Then the ministration of angels, except to the few of God's children, was withdrawn.

In this second dispensation God permits the world to select and obey the prince of its own choosing, to feel his galling yoke and to realize the real character of evil, while He is selecting from among them a little flock, whose desire to do the will of God has led them to sacrifice the human interests and present things, to share as joint-heirs with Christ the glories and honors of the new ruling power (new heavens). And when the prince of this world is cast out, and he whose right it is shall take his power and reign, then in him shall all the families of the earth be blessed.

God has now demonstrated to all his creatures that *his* plan is the only one which could accomplish the great work; and his plan has, ever since the fall, been gradually and quietly developing, and in due time will bear abundant fruit unto eternal life. It selects and tests first of all the "little flock," the Royal Priesthood and then reaches out to lift up and restore all who will accept the favor upon God's conditions.

THE SPIRITS IN PRISON

"Christ also hath once suffered for sins, the just for the unjust, that he might bring US to God, being put to death in the flesh but quickened [in] spirit. By which also, [in addition to his work done for us] he preached to the *spirits* in prison: which sometime [before] were disobedient, when once the long-suffering of God waited in the days of Noah."—1 Pet 3:18-20. *See Diaglott, foot note.*

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the suggestions of the preceding article, the above statements of St. Peter become luminous.

The two views of this passage commonly held we state first, and then give our present view of this scripture.

The most common view is, that during the time that Jesus was entombed he was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a place called hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose, and surely it was not to merely mock and deride them; and consequently he must have preached a message of hope—a part of his blessed "good tidings of great joy." And if there is a future probation for the antediluvians, why not ac-

cept our position as correct—that in Christ *"all* the families of the earth shall be blessed?"

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death, we must reason that if Jesus was really dead during those three days, as the Apostles declare, then he could do no preaching; for "the dead know not anything," .(Eccl. 9:5), and "there is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eccl. 9:10.) Secondly, If Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard, for certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and out of harmony with the Scriptures.

The second view, and the one which seemed most reasonable to us until the considerations of the preceding article threw light upon this scripture also, is to refer the preaching to that which Noah did under the direction of the Spirit of God to the antediluvians, who at this time were imprisoned in death. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to *spirits*, spirit beings; and the preaching was not done by Noah, nor by the Spirit of God, but by the death and resurrection of Jesus.

It seems very clear therefore, that the *spirits* are those spirit beings who were disobedient during the days of Noah, and whom God therefore imprisoned or restrained in some of their former liberties and privileges, even "those angels who kept not their own principality, but left their own habitation [or normal condition] he has kept in perpetual chains [restraints,] under thick darkness, for the judgment of the great day." Jude 6.—*Diaglott.*

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could Jesus preach to these during the time he was dead? We answer that it is not *so* stated. It was by the *facts* that he preached, as we sometimes say that "actions speak louder than words." It was by his sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in his work, *his course* was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward—resurrection—to spiritual being of the divine nature. Such was the great text, and the lesson from it is stated by the Apostle in verse 22, viz., that Jesus was now highly exalted and given a name [title] above every name, that he was "gone into heaven, and is at the right hand of God [the position of highest favor]; ANGELS and authorities and powers being *made subject to him.*" They knew Jesus before he left the glory of the heavenly condition and became a man. They knew the object of his self-sacrifice as a man. They saw him obedient even unto death, and then that his high exaltation came as a reward (Phil. 2:9). They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the purer-minded of mankind, and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts as they contrasted their course of disobedience and its results, with Jesus' obedient course and its grand results. We can fancy them saying, Would that we had realized before, as fully as we now do, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

THE PROBATION OF ANGELS

The above considerations naturally suggest the inquiry, Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful lesson from the ministry, death and resurrection of Jesus, ever have an opportunity to profit by those lessons? will they ever have a chance to repent of their sin, to leave Satan's service, and return to loyalty to God?

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake, and when God speaks we may reasonably conclude there is something profitable for us to learn. Hence let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh *"also"* "in like manner" to the Sodomites (verse 7), God is keeping under restraint, (their penalty or punishment) "unto the judgment of the great day." The "great day" is the Millennial Day, and mankind is also waiting for this judgment [*krisis*—trial]. Peter's testimony is in harmony (2 Pet. 2:4). And Paul settles the matter that these fallen and now imprisoned spirit beings will have a trial as well as mankind, under the reign of Christ—the Church, the kingdom of God in exalted power. Speaking of the propriety of our deciding earthly difficulties, he says, "Do you not know that the saints shall judge the world? . . . . Know ye not that we shall judge angels?" (1 Cor. 6:1-4). The Greek word here rendered judge, is *krino*, of the same root as *krisis*, rendered judgment in Jude 7, and signifies, to govern, to test, as to mete out to each individual blessings or stripes, according to the merit of their course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of the Christ to rule over and direct both human and angelic sinners—"to judge the world" of fallen men, now restrained in death, from which they have been redeemed—and also fallen spirits, restrained alive until this judgment or trial of the Great Millennial Day, when the saints under the headship of Jesus shall try their cause also, giving everlasting life and favor to those who shall then prove themselves worthy of it, and everlasting destruction to those unworthy.

Besides, we find frequent references to a work Christ is to do in subjecting heavenly or spiritual, as well as human powers, when the church which is his body has been selected and the work of judging and blessing commences. For instance, we read (Eph. 1:10), "In the dispensation of the fullness of times, to re-establish [under God's dominion and law] all things in Christ [the disordered things] that are in heaven [spiritual] and on earth [human], in him."—*Douay translation.* Again, "In him it hath well pleased the Father that all fullness should dwell, and through him to reconcile all things unto himself, making peace by the blood of his cross, both as to the things *on earth*, and the things *in heaven*"—earthly and spiritual transgressors.—Col. 1:20—*Douay.*

In Eph. 3:8-10, it is shown that the length and breadth of God's redemptive plan, has been hidden by God until the Gospel age, when the apostles were commissioned to declare to men, the conditions upon which they might become sharers with Jesus in the execution of God's loving plans, and the intent is, ultimately to have all the heavenly or spiritual beings know, through the instrumentality of the church, the boundless wealth that is in God's great gift—his Son—and the different methods and steps his wisdom marked out for all his creatures. We quote the passage from the Diaglott translation:—

"To me, the very lowest of the saints, was this favor given—To announce among nations the glad tidings—the BOUNDLESS WEALTH of the Anointed One: even to enlighten all as to what is the [method of] administration [or operation] of that secret [plan] which has been concealed from the ages, by that God who created all things; in order that now [henceforth] may be made known to the governments and the authorities in the heavenlies, through [the instrumentality of] the congregation [church] the *much diversified wisdom* of God, according to the plan of the ages," "which he purposed in Christ Jesus our Lord."

It would appear, then, that God's bountiful plan and diversified wisdom contains something of interest to the angels, and if of interest to any, of special interest to those confined or restrained, and awaiting a trial in the judgment of the great day. They see the saints and seek to look into things revealed by the Spirit and Word to these, but in no other way can they learn of their future, or of what provision has been made for them in the boundless wealth and diversified wisdom of God, because it is to be "made known," "through the church."

These condemned angels have been learning much since the first text and sermon—the lesson of Jesus' obedience and exaltation (1 Pet. 3:18-20 and 1 Tim. 3:16); for we read that "*we* are made a spectacle to both angels and to men" (1 Cor. 4:9—*Diaglott.*) The spectacle and lesson is both to men and angels for the reason that both men and angels will shortly be judged by the church, and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human) shall bow to Jehovah's Anointed and confess him their Lord and Ruler; and those who refuse his righteous authority, shall be cut off as unworthy of life.—Isa. 45:23; Rom. 14:11; Matt. 25; Acts 3:23.

The angels that sinned in the days of Noah, have had a

bitter experience since; no doubt death would have been preferable in many respects. Cut off from association with good angels and placed in the companionship of each other and Satan, without God and having no hope, they must have had a terrible experience, with sin's demoralizing effects, while their observation of mankind dying on account of sin, would lead them to surmise that such might ultimately be their portion. Surely, many of them will be prepared for a return to their former estate and its privileges and blessings, on whatever terms a just God may prescribe.

We cannot forget, too, their respectful conduct toward our Lord and his apostles, and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish church. While the latter scoffed and said, "Is not this Jesus the son of Joseph?" (John 6:42) the former exclaimed "Thou art the Son of God." (Mark 3:11) While the former said, "Thou hast a devil and art mad," the latter said, "I know thee who thou art, the HOLY ONE of God." Mark 1:24.

While they respected the true, they opposed the false, saying to some who pretended to exercise power—"Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was, leaped on them and overcome them."—Acts 19:15.

The Jews and Gentiles beat and stoned the messengers of God when they came among them with the glad tidings of salvation, but some of these fallen angels seemed desirous of spreading the glad tidings. One followed the Apostles, saying: "These men are the servants of the most high God which show unto us the way of salvation."—Acts 16:17.

THE BASIS OF THEIR HOPE

But an important question now arises. The Scriptures show us that our hope centres in the fact that a ransom price was given for our sins, but what is the basis of hope for these fallen angels? On what ground can they have a hope of future everlasting life? Did our Lord die for them?

We are not so informed: The ransom-sacrifice was human, a ransom for men. "Verily," says Paul, "he took not on him the nature of angels," etc. (Heb. 2:16.) Furthermore, they were not under condemnation of death, and hence have never lost their life in any measure, and would need no ransom from death, when they were not in, nor condemned to it. It was because the sentence of DEATH had passed upon men that a ransom was necessary in order that we might regain life. Those angels which kept not their first estate, were condemned, not to death, but *to restraint and confinement, until a day of trial,* when God will judge both men and angels in righteousness by that man whom he hath ordained. (Acts 17:31.) They are therefore undergoing their penalty as truly as man is suffering his, though they be very different in kind—"according to the much diversified wisdom of God."

And yet they had a great interest in our Lord's sacrifice; for though they were not being redeemed, bought by the precious blood, as was man, and did not need to be, not being under condemnation to death, yet their hope centered in the power which he should gain through his exaltation to the divine nature, in consequence of his obedience even unto death, to judge and restore them in due time.

Again, if we have a correct view of the matter, that *these angels* had been tempted and seduced by evil in men, which had become very great (Gen. 6:5) then we see how the reconciliation accomplished by the blood of the cross for man would apply to and cancel both direct and *indirect* guilt, which resulted *from* the one man's disobedience. So that now, in the words of the Apostle, "It pleased the Father . . . . having made peace [propitiation—satisfaction] by the blood of his cross, by him to reconcile all things unto himself, by him, whether things out of harmony] in earth, or things in heaven."—Col. 1:20.

GOD'S COMPREHENSIVE LAW

God's wisdom, love, and justice decide on what is best, and that decision is his will or law. But strictly speaking, only so much of God's will as he expresses to his creatures *is law to them.* Hence while his laws never conflict, they may be more or less fully expressed on one occasion than on another.

All of God's intelligent creatures are under instruction, being taught those laws which his infinite love, wisdom and justice have enacted for the well-being of all. Though created perfect, each in his plane of being, yet they all lack that scope of knowledge and wisdom which belongs in full measure only to the divine nature. They all lack experience: hence in giving them instruction in the wisdom and propriety of his laws, it has pleased Jehovah to make an illustration which would manifest and practically exemplify his own character and prove to his creatures the wisdom and righteousness of his laws.

It is evident, that the spirit of his law is not to take advantage of some transgressive slip, occasioned by lack of experience on the part of his creatures, but that he intends it to apply to the thoughts and intents of the hearts. That this is the real intent of God, we shall see illustrated by his dealings with those who have from lack of knowledge become sinners.

His law in full, as we now see it in the light of his Word, is, "The soul that sinneth, it shall die;" that no being shall be permitted to live, who, when fully informed of God's righteous will, and enabled to obey it, shall not conform thereto; that all such shall be cut off from life. But this is as it may be seen NOW. Once it was not so clearly expressed, nor so clearly seen.

To exemplify this law fully, God caused man to be used as an illustration before this extreme penalty was placed upon the angels. So, God placed on man the full extreme penalty of his law—death, knowing that through inexperience he would violate that law and come under its penalty. But God purposed to make an *illustration* to all his creatures of the exceeding sinfulness of sin and its sure consequences, while at the same time his love and wisdom so marked out the plan, that mankind, the illustration, might not suffer loss but be fully recovered from the penalty, and be blessed by being everlastingly guarded against sin, by the lessons learned.

Nor should we forget that God's dealing with man was perfectly just. He had a perfect right to demand perfect obedience from a perfect creature; and the fact that he has not required it at first of the angels, was a favor toward them, permitting them to acquire by observation of mankind, a knowledge of sin and its dire results, before being placed liable to its extreme penalty; even as toward man he has displayed his favor also, though in a different manner—through a ransom, and Saviour, and restitution, and future trial for life, more favorable than the first, because of the knowledge of sin and its effects, meanwhile acquired by experience. This was a masterly stroke of wise economy on God's part; for had the death penalty been pronounced on the angels who sinned, a redeemer of their own kind would have been necessary for their recovery; and not only one, but many; for they were not representatively, but individually on trial. By the method chosen the grand result is accomplished through the instrumentality of the one sacrifice and the benefits which flow therefrom. Let us briefly

VIEW THE EXHIBITION

of God's character as displayed in his dealing toward mankind whom he made a spectacle to angels. (1 Cor. 4:9.) In so doing, let us guard against the common error which judges of God's actions exactly as of our own. Let us remember that justice, love, wisdom, and power, as commonly displayed by the fallen race, in dealing with each other, and by human parents with their children, are far from being perfect, as at first—the image of those qualities in Jehovah. In consequence of the fall these qualities are constantly at war with each other, in our experience. Sometimes love has a victory over justice, and sometimes justice has a victory over love.

But with Jehovah there can be no conflict; and neither ever gains a victory or ascendancy over the other. Both are perfect, and work only in perfect harmony.

Before man was created, the justice, wisdom, love, and power of God held conference on the subject, and devised the plan which has since been developing. The plan was suggested by wisdom and concurred in by the other attributes, the arrangement and execution of it being left in Wisdom's hands.

Wisdom designed to have the largest returns of experience and benefit to man, and the most valuable illustration of God's character to all his creatures, on every plane of being. Accordingly Wisdom said, Let the man come under the control of Justice, Love, and Power, separately, that the force and operation of each may be the more forcibly illustrated. Let Justice first have complete control, let the man be dealt with by strict law, "Thou shalt not"—. "In the day that thou dost . . . . dying thou shalt die." And so it was.

Man, inexperienced and unused to self control and liberty, violated the law, and experienced the full weight of Justice, as Wisdom had foreseen and prepared for.

The lesson under Justice has been long and severe, but

the lesson must be thorough, so that it shall never need repeating. Men and angels must learn that Justice is relentless, irrevocable and unalterable. Then, too, before it could be realized that the remedy for man lay only in Jehovah and nowhere else, an opportunity was offered for the trial of other methods for his recovery. First, the angels were given rulership, (during the age before the flood), and made a miserable failure; for while man became more and more corrupt himself, his evil influence led to the fall of some of those who attempted his assistance—"those angels which kept not their first estate."

With the Deluge that order of affairs passed away. Then, under the law, given to one selected nation, another and a different opportunity was offered, to prove to man that even if God should cancel all enmity, or resentment, and receive the world into covenant relations, yet they would require a Restorer so that they could continue in harmony with God, even after being brought back. Hence sacrifices and offerings for sin were instituted, and God treated that nation as though original sin and guilt had been removed, and then placed them under law to prove *to them*, to us and to all, their inability (as degenerate creatures) to keep his law without a restitution to perfection—to his likeness.

Meanwhile Love stood ready to manifest itself at the moment Wisdom should give the word. Love would have done so at once, but for two reasons: First, it could not oppose or interfere with the action of Justice in condemning man and delivering him over for the execution of the prescribed penalty. Secondly: Though Love might have acknowledged Justice and approved its action by promptly providing a ransom (an equivalent price), Wisdom objected and did not permit this course at *that time*, because it saw best to make the lesson complete and thorough.

Hence for over four thousand years Love was not permitted to manifest itself, and might only speak in shadowy sacrifices and ceremonies, and more or less obscure promises. But finally, when the right time had come, in "due time," "in the fullness of time," Wisdom gave the word, and Love began to manifest itself for man's relief. The first act was to produce a perfect and sinless man to be a suitable "ransom for all," and it must be one not under the Adamic curse, who would lay down his life for the race, and whose sacrifice would meet all the requirements of justice, and therefore be acceptable as a ransom and propitiation for our sins. And Love's great exhibition was seen in the gift of the grandest, and greatest, and first of all God's creation, who became a man to redeem men: and "they called his name Jesus" when he became a man.

Ah! says one who judges by his own habits and feelings, Now comes Love's victory over Justice. We shall see that God is more loving than severe. But not so; God is not more loving than severely just: he is perfect in both respects. It will be indeed a victory for Love, but not over Justice. It will be much grander than that. It will prove a victory for both Justice and Love; for it will be gained by Love's *paying the price* demanded by Justice—a RANSOM, "an equivalent price."

Thus did the love of God magnify the justice and law of God, and "make it honorable," by acknowledging its claims in the payment of the very penalty demanded—man's death.

We need scarcely say, that the love of God so long veiled from sight, was manifested in the gift of his Son to be our Redeemer and Saviour. The record is: "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation [satisfaction or appeasement] for our sins." *"In this was manifested the love of God* toward us because the God sent his only begotten Son into the world, that we might LIVE through him."—1 Jno. 4:9, 10.

When Love had RANSOMED man, and was ready to reveal itself by restoring mankind to perfection and harmony with God, Wisdom postponed it on the ground that a further development of the plan would ultimately enhance Love's glory, and perfect the work: that an interlude [the Gospel age] must occur in which should be selected some from among the redeemed; some sharers in Christ's sufferings and reproach, who should be counted worthy to share his glory, and to be his associates in the execution of Love's triumph in "the restitution of all things spoken by the mouth of all the holy prophets."

Long and faithfully has Love labored, yet all her labor will yet be lost, unless in due time Wisdom shall commission Power to do its special part in the great plan.

Power thus far has stood in the back ground, doing nothing directly in man's relief, save in the resurrection of our Lord and in the miracles, which shadowed forth its coming work.

Now, we are living in the day when Power begins to act, not in opposition to Justice, but in harmony with Wisdom, Justice and Love, in crushing out sin and evil, and in legally removing the penalty of sin and dominion of evil, cancelled through the ransom, paid by Jesus. Oh, blessed day! The Lamb that was slain and who redeemed us by his blood is now invested with Power to restore and bless all whom he bought, and he is now about taking unto himself his great power, and shall reign until he hath put all enemies in subjection.—Rev. 20:6; and 1 Cor. 15:25.

Thus, God has chosen the plan which most fully and grandly exemplifies his unalterable justice, and exhibits the exceeding riches of his grace—his love; and in the restoration of man from destruction, from death, to life and perfection, will God's power be illustrated far more forcibly than even in man's creation. And as men and angels come to recognize the full fruition of God's plan in the ages to come, will they not with one consent exclaim with our brother Paul, as he caught a glimpse of it: "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind [plan] of the Lord? or hath been his counsellor? . . . . Because out of him, and through him, and for him are all things. To him be the glory for ever."—Rom. 11:34, 36.

THE FLIGHT INTO EGYPT

III. QUAR., LESSON IV., JULY 22. MATT. 2:13-23.

Golden Text—"The Lord shall preserve thy going out and thy coming in."—Psa. 121:8.

There are five points in this lesson worthy of special notice; viz., (1) The foresight and providence of God. His fore-knowledge is past our comprehension: the finite cannot fathom the depths of the infinite mind. But it is our privilege to know the comforting fact that Jehovah's knowledge and wisdom are superior to all the exigencies of his universal empire; and that the wrath of man and of all the combined powers of darkness cannot in the slightest degree frustrate the divine plan. The same power that was able to transform the spiritual Son of God to the human nature was able also to protect him against all opposers, from helpless infancy up to the appointed time of his sacrifice for the world's redemption.

(2) We note again the ministry of angels—"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) Yes; and gladly are they ready for any service.—1 Pet. 1:12.

(3) The faith and prompt obedience of Joseph and Mary to the warning and counsel of the angel of the Lord is notable. They did not hesitate nor question, but immediately acted upon the command of the Lord; and his blessing and protection went with them, both in departing for Egypt and in returning to Palestine. In seeking to avoid the power of the new king Archelaus (Herod's son and successor, who even surpassed his father in oppression, cruelty, egotism and sensuality) and going to Nazareth instead of to Bethlehem which was near to Jerusalem, Joseph and Mary did not disregard the Lord's directions which were to go into *the land of Israel*—in any part of which they might settle.

(4) In the circumstances here recorded we see the fulfilment of several prophecies—viz., (a) "Out of Egypt have I called my Son." This, like many other prophecies, was one of double significance, applying originally to the exodus of Israel from the bondage of Egypt (Hos. 11:1; Exod. 4:22, 23), and subsequently to the return of the infant Son of God from Egypt after Herod was dead. (Matt. 2:15) And on a still larger scale Egypt represents the *world*, and Christ and the entire church of God are the called-out promised seed. (b) The circumstances which led to the settlement in Nazareth thereby led to the fulfilment of the prophecy of Matt. 2:23, "He shall be called a Nazarene." (c) The slaughter of the infants in Bethlehem was also prophetically mentioned. See Jer. 31:15; Matt. 2:17, 18. It should be remembered, however, that in these cases the events were not made to fit the prophecies; but the prophecies were made to foretell the events, and became indications of the foreknowledge of God.

(5) It is also worthy of notice that in protecting the infant Redeemer God's course did not interfere with the existing order of things. Although all power was in his hand, he did not strike Herod dead, nor overturn nor interfere with his authority and power. The time for such radical measures had not yet come. The lease of power had been granted to

the kingdoms of this world until the "Times of the Gentiles" should be fulfilled: *i. e.*, until A. D. 1915. Consequently, they must (according to his plan) be permitted to take their own course for good or for evil, except in so far as their actions would interfere with the divine plan. And in such cases God always either overrules or prevents them.

In the case here mentioned God interfered only so far as to protect his Son in whom the plan of salvation centered. But when the appointed time came for the sacrifice of that Son for the redemption of the world, then the rulers of darkness of this world had their way. They were then permitted to cruelty the Son of God, because for this purpose came he into the world—to give his life a ransom for many; and because his hour was come.—Matt. 20:28; John 2:6; 7:6.

The weeping and lamentation for the slaughtered infants who did not escape the wrath of the king, was but another note of the long wail of distress of the groaning creation, of which the Lord has not been unmindful, but which his far-sighted wisdom permits for wise and benevolent ends, until "the times of restitution of all things."

The promise of the *Golden Text* has special reference to the spiritual life of the Lord's consecrated people—spiritual Israel. As new creatures they are always safe in God's keeping, while they abide in Christ.

THE YOUTH OF JESUS

III. QUAR., LESSON V., JULY 29, LUKE 2:40-52.

Golden Text—"And Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52.

In this incident of the early life of Jesus we catch a glimpse of the rapid development of perfect humanity. "The [perfect] child grew and waxed strong* physically and intellectually], *filled with wisdom;* and the grace of God was upon him." His humble birth gave him none of the advantages of education or social culture, yet even at the age of twelve years all that heard him in conversation with the matured and learned doctors of the law in the Temple were astonished at his understanding and answers. (Verse 47) And later, when he taught in the synagogues, the astonished people said, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother Mary? and brethren . and his sisters, are they not all with us? Whence then hath this man all these things?" (Matt. 13:54-56) "And all . . . . wondered at the gracious words that proceeded out his mouth." (Luke 4:22) "And the Jews marvelled saying, How knoweth this man letters, having never learned?" (John 7:15) And others said, "Never man spake like this man."

At the tender age of twelve he was intellectually more than a match for the mature and learned doctors; and he did not assume to be a teacher, but with becoming modesty he heard and asked questions—questions, however, so keen and penetrating as to indicate a very superior comprehension of the law and the prophets. As a perfect human being his mind was active and strong, his reasoning powers were astute, his perceptives awake to every educating influence with which he came in contact, his moral perceptions always discarding every thing that was evil, and his memory treasuring up all that was worthy of a place in his mind. Thus he grew and waxed strong and was filled with wisdom.

Joseph and Mary were, of course, unable to measure the breadth and capacity of such a mind, or to realize that at such an early age their child was developed so far beyond his years. But, having some appreciation of it, they did not give themselves special concern as to his whereabouts all the time of their stay in Jerusalem. They even started home and had gone a day's journey supposing that he was with friends in the company. Finding their mistake, they spent another day returning, and a third in searching for him, and finally found him in the temple earnestly studying the law and the prophets in the midst of the learned doctors.

To their solicitous inquiry as to why he had thus dealt with them, his somewhat surprised answer was, "How is it that ye sought me? wist ye not that I must be about my Father's business?" He evidently thought they understood him better than they did. But "they understood not the saying which he spake unto them." (Verse 48-50) They probably had never told him of his wonderful origin, and that Joseph was only his reputed father. How then could he know? thought they. The fact was that the mystery of his incarnation was incomprehensible to them. They did not know of the previous spiritual existence of this wonderful Son of God that he was now made flesh. They only knew him as the promised seed of Abraham. But he knew; for he grew and developed on the human plane of existence, memory carried him back to the glory that he had with the Father before the world was (John 17:5), so that he knew who he was and whence he came (John 8:58, 14), and that he came to accomplish his Father's business. He seemed somewhat surprised that Joseph and Mary did not more fully comprehend him; but since they did not, he meekly conformed to their ideas and was subject to them.

"And Jesus increased in wisdom and stature and in favor with God and man." (Verse 52) Though the wisdom of twelve years surpassed that of the sages among men, neither his mind nor his body had yet reached full development. And not until he was a fully developed man was he suitable to the purpose for which he had been called. Not until he attained the age of thirty was he the full grown man ready for sacrifice.—1 Chron. 23:3; Num. 4:3; Heb. 10:5-9.

* Sinaitic and Vatican MSS. omit the words, *"in spirit."*

THE DIVERSIFIED WISDOM OF GOD

"The much-diversified wisdom of God" (Eph. 3:10 *Diaglott*) pursued one course with reference to men, and another with reference to the angels, not delivering them over to justice under the extreme penalty of the law, but pronouncing a lesser penalty until they should learn of evil and its consequences from the "spectacle" furnished in mankind.

But the result of wisdom's course in either case is the same. The angels being perfect, and having had an example of the extreme penalty of the law, will be able and doubtless glad to conform to God's law when again offered the opportunity. Man, who experienced the extreme penalty of the law, when restored, will be able to appreciate forever good and evil, and to rightly choose that which is good. While both will then be liable to the extreme penalty—death—neither need come under it, because of perfection and knowledge. They will then, as God does, love righteousness because it is good and hate unrighteousness because it is wrong.

Though the experience of angels might at first appear less severe than man's, yet when it is remembered that man's dying experience was limited to an average of three-score years and ten, while the angels who sinned experienced over four thousand years of living restraint under Satan's rule, it will be conceded that their experience was not less severe.

In view of the great work to be accomplished, how necessary is the elevation of the Christ (head and body) to the DIVINE nature, since his mission is to govern, direct, and bring to perfection "whosoever will," both of spiritual and human beings. And does not the selection of this class, made different both from angels and men—of the divine nature—illustrate yet further the much diversified wisdom of God, whereby he is able to work all things according to the counsel of his own will?

ROMANISM IN NEW YORK

The *American Journal of Politics*, referring to the way in which the church of Rome is obtaining complete sway in American politics says: "In New York the following are Roman Catholics: The mayor, the sheriff, the comptroller, the counsel to the corporation, the whole Board of Assessment, the commissioner of public works, the superintendent of the street cleaning department, the clerk to the board of aldermen, the majority of that board, every member of the Board of Tax Commissioners, several justices of the Supreme, Superior, and Common Pleas Courts, the controllers of the Board of Estimate and Apportionment, the majority in many of the ward boards of trustees, a large portion of the Board of Education, the controllers of the Department of Charities and Corrections, the majority of the police force, the controllers of the fire department, of the Board of Street Openings, the whole of the Armoury Board, the registrar of deeds, the commissioner of jurors, one-half of the commissioners of accounts, the supervisor of the city records, the collector of the port, the subtreasurer, a majority of the commissioners of the Sinking Fund, and, finally, the majority of the delegates to Congress, and in the State Senate, and Assembly."—*Evangelical Churchman.*

"GO LABOR ON: SPEND AND BE SPENT"

Two have written that they feel discouraged because unable to do labor in the harvest field as colporteurs. They seem to feel that if not colporteurs they are not overcomers. This is a serious mistake; and since others may feel similarly, we reply publicly, although we have stated the same things in substance in previous TOWERS.

While the colporteur work is *one* of the best means of serving the truth, it is by no means the only one. If you have not the needful strength for travel, or if you have a large family dependent on you for support, or if you have not the gifts necessary to success in that work, you may know that it is not *your work*. Then look about you, while you pray the Lord to show you what you *can do*—most to his praise, most in the service of his truth and his people.

However humble your talents may be, rest assured they will be accepted if presented in the name and merit and love of Christ. But be assured that you have at least one talent, else you would not have been granted an acquaintance with the truth. Be assured, too, that whatever the number of your talents, they must be *used*—must not be *buried* in pleasure or business or work of an earthly, selfish sort. If you do not use your talents (whatever they may be), it will be a proof of your lack of love, and hence a proof of your unworthiness to be one of the Lord's "little flock," all of whom will be so full of love for him and his that to sacrifice earthly good things in his service will be a part of their chiefest joy. And surely these are objects to draw upon our love and service, always and everywhere;—the church of Christ in general, excepting only the "goats" and "wolves," are fainting for the true bread and the true water of life—truth. Under such conditions, while God's children are striving for what we can give, to be idle or pleasure-seeking would be almost criminal,—surely loveless.

So, then, if you cannot do one thing, be all the more diligent to do another. Tracts can be distributed, and it needs just such as *yourself* to hand them out effectively with perhaps "a word in season," in the evenings, or on Sundays,—in the cars, in the hotels and on the street corners. The brethren and sisters in Cleveland have distributed thirty-five thousand (35,000) tracts during the past month, and the results are showing favorably. Turn to your TOWER for May last and read again our suggestions—"Fervent in spirit, serving the Lord."—Page 140.

Our meetings are held in Bible House Chapel, Arch St., Allegheny, Pa. Readers and friends will be warmly welcomed. Preaching every Sunday at 3:30 P. M.

IS DEATH A PENALTY OR A CONSEQUENCE?

We are requested to harmonize the statement of 1 Cor. 15:56, "The sting of death is sin, and the strength of sin is the law," with the statement of Heb. 2:14, "Him that hath the power of death, that is the devil." And the further question is asked—"Are we to consider death a *penalty* for the infraction of the divine law, or as a natural *result* of disease contracted by disobedience to the divine commands?"

We will answer the question first, and then consider the harmony of the Scriptures cited.

We may properly consider *death* from both of these standpoints: it does not come *now* as an individual sentence from God; a penalty for personal disobedience; for not only do criminals and malicious persons die, but also saints and prattling babes: it is *now* a result of disease inherited and transmitted from one generation to another, under generally prevailing conditions. But, looking back to Eden, we can see that matters were different there: disease was unknown until, as an element of death, it was incurred, not from the eating of some poisonous substance in the fruit of the forbidden tree (for all trees of the garden were trees of life), but as the curse or penalty for transgressing the divine law. That the penalty did not come as the result of a poison from the tree is evident, and that God specially forced Adam and Eve into conditions productive of disease and death is also evident from the record, —that God drove them out of the garden and away from the trees (literally, *grove* or *orchard*) of life into the unfit wilderness, outside the prepared garden, where, lacking suitable sustenance, gradually dying, they died.

The proper view of the question then is this. Adam, created in God's moral likeness and surrounded by his favors, transgressed his Creator's law *knowingly*, and without any just provocation, and suffered the penalty of his transgression —death. But, as he died slowly, he begat children who, although not put on trial as he had been, and hence not sentenced by God as Adam was, died nevertheless, because they had inherited from Adam a diseased or dying organism. And thus it has been ever since, and is now. As the Apostle declares, it was "by one man's disobedience [that] sin entered the world, and death as a result of sin" As all inherit sinful weaknesses and tendencies through Adam, so they also inherit death, the penalty of sin, through him. A father can bequeath to his children no rights, privileges or conditions that he does not possess at the time of their conception.

Coming now to the Scriptures cited, we remark that, so far from being in conflict, these passages corroborate and expound each other. Sin is the poisonous sting which has blighted and killed our race. Not that the sin committed (the fruit eaten) would of itself have had this effect: the strength or power to kill lay not in the fruit,—"the strength [or power] of sin was the *law*," whose vengeance or penalty the sin brought upon the sinner. And Satan, the tempter, by starting sin amongst men, brought all under the sentence of divine law,—under the power of death. And since he is the father of sin, and thus of sinners, the power or strength or weight of sin may be said to be his power or influence. And Satan's power of death continues steadily; for, by reason of man's weakness, through the fall, Satan can the more easily delude and beguile into deeper degradation; and thus by the increase of the disease of sin the power of death increases, swallowing up the human family more and more rapidly.

But in a still more particular way Satan has the power of death. When God had created man in his own image, with the divine law interwoven as a part of his being and nature, he made him ruler or king over earth, as his representative, and left matters in that way to take their course: as the Scriptures express it, God "*rested* from all his work." He did not interfere, even when man by reason of sin, disease and death became incapable of properly ruling the empire committed to his care. God had foreseen that man, in the abuse of his liberty, would become a servant of sin and Satan, and that in consequence not only man himself, and the lower animals, would suffer from lack of proper discipline and direction, but that the entire course of nature would become deranged;—and God arranged his plans accordingly;—to let men and angels see to the full the result of disobedience, and then, in due time, still "resting" so far as personal influence is concerned, to raise up Christ, who, first as *Redeemer* of "that which was *lost*," and during the Millennial reign as Restorer of all the willingly obedient, should bring order out of the chaos of sin and death which Satan's power would effect.

What powers of mind and body the first man enjoyed, at the time God created him in his own image and pronounced him "very good," we cannot well judge by looking at the generally degraded race,—whose fall to such depths of ignorance, misery and depravity St. Paul explains in Rom. 1:18, 21-29. Even the most intelligent of the human species give but a slight conception of what human perfection would be, —in the image and likeness of God and "very good" in his estimation;—for we know that even the best at present are accounted of God acceptable only through the *atonement* made by the death of his Son as our ransom-price.

Even the prodigies of manhood sometimes encountered,—musical prodigies, poetic prodigies, mathematical prodigies, oratorical prodigies, memorizing prodigies, mind-reading and mesmeric prodigies, who can exercise a mental power over the brute creation as well as amongst men:—none of these, nor even all of these brilliant powers if imagined as belonging to *one* person, can give us a correct concept of the *perfect* man, as he was before sin marred the likeness of God in him, and as he will be after all the traces of sin have been blotted out by the Great Physician, who, during the "times of *restitution*" (Acts 3:19-21), will restore all that "*was lost*" (Luke 19:10), to all who will receive it upon God's terms,—the New Covenant.

We think it reasonable to conclude that as the length of human life was greatly shortened, evidently by the changed physical conditions of the earth, after the Deluge, so his mentality suffered correspondingly at the same time, and from the same causes. And all that we know of man, aside from the meager records of Genesis, belongs to this period

of his degradation since that flood. The great down-pour of waters from the North pole, with its glaciers which cut great valleys, which can still be traced in the hills, evidently swept into the ocean, and into oblivion, all that would have been to us evidences of the wisdom and skill of our race as exercised before the flood of Noah's day—not only noted in Genesis, but confirmed by our Lord and the apostles, as well as by the most ancient histories of various ancient peoples. Yet even the ruins of Syria and Egypt impress us with the ability and knowledge and skill of the race, a thousand years after the deluge. We fain would know the secret of some of their "lost arts," even in this boasted nineteenth century.

SATAN'S USURPATION OF MAN'S EMPIRE

But what has all this to do with Satan and his power of death? Very much. It is the period since the Deluge that in Scripture is termed, "this present *evil* world [or the present epoch of disaster and trouble]." (See Gal. 1:4; compare 2 Pet. 3:6, 7) And it is of "this present evil world," or this disastrous epoch and condition, that Satan is declared to be the prince or ruler. He is the ruler or "prince of this world," as Christ is to be the ruler and prince of peace and blessings in "the world to come."

As Christ, the Prince of Peace, will bring in everlasting righteousness and blessing, by restoring all things to proper order, and subjection to the divine will and arrangement, it is but reasonable to suppose that Satan has had much to do with bringing about the disorder, evils and calamities of "this present evil world;"—by the misuse of knowledge and powers, in a spirit of devilishness.

Satan, the prince of this present evil world, or epoch of trouble, is also "the prince of the power of the air" (Eph. 2:2), both the literal and the symbolic *air*. He is *the* prince of earth's religious systems, sometimes in symbol represented by the "heavens" or the "air" powers. They all, from fetish and devil worship, up through the various heathen philosophies or religions, show signs of his supervision in their formation. He recognizes man's native religious tendencies, and by partially satisfying them prevents, as far as possible, escape from his slavery into the liberty of sons of God, wherewith the gospel of Christ would make all free from his bondage under ignorance, superstition, sin and death. The Apostle refers to this policy on Satan's part, saying,—"The God of this world hath *blinded* the minds of them that believe not [by supplying them with false religions], lest the light of the glorious gospel of Christ . . . . should shine unto them."—2 Cor. 4:4.

Not only does Satan rule thus in false, heathen religions, but amongst Christian believers also he is a prince or ruler to a far greater extent than is supposed; for in proportion as the minds of men become enlightened, by glimpses of the divine character and plan revealed in the Gospel of Christ, Satan is on the alert to mislead them with vain philosophies and sciences falsely so called; and equally ready to give visions of heaven and hell and mixed interpretations of Scripture, to a Swedenborg, or to lead the new school of thought in the theory of evolution, to the discarding of the Bible as a relic of barbarism and ignorance—or to speak through Spiritualist mediums, and personate the dead and mislead the living,—or to lead the Mormons to a peculiar interpretation of Scripture to their own blinding,—or to open schools of Christian Science and Theosophy, and do wonderful works in the name of *a* Christ of their own theory, but not in the name of Jesus, the Christ of God and the Redeemer of men,—or to mislead others, who have gotten their eyes wide open, into the belief that *all men* will be saved everlastingly, and that they did not fall, and therefore needed no *ransom*, and that Christ was merely a good example, and that men are blest and brought nigh to God *not* "by the blood of the cross," but by the figurative blood of the sinner's sins, killed or destroyed by himself.

Thus, as an "angel of light," clothed in light, Satan shows himself to those who have caught glimpses of the great Light, the true Light, the Light of Life, that yet shall enlighten "every man that cometh into the world." What wonder that many are fearful of the light, and love rather the fancied security of the dark past, and of unreason. But to thus frighten some away from the light of present truth serves Satan's purposes just as well as to ensnare and mislead by his glaring, false lights. Truly, the only safe condition for any who would be true "sheep" is to be intimately acquainted with the true Shepherd—his spirit and his word. "My sheep hear my voice, and they follow me. A stranger they will not follow, for they know not the voice of strangers."

Thus seen, Satan is indeed the prince of the air, the present heavens—ecclesiasticism, both heathen and nominal Christian—and only the Lord's "little flock" are kept, so that the "wicked one toucheth them not."—1 John 5:18.

But in another sense Satan is prince of the air power,—literally. When Job was given into his hand to be tried, he manifested his power of death. He caused fire to fall from heaven (probably a bolt of lightning), and destroyed several of Job's servants and his sheep. He caused a great wind (a cyclone or tornado) to come upon Job's house, and thus killed Job's sons and daughters.

Satan's object evidently was, to make Job suppose that God caused those calamities, and to thus cause Job to feel bitter and resentful against God, and to "curse God and die;" or to shake his faith in there being any God. Indeed, that such was Satan's object is implied in the narrative; and Job's friends, although God-fearing men, were deceived into this view, and tried for days to convince Job that his afflictions were the work of the Lord. But of Job it is written, "In all this Job sinned not, *nor charged God* foolishly [with being the author of his calamities.]"—Job 1:22.

Again, notice that when our Lord and his disciples were in the little boat on the Sea of Galilee, and our Lord asleep, a storm suddenly arose, which palled the hearts of those old and expert fishermen accustomed to storms, until they awakened the Master, saying, Lord, save us; we perish! We cannot presume that, if the heavenly Father had willed or caused that storm, our Lord Jesus would have commanded it to subside, or that it would have obeyed him. On the contrary, rather, we may suppose that the same Satan who used his power against Job's household sought to destroy the Lord and the infant church. But that Satan had no power over the life of Christ, *until* "his hour was come," is evident from our Lord's words upon this occasion—"O ye of little faith, why are ye fearful?"

We would not be understood to question God's *ability* to cause storms, cyclones, etc.; but from our Lord's teachings we know that such would not be his spirit; for when the disciples were incensed against the Samaritans who did not welcome the Redeemer and asked, "Lord, wilt thou that we command fire to come down from heaven and consume them?" our Lord's answer was, "Ye know not what spirit ye are of [—your spirit is not mine, nor the Father's]."

Remembering the Deluge and the destruction of Sodom, we can only understand, in the light of the account in Job, that God may at times use storms and fires as his servants to execute his decrees against the wicked; or that Satan is ever ready as an executioner, taking pleasure in evil, to destroy life whenever *permitted* to do so.

In thinking of how Satan has the power of death, let us not forget that in healing the diseases of the people, at his first advent, our Lord expressly stated that they were "afflicted of [or by] the devil." If God had directly caused the diseases, our Redeemer in healing the sick would have been opposing the Father, and not doing his will. Since disease is death at work, devouring the sick, to have the power of disease is to have *the power of death.*

Satan is permitted to have such a power of disease and death because of sin;—because men are under the divine and just sentence of death, as culprits. The Scriptures represent that mankind had sold itself under sin and death, and to him that has this power, Satan. The church—all truly consecrated and faithful believers—are reckoned as having *escaped* from the condemnation of the world and from the power and dominion of its prince, so that he toucheth them not, or has no power over them,—so long as they abide in Christ. Such, the Redeemer makes free from the law of sin and death and from the power of Satan. And although they die, their death is in no sense under Satan's power;—as Job's was not and as our Lord's was not. Their death is separate from that of the world, and is not even counted as being a share in the Adamic death, but, as though having been lifted out of that condemnation, and out of that death, over which Satan has power, theirs is reckoned to be a sacrificial death;—a part and share of Christ's death; "dead with him," and not with Adam.

But "the whole world lieth *under* [control of] *the wicked* one," Satan (1 John 5:19), and over *them* he has "the power of death"—including disease—subject no doubt to some divine regulations; but just what his limitations are we may not clearly distinguish. But he can have no power over God's people, except by special divine permission; and in such cases the Lord stands pledged to his own, that *all things* which he permits will work for their ultimate advantage, if they abide faithful to their covenant with him in Christ.

These can, therefore, rejoice always, and in every thing give thanks; for the Lord is their Shepherd.

"Our times are in thy hand;
Our God we wish them there;

Our life, our friends, our soul, we leave
Entirely to thy care.

"Our times are in thy hand,
Whatever they may be;
Pleasing or painful, dark or bright,
As best may seem to thee.

"Our times are in thy hand;
Why have we doubts or fears?
Our Father's hand will never cause
His children needless tears."

SATAN'S KNOWLEDGE AND POWER INCREASING

The foregoing being true, it seems more than possible, yes, probable, that Satan's power for evil and death finds exercise in the development of new diseases which for a time successfully baffle the skill of all except Satan's own physicians,—Christian Scientists, etc. Medical science has within recent years reached the conclusion that the majority of infectious diseases are the result of poisoning communicated sometimes through the air, and sometimes through the food, in the form of animal life, so small as to be indistinguishable except with powerful microscopes;—long-shaped, it would require nine thousand laid lengthwise to equal an inch. These disease-producing little animals breed by the millions in a few hours, carrying disease wherever they go, and are known as *Bacteria.*

The same principles apply to the numerous insects, worms and beetles which plague the farmers: new ones are continually appearing.

Knowing that God is *resting* from his creative work, since the creation of man, we are bound to attribute these new creations to some other source. Satan is wise, and no doubt merely takes advantage of natural laws in the propagation of the evils mentioned; and no doubt if mankind possessed the powers with which his Creator endowed him, when he gave him dominion over *every creature,* he would have equal knowledge of the laws governing the start and propagation of *bacteria,* and could use his knowledge and powers to prevent such formations or to destroy them. But man is fallen, and has "lost" (Luke 19:10) much that he once possessed: Satan is now his master and prince; he "now worketh in the children of disobedience;" under his misrule "the whole creation groaneth and travaileth in pain together." Eph. 2:2; Rom. 8:19-23; I John 5:19, *Diaglott.*

Illustrations of this power to create, or rather to take advantage of laws of nature to cause rapid propagation amongst lower forms of life, are found in the course of Moses and Aaron, and Jannes and Jambres their opponents, before the court of Egypt. Under divine direction God's servants produced myriads of frogs, lice, flies, etc., turned the river of Egypt to corruption, caused disease amongst the cattle and a severe hail and lightning storm, which did great damage. These we are told were judgments; but the point we now make is that these were evidently brought about under some natural laws, because God has been *resting* from creative work and will continue so to do until the close of the Millennium;—leaving all the restitution work for Christ to do. "The Father worketh hitherto, and [now] I work."—Compare John 5:17; Heb. 4:4, 5, 10.

Not only so, but Jannes and Jambres, as Satan's representatives, were able to duplicate many of the plagues; certainly not by special divine power,—evidently under Satan's knowledge of natural laws.—Exod. 7:11, 12, 22; 8:7.

We may safely assume that Satan's object in using his "*power of death*" over his subjects is *not merely to gratify* a fiendish delight in their sufferings; quite probably his special object is to oppose the true light, which is now more and more breaking over the world as the Sun of Righteousness rises into place and influence. He is still striving to prevent the light of the knowledge of the goodness of God from shining into men's hearts and chasing away the dark shadows of doubt and fear which he has deeply engraved thereon for centuries by "doctrines of devils,"—by which he has made God to appear as mercilessly cruel, unjust and unkind, and the author of evil,—calamities, diseases, plagues, storms, etc.

Satan may think that he is unrestrainable, but we know that "all power in heaven and in earth" was given unto Christ, when, having finished his course, he was raised from death by the Father's power, and highly exalted.

God's foreknowledge saw that if opportunity were granted to the dead and dying members of Adam's sinful race, to return to righteousness and to harmony with God as his *children*, some would accept it; and for this foreseen class the great work of atonement was undertaken;—in order to deliver these prophetically seen "*children*" from the power of sin and Satan and death. But willing to prove to his creatures that he is no respecter of persons, and that his dealings are equitable, God adopted a plan of atonement which would open the door to his favor, not to his foreseen "children" only, but to all who died in Adam—"to every creature under Heaven." Hence, the sacrifice of Christ, while it will benefit only those who became "children" of God, was not for our sins only, but also for the whole world. Accordingly we read,

"Forasmuch as the *children* are partakers of flesh and blood, he also himself likewise took part of the same; that through death [as their substitute or ransom-price before God's law] he might [legally] destroy him that has the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage."—Heb. 2:14, 15.

By that ransom which he gave, by which God's sentence against the sinner-race was legally met and paid, once for all, our Lord became the owner of the race which had by sin sold itself to Satan and came under his control,—but without any divine sanction of the transaction. Christ, the *legal* purchaser, now holds the destinies of all men. His purpose, as he explains it, is the very reverse of Satan's policy. He will set them *free* to act for themselves, by increasing their *knowledge,*—opening the sin-blinded eyes of all, to see the goodness and love and justice of God. Those who then choose righteousness he will bless and help and heal,—restoring them to the perfection lost through Adam. Those who will not hear, obey, after the knowledge of the Lord fills the whole earth, will be cut off from among the people—in the second death. Then Satan, too, he that for six thousand years has had the power of death and exercised it so relentlessly, shall be destroyed.—Acts 3:22, 23.

The permission of Satan's policy and power as "prince of this world," since the ransom-price was paid, and since all power over men passed legally into the hands of Christ, is not from lack of power to destroy Satan and release his blinded slaves, nor from lack of loving sympathy and interest in them, but because God's due time for this world (age) to end, and for the world (age) to come to begin, has not arrived; and all of God's dealings are upon lines of strictest order. God's plan provided a work for Christ to do before the setting up of his kingdom, and the taking to himself of his great power and beginning his reign. (Rev. 11:17.) That work was the selection of a faithful "little flock" of joint-heirs—"the bride, the Lamb's wife." (Acts 15:14-17.) The Gospel age was needful for the call, selection and discipline of this class; and its work will very shortly be completed.

At the close of this Gospel age, and the introduction of the Millennial age, our Lord in wisdom has purposed a great time of trouble, which shall not only be a just recompense upon the world for sins against light and opportunity, but also a time of breaking up present imperfect institutions preparatory to the better ones of Christ's kingdom; and the breaking of the hard hearts of the ungodly—plowing and harrowing them, and getting ready many (we trust) for the good seed of righteousness, which the glorified church will sow unsparingly during the Millennium.

As a part of that coming trouble, "such as was not since there was a nation," in addition to its financial and social and political and religious features, we believe that Satan's "power of death" will be permitted to a remarkable degree—increasingly and along the lines already indicated—storms, hail, drouths, pests, disease-germs and diseases. Building upon the false doctrines he has already inculcated, he will be zealous in the exercise of his power of death, that thus to some he may represent God as a being of devilish disposition, while to others the effect may be to destroy all faith in a divine power. For none, except as instructed out of the Scriptures respecting the *cause* and *object* of the permission of evil.—calamities, etc.,—could suppose any reason why God should either inflict such calamities or permit them to come upon men from other causes.

And Satan's power of death makes quite possible his relief from sickness, etc., through agencies of his choice,—for the purpose of enforcing their false teachings. This deception will, we believe, be employed by him more and more in the future, and constitute part of the "strong delusion" which would, "if it were possible, deceive the very elect." But their deception will not be possible; because the true "sheep" know their Shepherd's voice, and flee from other teachers. This is another sign of Satan's desperation, and indicates the near approach of the dissolution of his kingdom and power of death. So says our Lord, in Matt. 12:25, 26.

Satan, no doubt is permitted to gain increasing knowledge since 1799 just as with men; and no doubt like them he takes the credit to himself, and supposes that he is daily growing wiser; and that through his wisdom he has a greater "power

of death." Christ, the new King, according to the Scriptures will permit Satan to use his knowledge and powers increasingly, and thus cause the wrath of Satan to praise God, and to work out features of his plan; as he so often has done with the wrath of man.

All who have "escaped" from under this prince of evil should be earnest in helping others out of his bondage—fully, completely—and into the service of the prince of life and peace and joy everlasting. Oh! what a comfort to know that, although we wrestle not with flesh and blood, but with wicked spirits of exalted influence and power (Eph. 6:12), yet one is on our side, the Prince of Light, against whom the prince of darkness cannot prevail. How restful to realize that *all things* are ours, because we are Christ's, and Christ is God's; and that *all things* shall work together for good to us, because we *love* God and are called and have responded, according to his promise.

"THE PRINCE OF THIS WORLD"

"The prince of this world cometh, and hath nothing in me."—John 14: 30.

Our Lord's reference here is to the great adversary of God and deceiver of men who for six thousand years past has pursued a course of systematic opposition to, and defiance of, the Almighty Jehovah, the great Emperor of the universe. He is elsewhere called the prince of the power of the air, and that old serpent which is the devil and Satan. He is also called Beelzebub, the prince of devils.—Matt. 12:24.

Every reference to him represents him as an intelligent being of great power and influence, and an ambitious leader. Yet in the beginning of his existence he was pure and perfect, an intelligent creature of God, created through the agency of his only begotten Son, without whom nothing was made that was made.* (John 1:3) Previous to his fall into sin he is spoken of as Lucifer, a morning star (a glorious being of creation's early morning).

Referring to his fall, the Lord, who declares that he has no pleasure in the death of him that falls into sin and the consequent condemnation to death, says, "How art thou fallen *from heaven*, O Lucifer, *son of the morning!*" Then he shows that undue ambition was the cause of his fall, saying, "For thou hast said in thine heart, Into heaven [the position of power] will I ascend; above the stars of God [other sons of the morning] will I exalt my throne; and I will sit also upon the mount of the assembly in the farthest end of the north [universal dominion]; I will ascend above the heights of the clouds; I will be equal to the Most High." (Isa. 14:12-14) (That this language applies also, symbolically, to Papacy is entirely proper; for Papacy is Satan's own work in his own likeness.)

Thus, instead of humbly and thankfully appreciating the favor of God which brought him into existence and crowned him with glory and honor as a bright star of creation's early morning, and instead of returning due filial reverence, love and submission to his Creator's righteous will, Satan cultivated a spirit of pride; until his rising ambition aspired first to be a leader and chief of the other stars of the morning (the position already filled by the only begotten Son of God—John 1:1-3; Col. 1:15-17), and finally to rival the Most High himself, as king of the universe.

How different was the course of him who was actually above the morning stars, the angelic sons of creation's morning,—the *only begotten* Son of the Father, his honored Agent in the creation of all things—not only of all the physical universe, but of all intelligences as well. Of him we read that, "though being in a form of God [a mighty one], yet he did not meditate a usurpation, but [on the contrary] divested himself [of his glory], taking a bondman's form, and was made in the likeness of men. And, being found in fashion as a man, he humbled himself [yet more], and became obedient unto death, even the death of the cross."

"Wherefore," says the Apostle [because of his humility and obedience], "God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:6-11—*Diaglott*) Thus, in accordance with a principle which God has laid down—that he will abase the proud and exalt the humble (Matt. 23:12; Jas. 4:6)—we see our Lord Jesus now exalted to the very position to which Satan through pride and ambition aspired, while Satan has been degraded, "cut down [or limited] to the earth" (Isa. 14:12), and sentenced to final destruction.

Satan evidently had no faith in God's power, or perhaps in his willingness, to destroy him. Reasoning from the fact of his long continued existence, and his unimpaired powers without any evidence of approaching dissolution, he concluded that his life could not be terminated. Consequently his schemes for power and dominion were deep laid and far reaching, having, as he supposed, ample time for full development.

His ambitious policy seems to have begun to take shape immediately after the creation of man, through whose posterity, as they should multiply and attain the grand possibilities which he saw before them, he thought he saw his opportunity for the gratification of his hopes—for laying the foundation of his future dominion. And when he realized the restraint placed upon him, which limited the sphere of his influence to the earth, he seems to have determined to make the most of his opportunities among men.

From the promise of deliverance to mankind through the coming deliverer, he learned that a plan was already formed, the intended outcome of which was to be the triumph of the Son of God, whom he regarded with jealous hatred as a mighty rival.

It surely was no part of his original policy to prostrate the human race in death; and when to Eve he contradicted the threat of Jehovah, and declared, "Ye shall not surely die," he probably believed the lie, having first deceived himself, as most deceivers do. His object, seemingly, was to transfer man's allegiance from God to himself. He would represent God as a tyrant, curtailing the pleasures and powers of his creatures that he might have no rivals. And hence he said to Eve, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." Thus too, Satan would pose as benefactor and liberator of men as he has often done since. And Satan's perverted heart may have reached that conclusion—that God was an ambitious tyrant and he, Satan, the true friend of liberty and progress. At all events, the death-penalty pronounced and executed upon the race was, we believe, an unlooked-for frustration of his plans. With this thought in mind, we see a continuation of the same line of policy, and an effort on the part of Satan, to outwit the Almighty, in the introduction of a new element among men, when some of the angels, under his seductive influence, were induced to leave their first estate† and to assume and retain the human form and take to themselves wives of the daughters of men (Gen. 6:1, 2, 4; Jude 6, 7), thus imparting a new life principle to the Adamic stock, the result of which was a race of "mighty men of renown," who, presumably, might live forever. This was a desperate and masterly stroke of policy; but again God put forth his power and frustrated the scheme, destroying with a flood the whole mongrel race, and preserving only Noah with his family, who was "perfect in his generation;" *i. e.*, of pure, unmixed Adamic stock.—Gen. 6:9.

But, nothing daunted, Satan, the defiant rebel, began his work after the flood among the sons of Noah, and with varying success has since pursued his policy among the kingdoms of this world. And God has not specially interfered, and will not, until the end of this present evil world, when his time will have come for the setting up of Christ's kingdom. Then, he declares, Satan shall be firmly fettered and imprisoned for a thousand years. His policy during the period termed "this present evil world"—from the flood to the dawn of the Millennium—has been on the same line of scheming for power. Ever working in the hearts of the children of disobedience, he has always kept in power a majority who were not lovers of God and righteousness, as the pages of history fully attest; and, working through the ambitions and selfishness of men, he has overturned kingdoms and revolutionized society with reckless indifference to miseries of men, in establishing his own dominion as "the prince of this world."

To this our Lord referred when, just previous to his crucifixion, he said to his disciples, "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." All along he had been in the world, and had been plotting and scheming and manipulating the affairs of men; but soon he was to come in the power of his kingdom, which we have seen to be the counterfeit kingdom of Christ, which was actually set up in the year 800 of the Christian era under the name of "The Holy Roman Empire." "Hereafter"—after his death and resurrection—earth's rightful prince would have little to say; he would not interfere with the workings of the mystery of iniquity; he would per-

* See issue of April 15, '93

† See issue of July 15, '94.

mit the prince of this world to plot and scheme and develop his plans for setting up his counterfeit kingdom and doing what he could to frustrate the plan of the Jehovah for the establishment of Christ's kingdom.

From the pages of history we see how his kingdom was set up on a foundation of error, and how it was established on the basest principles of unrighteousness, with fire and fagot and sword and every device of torture wherewith to crush out truth and righteousness. And on the other hand, we see with what cunning craft he has endeavored to ensnare, entrap and lead astray, or, failing in this, to persecute the embryo kingdom of God, the Christian church, both the Head, Christ Jesus, and all the members of his body. But when God's time for the establishment of Christ's kingdom comes, Satan's kingdom will be brought to naught as effectually as was his former purpose at the time of the flood.

And even after the Millennial reign of Christ, notwithstanding the manifest futility of all his past endeavors, Satan's ambition, even then, will lead to an attempt to establish some measure of authority and influence among men. When, under the reign of Christ, the resurrection of the dead and the blessing of all the families of the earth has been accomplished, Satan will be loosed. It will be for only a little season (Rev. 20:7, 3); for, his heart remaining unchanged, he will soon see a new avenue to the success of his long-cherished ambition, and be inspired with a fresh hope that his original purpose may yet be accomplished, and that victory may very shortly be his. Then he will see not merely a perfect human pair with power to produce a mighty race destined to live forever, but a race restored to life and vigor. His thought will be, If I can win this mighty race to my standard, my triumph and exaltation will be speedily accomplished. Again, therefore, he will figure as a leader, though, as now, unrecognized by men. Doubtless the temptation will again rest upon his old doctrine—that they shall not surely die, even if they do disregard and oppose the will of God. And those among men in whom the goodness of God has not wrought the spirit of humility and filial submission to his acknowledged superior wisdom, but, on the contrary, in whom pride has asserted itself, will easily be deceived and led into this error of believing that God either cannot or will not destroy them in a second death. God will permit Satan to work for a little season; and no doubt he will work with all the zeal which a hope of speedy victory would naturally inspire. But he shall not succeed beyond the point which God permits for the final testing of mankind, to prove who are worthy and who are unworthy of everlasting life. When this is accomplished, then will take place the destruction of Satan and all who follow his leading.

Thus discerning the general policy of our great adversary, we are enabled the better to understand his various devices and to discover his secret workings; and hence we should be the better guarded against his influence. In all his plottings and workings we see the evidence of an intellectuality which, though like the human, is far superior to it in power and scope, and with resources upon which to draw which are beyond the range of the human powers. Before the mind's eye, as represented in the Word of God, he stands out as a great intellectual giant, with an accumulation of more than six thousand years of knowledge and experience. What a mighty foe for poor fallen humanity to combat, with our present brief experience of three-score years and ten, and that in a degenerating and dying condition!

He is full of ambition for self-exaltation, puffed up with arrogant pride which so over-estimates his own greatness that he considers himself worthy of the honor, power and glory of God who gave him being, and is moved with merciless and continuous envy and hatred of the Son of God, as well as of the heavenly Father who exalted him; and his whole career is untiringly devoted to his own ambitions and to frustration of the divine plans, which he vainly presumes to accomplish. In the pursuance of his policy he is utterly reckless of its cost to humanity. Men in whose hearts he can work are so many tools in his hand, whom he uses to oppose the principles of righteousness and truth. (Eph. 2:2) For the accomplishment of his purposes there is no measure of hypocrisy which he would spurn (2 Cor. 11:14), no depth of iniquity to which he would not descend (John 13:27; 2 Thes. 2:9, 10), no measure of cruelty that he would spare, and no height of folly to which he would not lead his deluded victims. He is a hypocrite, a deceiver, a tyrant and a merciless enemy of all who stand in the way of his ambitions. Look out for him! He will dog your steps; he will blind your eyes; he will stop your ears; he will fetter and hand-cuff and mentally chain you to his chariot-wheels, if you beware not of him. He it is who now "has the dominion of death"—whose power is manifest throughout the earth among those under condemnation to death. Here he goes about as a roaring lion, seeking whom he may devour. (1 Pet. 5:8) In the great Papal system, the most complete representative of his policy, his lionlike strength has most fully appeared, and his lionlike jaws have greedily devoured every interest of his deluded victims, while with the fires of persecution he has sought to devour in another sense the faithful few, who, despite his roaring anathemas, have bravely withstood his power. But nevertheless, his days are numbered and his end is sure; for it is written that God will destroy him "holding the dominion of death [not the eternal dominion and glory and power to which he aspired, but an ignominious dominion amid sin and death, over poor fallen humanity], that is, the devil."—Heb. 2:14.—*Rotherham.*

A clear distinction, however, should be borne in mind, as between Satan and those angels that "kept not their first estate." Satan has sinned wilfully against so great light, and has so persisted in his evil course, that infinite wisdom finds no place to do more for him.

As children of God, therefore, in the midst of Satan's dominion and in opposition to his power, let us beware "lest Satan should get an advantage of us [through one or another of the numerous snares he has set for our feet]; for we are not ignorant of his devices." (2 Cor. 2:11) "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood [There are mighty invisible powers under the leadership of the prince of this world plotting to accomplish the stumbling of the "feet" of the body of Christ, and flesh and blood are only used as tools for that purpose, by the great adversary], but [we wrestle] against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places [in places of authority and power]." (Eph. 6:11, 12, *margin*) Yet, if well armed with the whole armor which God supplies, and following our Captain's leading, we are safe; for greater is he than all that are against us.

THE BAPTISM OF JESUS

III. QUAR., LESSON VI., AUG. 5, MARK 1:1-11.

Golden Text—"Thou art my beloved Son, in whom I am well pleased."—Mark 1:11.

This lesson presents the subject of baptism in two different aspects—(1) a baptism unto repentance; and (2) a baptism unto entire consecration to the will of God, even unto death. The first was the baptism which John preached: the second was that which our Lord instituted and exemplified. Both are distinctly referred to in Acts 19:3-5.

The preaching and baptism of John were a special call to God's covenant people, Israel after the flesh, to repent of their sins and their failure as a nation and as individuals to live up to their early covenant with the Lord. (Exod. 19:8) The stirring theme of this last and greatest (most honored) prophet was that the Messiah, the King, had come; that his kingdom was at hand, and that Israel, the chosen people, whose privilege it was to be heirs of kingdom, should at once prepare their minds and hearts, repent of their sins and be fully consecrated to God, that so they might be counted worthy to inherit the covenant blessings.

John came to that people in the spirit and power of Elias —*i. e.*, with the same disposition, zeal, energy and power of eloquent persuasion, that characterized the ancient prophet. Even his dress and abstemious mode of life were marks of similarity; and so striking was the resemblance that the priests and Levites inquired, "Art thou Elias? Art thou that prophet?" (Mal. 4:5; Deut. 18:15, 18; John 1:21) But John replied, "No . . . . I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias."—Isa. 40:3; John 1:23-27.

Though John came in the spirit and power of Elias, and would have fully answered as the antitype of Elias had he been received by the Jewish people (Matt. 11:14), yet he was not the Elias, the Great Prophet, referred to by the Prophet Malachi (4:5, 6); for the Lord, foreseeing Israel's rejection of John's testimony concerning Christ, had in mind another antitypical Elias, viz., the true Gospel church in the flesh, which, in the spirit and power of Elias, is the forerunner of the spiritual Christ complete, Head and body.—See M. DAWN, VOL. II., Chap. viii.

That the Kingdom of heaven was "at hand" in John's day, was true, regarding that kingdom and its formative or embryo state—the state in which during the entire Gospel age it

has suffered humiliation and violence (Matt. 11:12);—but it was reserved for the Elias (the church) of today to declare "the kingdom at hand" in its glory and power.

John's preaching drew great multitudes of all classes who confessed their sins and were baptized; but when later they failed to see either the King or the kingdom in earthly glory, as they had anticipated, they lapsed into unbelief, only a small remnant heeding the prophecies of the humiliation of the kingdom prior to its exaltation. Hence but few accepted Christ and became identified with his cause as prospective heirs with him of the kingdom.

With the baptism of Jesus that ordinance received a *new* significance. He had no sins whereof to repent or to symbolically wash away, but as a perfect man he had something to *offer as a living sacrifice* to God. He had a human nature which he desired should be completely submitted to the will of God, even unto death; which complete subjection was symbolized by his baptism, or immersion, in water. The baptism in water was the symbol of his consecration, and the subsequent anointing with the holy spirit, outwardly testified by the opening heavens, the descending dove and the approving voice, was God's recognition and acceptance of his sacrifice. (Verses 10, 11) And the same anointing, the same baptism, is promised to all who follow in his footprints. (See Verse 8; 1 John 2:27) As in the type (Lev. 8:12; Psa. 133:2), the anointing came first upon the Head, the High Priest of our profession, and from him it descends upon all the members of his body, the church.—See THE TABERNACLE SHADOWS, page 32.

THE TEMPTATION OF JESUS

III. QUAR., LESSON VII., AUG. 12, MATT. 4:1-11.

Golden Text—"In all points tempted like as we are, yet without sin."—Heb. 4:15.

Our Lord's temptation immediately followed his consecration and baptism, and as a logical consequence. The temptation came from Satan, "the prince of this world" (John 14:30; Luke 4:5, 6), who came to our Lord just as he comes to his followers—as an angel of light, and with his real character and purposes cloaked.

VERSE 1. Immediately after his consecration, being full of the holy spirit, of zeal to accomplish his appointed mission, our Lord's most natural and reasonable impulse (which was truly the leading or prompting of the holy spirit within him) was to withdraw in solitude for meditation upon the sure word of divine law and prophecy, and for prayer, that thus he might fully comprehend the purpose of God in sending him into the world, and gain strength to accomplish it. For although as a perfect being our Lord, even as a child of twelve, surprised the Doctors of the Law by his wisdom and perception, yet he could not grasp the full import of the prophecies and of his own share in them until *after* he had been baptized or anointed with the holy spirit of God, following his presentation of himself to God's service.

With the intellectual endowments of a perfect man it was not necessary that he should take with him the scroll of the law and the prophets, when he turned aside into the wilderness for meditation; for, having been a student of them from his youth up, they were all doubtless stored in his perfect memory. As there he meditated in solitude upon the law and the prophecies touching the work before him, carefully comparing Scripture with Scripture and reasoning on them, with increasing clearness and under the influence of the holy Spirit, the divine plan opened up before him, showing a pathway of humiliation and sacrifice culminating in death, and accomplishing almost nothing for the present amelioration of suffering humanity. Though times and seasons for the full accomplishment of the restitution of all things were wisely hidden from his view (Mark 13:32), as they were also wisely hidden from the church's view until the realization of it was near at hand, he doubtless foresaw that considerable time must elapse and that the pathway to that glorious culmination must necessarily be a narrow, difficult, and to the eyes of men, an inglorious one.

Such a realization, when first dawning on the mind, would naturally bring with it some measure of disappointment to one whose sympathetic love and zeal so longed to lift the load of sin and misery from fallen humanity. God's appointed time for blessing was evidently at quite a distance in the future; his grand designs mature slowly; and only in the light of their full accomplishment can the necessity for all the painful steps thereto be appreciated. Consequently, until such time the loyal and obedient sons of God must walk by faith, and not by sight. This his only begotten Son did, thus setting us an example that we should follow in his steps.

The natural craving of the loving, benevolent, perfect heart of Jesus to lift up and bless humanity opened a way for Satan to present a temptation to him which would verily be a trying one, and he improved the opportunity, his object being to thwart if possible, the divine purpose by turning our Lord aside from it and absorbing his time and energies in other pursuits. Accordingly, his first temptation was that recorded in

VERSES 5, 6. A Scripture was brought to his attention which seemed to imply that it was God's plan that he should attract attention to himself and introduce himself to the people by leaping from the pinnacle of the Temple into the valley below, and by being preserved from harm, attract the attention of the people to himself and to the providence of God over his physical life and thus to his acceptance as Israel's King and Messiah. The suggestion was plausible, but our Lord saw that such a transgression of the laws of nature was not probably God's will; and then he recalled a Scripture which settled the question as to his duty,—"Thou shalt not tempt the Lord thy God." Thus this temptation was ended. He must serve and trust God—not prove or test providence by disregarding his clearly understood laws of nature. It doubtless was Deut. 6:16 that decided the Lord's course in this temptation. Although filled with the spirit, he relied upon what was "written" for his replies to temptations. And our Lord's spirit or disposition was far from that of tempting God with unreasonable and unnecessary requests: he claimed no temporal favors—no protection against the legitimate, natural results of any presumptuous experiment. Thus, discerning the real spirit of God's Word by the Spirit of God which was in him, our Lord refused any misapplication of it, made manifest by its lack of harmony with its true spirit, intent or purpose.

Similar temptations have come to thousands of God's people in the claims of Spiritualism, Christian Science, etc.; and those who succumb to them have their reward in the deceptions of the Adversary who leads them boldly on from one presumptuous claim to another, until they are hopelessly entangled in his ensnaring net. Those who would escape this snare should meet it as the Lord met the temptation; for it is written, "Seek not unto them that peep and mutter and have familiar spirits,"—*i. e.*, are spirit mediums.—Lev. 19:31; Isa. 8:19.

Other common forms of this temptation are: (1) Eating what you know does not agree with your system and asking God to bless it and keep you from experiencing its legitimate effects; (2) otherwise sowing to the flesh and asking God to give a crop of spiritual blessings: (3) from curiosity or other motives tampering with things known to be evils, and expecting blessings to result,—as, for instance, the reading of literature which you have *proved* to be off the true foundation (the *ransom*), and praying God to keep you in the truth. These are temptings of God's providence, and as such should be put far away from every real child of God. *"Hearken, and eat ye that which is good,"* instead of tempting God by eating that which is bad and praying and hoping for blessings from it.

(In reference to the above Scripture—Psa. 91:11, 12—we remark that its proper application is to the church, of which Christ Jesus is the *Head* and of which his living saints are the *feet*. These are the "feet" now being borne up by God's messengers of truth lest they stumble in this evil day in which all others will surely stumble.)

Failing in this attempt to ensnare our Lord, Satan's next effort was a still more subtle one—

VERSES 8, 9. The power of the kings and potentates of this present world or order of things was brought before his mind with the suggestion that with some maneuvering and wire-pulling, he, as a perfect man, and therefore so far superior to all other men, could soon win his way to a chief place of power and dominion over the whole world, which place of power he could at once begin to utilize for the blessing of mankind. In this view of the situation he mentally saw himself in the top of a very high mountain (kingdom)—an autocratic emperor having dominion over the whole world and using his power for the betterment of the entire race.

That was a suggestion worthy of the consideration of such a benevolent heart; but again he stopped to consider how it was written. "To the law and to the testimony!" said the prophet: and to the law and to the testimony he went, impelled by the same spirit of meekness and obedience that led to his consecration and baptism, to see if this suggestion was in harmony with the plan of God.

As he carefully considered it, he found it was not so—that he was not then to be exalted among men to power and influence, but that, on the contrary, he was to be despised among men, and that they would turn their faces from him, and not toward him; that he was to be a man of sorrows and acquainted with grief. Thus the suggestion was seen to be out of harmony with the divine plan, and it was promptly recognized as a temptation of Satan, who was again repelled by "the sword of the spirit, which is the Word of God;" for, said he: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

He had come to serve the Lord's plan, and therefore not to accept any suggestions out of harmony with that plan. He foresaw that the suggested course would involve many compromises of truth and righteousness with evil men then in power in order to gain the coveted place of power and influence, just as all office-seekers under the present order of things have always found it. They must bow down and do homage to the "prince of this world" by the sacrifice of many of their principles of truth and righteousness in order to be installed in power. This the Lord would not do; nor will any of his followers; for, like him, they will discern the temptation and say, "Get thee hence, Satan."

This same temptation has been presented to the church, the body of Christ, throughout the entire age; and the result of this test of her fidelity has been that only a very small minority of those who nominally constituted the church proved to have the spirit of the Head, which rejected the temptation and faithfully pursued the narrow way of the divine appointment. Early in the church's history the spirit of the "prince of this world" offered power and influence in consideration of the sacrifice of Christian principles and doctrine; and the masses of professed Christians accepted the offer, in consequence of which the great antichristian systems of nominal Christianity have been exalted, while the true saints, whose names are written in heaven (Heb. 12:33), have like their Lord, been despised and rejected of men—men of sorrows and acquainted with grief; because of their unflinching determination to worship God and serve him (his plan) only.

VERSES 3, 4. One more temptation awaited our Lord. During the forty days and nights of profound meditation and study and of brave resistance and conquest of temptation, he seemed to forget the demands of nature for food; or perhaps the spirit of sacrifice impelled him to ignore them in the interest of his mental and spiritual work, his perfect physical constitution permitting him to endure the privation longer than other men could. But, not until afterward—after forty days of fasting—did he seem to realize the cravings of hunger. And then there was nothing in the wilderness to satisfy it. Then came the suggestion to call in the aid of divine power to support by miraculous manner the life which he had consecrated to sacrifice,—by commanding that the stones be made bread. This temptation was equivalent to that which comes also to many of the consecrated church—viz., to request of God the healing of the body and the protection of the natural life which is consecrated to death.

Our Lord's reply was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That is, our meat and drink should be to do the will of our God and to finish his work (John 4:34) at any cost to ourselves; and to ask to be relieved from the *legitimate effects* of such a course would be out of harmony with the very spirit of sacrifice, which in the present time is the way to eternal life.

Our Lord had the power to turn the stones to bread; and later he did turn water into wine, and, to feed the multitudes, he twice made food out of nothing—increasing two fishes and three small loaves into an abundance for thousands. But these miracles were an unselfish use of his power. He never used that power selfishly: to have done so would have been an avoidance of his covenant of sacrifice; and such a suggestion was this temptation.

The same principle attaches to our prayers and efforts for the sick: they should be unselfish. We, the consecrated, are not authorized to call upon divine power for the healing of our own infirmities. Our Lord healed the multitudes, but when weary himself simply sat down and rested. On the same principle, the Apostle Paul healed the multitudes, but did not cure himself. He sent napkins and handkerchiefs to the diseased, but when the consecrated were sick he sent none to them. Compare Acts 19:12; 28:7-9; 2 Tim. 4:20; 1 Tim. 5:23 on this subject. Also see TOWER for July, '88.

In consideration of these temptations of our Lord, we realize how true is the statement of our *Golden Text*—that our High Priest "was in all points tempted like as we are, yet without sin." He was not tempted like the world—to godlessness, vice and criminality; but like the church—(1) To a deceitful handling of the Word of God for the purpose of gaining its apparent support for human theories, instead of patiently waiting until the long time and painful processes of God's plan mature; (2) To ambitious efforts to gain present power and advantage, even for the apparently good purpose of blessing others now instead of waiting God's time and conforming all our present efforts to the present direction of his plan; (3) To take the sacrifice off the altar when we begin to realize what fortitude and zeal are necessary to fully render it.

These, in general terms, are the great temptations which assail the church, as they assailed her Head; and their source and channels are—the world, the flesh and the devil. The devil is the instigator, and the environments of the present world and the natural and often legitimate desires of the flesh (surely legitimate in our Lord's case) are the mediums through which his temptations are presented.

The fact that these temptations occur to us does not constitute sin. They came also to our Lord, who was without sin. The sin is not in being tempted, but in *yielding* to temptation.

VERSE 11. "Then the devil leaveth him." The spirit of the Lord in Jesus was more than a match for the tempter, and the sword of the spirit did its work, as it always does. With this weapon "resist the devil, and he will flee from you." (Jas. 4:7) No power of art or spurious logic can stand against it; for it is mighty and shall prevail.

"And, behold, angels came and ministered unto him." But they came uninvited. As on a similar occasion subsequently (Matt. 26:53, 54), he declined to ask any temporal favors; but the Father graciously granted on this occasion even the temporal favors; though on the later occasion it was withheld that the divine purpose might be accomplished in the sacrificial death of his beloved Son.

What a beautiful example the Lord thus furnishes of Christian fortitude which never flinches nor hesitates, but with fixedness of purpose steadily pursues the course of sacrifice!

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A REMARKABLE NARRATIVE

"The Rev. Dr. John Joseph Nouri, D. D., LL. D., Chaldean archdeacon of Babylon and Jerusalem, pontifical delegate general of Malabar and ex-grand secretary of the Metropolitan archdiocese of India and Persia, has found Noah's ark! At least he says he has, tells a very straight though somewhat gorgeous story about it and has gained believers among men of piety and learning He is of the Orthodox Greek church and his labors have been in Africa and southwestern Asia.

"After spending several years in African explorations, Dr. Nouri crossed the east mountains to the coast of Abyssinia, and was received with great honors. His expedition up the Euphrates and over the Ararat was an expensive affair, but he got there, camped on the plateau and climbed the two peaks. Between them is a valley, and from each side of it rise the peaks—one 16,000 and the other nearly 18,000 feet high. Starting in March, they found the snow-drifts impassible, and waited another month. Then they climbed to within sight of a narrow plateau almost on the summit, and on that plateau they saw the ark.

" 'The bow and stern,' says the archdeacon, 'were clearly in view, but the center was buried in snow and one end of it had fallen off and decayed. It stood more than 100 feet high and was over 300 yards long. The wood was peculiar, dark reddish in color, almost iron colored in fact, and seemed very thick. I think the cold has preserved the wood. I am very positive that we saw the real ark, though it is over 4,000 years old.'

"Though within rifle shot they could not reach it, the slope from the 'bench' on which it rested being a glare of ice and snow, and they could not remain till the midsummer thaw. Many educated gentlemen, including preachers, have called upon Archdeacon Nouri and found him a most fascinating talker. He speaks ten languages with considerable fluency, having also a smattering of the local dialects of various places. He is by birth a Syrian of the old Chaldean stock, and is a man of great wealth. His credentials are a study in themselves. His commission for Persia and India is signed by Greek bishops of those countries to the number of eighty."

BRINGING BACK THE KING

"WHY ARE YE THE LAST TO BRING BACK THE KING?"

"And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren; ye are my bones and my flesh; wherefore, then, are ye the last to bring back the king?"—2 Sam. 19:9-12.

In the scrap of history here recorded we find an illustration of a very similar condition of things in the world today. The kingdom of Israel had been thrown into a state of confusion, threatening anarchy, in consequence of being left for a time without any official head or king, by the rebellion of Absalom and the divided sentiments of the people.

Absalom had cunningly managed to alienate the hearts of the people from his father David, and had finally headed a revolt. And David, in fear of the consequences, fled from the city and country to the region beyond Jordan, accompanied by a few loyal and faithful subjects. A great battle took place, which resulted in the prompt subduing of the rebellion and in the death of Absalom, the would-be usurper.

Afterward King David did not attempt to repossess himself of the kingdom, but waited until the desire of Israel for his return should be expressed.

Meantime, says the record, "All the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom whom we anointed over us is dead in battle. *Now, therefore, why speak ye not a word of bringing the king back?*"

Just so it is in the world today. Earth's rightful King is not upon its throne, nor has the world recognized his right to it or desired his return. Men have been busy with their own schemes and plans of government. They have anointed various kings of their own choosing: in fact, they have tried every experiment of self-government; and, one after another, all have ended in failure. And now, after six thousand years of human experiment, the whole world is on the verge of revolution, in the outcome of which they have nothing to expect but anarchy.

In times past the civil and religious powers of the world have been yoked together for mutual support, and have defended each other. It mattered not, so far as the state was concerned, whether the religion was a true or a false one, so that it kept the people in subjection to the ruling powers. Civil rulers have always favored most the religion that best served this end. Ecclesiastical rulers have also in turn looked to the state for compensating favors; and in the days of their power they exacted much. Thus the two were in close affiliation. Around each there has always gathered a privileged aristocracy of wealth and brains and education, which has ever kept them at the head of social influence and power. But the overruling providence of God has in recent times been bringing about a change, so that knowledge and general enlightenment have been brought within the range of the common people. The printing press, common schools, daily newspapers, the multiplicity of books, cheap and rapid means of travel and communication by steam and electricity—all of these and minor influences have waked up the masses of the people and set them to thinking and planning and studying and traveling and acquiring and aspiring to higher if not better things.

So general has this tendency of the people become, that the favored aristocratic classes, who have long enjoyed a monopoly of this world's good things, are in fear lest their glory may suddenly depart. And well indeed they may be; for the struggling masses are determined to reach the top rounds of the ladder of fortune, no matter what hoary-headed authorities may stand in their way. The struggle is already on, and the threatening aspect of things forebodes an early fulfillment of that prophecy of Daniel (12:1), "There shall be a time of trouble such as never was since there was a nation."

The Scriptures also indicate the character of the trouble —that it will be one in which the animosities of the masses will be exercised with violence against the rich, and the specially favored aristocratic classes,—political, social and religious. (Jas. 5:1-6; Ezek. 7:19, etc.) And what intelligent observer of the signs of the times cannot see the rapid development of just such a trouble in the present proportions of the socialistic and anarchistic movements, and their aggressive disposition? Indeed, the civil and social condition of the world is appalling, from every standpoint, whether it be that of politics, social order, finance or religion.

In every land the tendency of politics is to corruption, both in civil and ecclesiastical circles; not because people are really worse than formerly, but because enlightenment is so much greater and more general, that temptations to cupidity are a hundred times greater than ever before. Social order is continually menaced; the strain between capital and labor is unprecedented; and true religion, the religion of the cross, is at a very low ebb. Many who begin to realize the seriousness of the present situation, as they forecast the outcome of all these things, in substance disconsolately say, as the Prophet Jeremiah (8:15-19) foretold they would—*"We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror. When I would comfort myself against sorrow, my heart is faint in me. Is the Lord not in Zion? is her King no more in her?"*

In the religious situation there is little to be seen in the way of encouragement: the clash of conflicting creeds, and their discord with the notes of divine revelation are most painfully manifest. In consequence of this, and of the general awakening and mental activity of our day, we find Infidelity, bold and outspoken, rampant in every denomination of "Christendom;" the truths and errors of hoary creeds of men are being discarded in fact (though not by admission, for fear of the effect); and the general tendency is to ignore the Bible doctrine and terms of salvation, and merely to hold out *morality* as the hope of everlasting life, alike to believers in Christ and to unbelievers. A proposition so much in harmony with the pride of the natural man (which always prefers to pay its own way, and feels that it is "*nearly* good enough") is bound to be popular; while the cross of Christ has always been a stumbling-block, and its preaching unpopular and a cause of division to them that stumble at the word, being disobedient.—1 Pet. 2:8.

Infidelity—*i. e.*, unbelief in the sound doctrine taught by the Lord and his inspired apostles—sits in the pews, declaims from the pulpits, rules in the assemblies, and is even finding its way into the Sunday School literature—in the interpretations of the International Lessons. It is ably seconded by Doubt or Agnosticism; and together these strike with increasing determination against the very foundation doctrines of Christianity—the fall of man and his redemption by the vicarious sacrifice of Christ. Discrediting the Bible account of the fall of the race in Adam, and hence the necessity of its redemption through Christ, it substitutes the entirely antagonistic theory of Evolution—that man was evolved from lower animal forms, by his own effort, that he has now reached a higher plane than was ever before realized, and that he will continue to so make progress indefinitely.

It institutes what it is pleased to term a "higher criticism" of the Word of God, by which the sacred record is being gradually whittled and trimmed to fit the present state of development of human philosophies and science—often falsely so called—thereby to lend its seeming sanction to the idea that the philosophy and science of the nineteenth century are the very climax of perfection and the essence of wisdom. It slashes its ruthless scissors into miracles, calls them all incredible, and believes only those things for which it has tangible evidence. It claims that at most the apostles and prophets of the Bible had an inspiration of thought, which they clothed more or less imperfectly in language of their own choice; and that therefore each reader has the liberty to whittle out of their words such thoughts as best suit his own conceptions of truth, relying on an inspiration of his own mind, equal to theirs with the advantages of present-day higher criticism. The apostles tell us, to the contrary, that they were inspired as to the words they spoke and wrote, and not as to the thoughts or sentiments. (See 2 Pet. 1:21; 1 Pet. 1:12) It places the Bible and its writers on a par with all profane history and historians, and says that much of the Bible is fiction, and that it is impossible to discover the dividing line between truth and fiction.

Under the various disintegrating influences of our peculiar day the old creeds are fast crumbling into ruin, and the old institutions which they held together are being terribly shaken; and the various attempts at reorganization on other grounds are all open to a thousand objections. The faith of all is being tested, and many who really care to have a faith, and who long for a firm establishment in divine truth, are indeed in dismay.

Nominal Christianity is fast losing its power over the masses; for the general awakening of the human mind has loosened the reins of superstition, so that the most illiterate begin to realize that they are men, with all the prerogatives of men, and that the king and the priest are nothing more, except as the superior advantages of wealth and education have developed in them the faculties which are common to all mankind. And the unreasonable and unscriptural doctrines

of the divine right of kings and of the eternal torment of a large proportion of humanity, and kindred absurdities, are coming more and more into disrepute, and have less and less of a restraining influence upon the masses of men, who rightly reason that since "the earth is the Lord's and the fulness thereof," and since "God is no respecter of persons," the peasant has an equal right with the king or the priest to share its bounties.

To the awakening masses the only apparent way to obtain their ends is by *revolt against the existing arrangements*;—they see not the Jubilee of "restitution times" which God has promised. (Acts 3:19-21) And the hearts of all classes being under the control of selfish principles, it is only a question of *increasing unrest from increasing knowledge* and liberty, and of divine permission (Rev. 7:1-3), when the terrible crisis of trouble will consume the present order of society.

It is in view of this clearly discernible trend of present events that the thrones of earth are trembling, and that statesmen are greatly perplexed in seeking measures of policy to avert the impending disaster. The sea and the waves (the restless masses of humanity) are roaring, and the mountains (kingdoms) are shaking with the swellings thereof. —Psa. 46:3.

Six years ago Prince Bismarck called attention in the German Reichstag to the fact that great national crises occur about every twenty years, and urged that such contingencies should be prepared for. And more recently, in justification of the last army bill, he recounted the special dangers to Germany, lying, as she does, in the center of Europe, exposed to the hostile powers of France on the east, and of Russia on the west, as well as to the dangers of their coalition, and the lack of cohesion among her own people. Again he said, "European countries have something more important to attend to than making war upon each other. They should unite in suppressing the crime of socialism." But that is more easily said than done; for the nations are not ready to unite on any thing. And where is the power of resistance which the rulers would call to their aid in such a contingency, when the armies upon which they depend are permeated with socialistic sentiments? The power of the churches was relied upon once, when the churches demanded and got a superstitious reverence for civil potentates and ecclesiastical dignitaries; but that day is almost past; and the reins of superstition are growing more and more slack. The time was when a German Emperor stood for three days and nights barefoot in the snow, waiting for Papal absolution, that the dreaded Papal interdict might be lifted and his authority in the empire established by the word of the Pope. And glad indeed would some of the crowned heads be today to see that power restored to the control of the public mind, for the support of kingly authority. This is illustrated by the fact of Germany's repealing the law that expelled the Jesuits. Although those infamous allies of Papal power have been a menace to good government in every land, and have been alternately expelled and re-instated again and again in almost every land, their influence is felt to be a necessity now against the increasing influence and power of socialism and anarchy.

Dynamite plots and assassinations are getting to be common occurrences. Several bills have been presented and favorably considered in the French Chamber of Deputies looking to the suppression of socialistic movements. And since the assassination of President Carnot one of the most stringent of these has passed into law. Similar regulations are before the governments of Austria and Spain; the latter, indeed, proposes to all civilized governments common laws for the suppression of anarchists, their literature and their sympathizers.

The wonderful mechanical inventions of this "day of the Lord's preparation" for the Millennium (Nah. 2:3), the manufacture of which has for a time brought great prosperity to the whole world, once gave promise of *great* future blessing to all mankind, by a general increase of wealth, and lessening of the drudgery of earth. But the masses are awakening to the fact that they were dreaming when wasting good wages in extravagance or dissipation or sloth, thinking that the "good times had come to stay." There were others not so short-sighted, who, by economic prudence, temperance, etc., accumulated a little money, and who foresaw that *machinery* would make the best of all slaves—requiring less for the maintenance and doing the work of many. Some of these frugal, thrifty, far-seeing ones, by the aid of their *mechanical slaves*, have become wealthy—immensely wealthy; and one-half of the world is now striving to serve these and to manufacture more slaves for them. Thus after the point of demand has been reached there comes a halt all around—a stagnation. And since human muscle and brain cannot *compete* against these mechanical iron slaves, all are dependent upon these and their millionaire masters, that they may work *with* these slaves. Under these circumstances, nothing can prevent the decline of human labor in every channel to a lower and yet lower level, until the common, unskilled laborer will scarce be worth his board, and must be supported by the charity of his fellow-creatures better equipped for the battle of life. Unskilled muscle is being crowded out by mechanical slaves, and even skilled muscle is beginning to feel its pressure. Brains, backed by machinery and money, are already masters of the situation, and the increase of machinery and of wealth is marvelous. On the other hand, the population of the world is increasing rapidly, and the increase of intelligence increases the skilled workmen of the world and their competition with each other for the luxuries and necessities of life, to be had only by serving the slave owners, the world's masters.

Poor world! This is a gloomy outlook, yet one which all who can and will reason must see is a true view, *if* something does not occur to alter results by changing conditions or causes. All thinking people see this; but many stifle reason and reflection, and swim along as near to the cream and as far from the dregs of society as they can get.

It is useless to reason with the wealthy owners of these iron slaves, for they will get the best of the argument,—reasoning upon the generally accepted basis. Their answer to those who would reason with them is a correct one. They say:—

We are acting upon the same principles upon which you act;—we are no more selfish than you;—we give more generously than you to the support of educational and benevolent institutions;—we pay our employees better wages than others can afford to pay;—we pay more taxes than do others;—indeed, as society exists at present, our brains, capital and iron slaves are necessary to the well-being of the world;—we could get along without others, but they cannot get along without us;—if we, the masters of the world, should combine to stop our iron slaves, and close our establishments, the world's affairs would be thrown into chaos. We do not claim to do our business on principles of love and benevolence any more than do the farmers and mechanics. Each is trying to do the best he can for himself. We, like others, are ruled by selfishness; but a selfishness less narrow and mean —more generous—than that which is exercising many of our employees and others less successful than we. You can make no laws to hinder our success; for of necessity such laws would injure others as much as they would injure us, or more. We are independent, others are dependent. So long as selfishness is recognized as the rule of life, we must be conceded to be as generous under that law as any.

Socialism and Nationalism reply that the remedy is to do all *large* business on a communistic scale for the public benefit. But they fail to see that selfish ambition for wealth, power and honor, which at present is pushing the world with lightning speed, would, by their program, be set aside —with nothing in its stead to take its place. It is but a chimerical fancy, that if selfish ambition were rendered powerless, loving benevolence would step forward in its stead and push the world along. Alas! too few of the human family have any knowledge of love as a *motive power*. Indeed, we may be sure that if selfish ambition were bound hand and foot, selfish indolence would take its place amongst poor and rich, until necessity would compel the release and re-enthronement of selfish ambition to keep society from miserably perishing in sloth.

Indeed, the Scriptures indicate that this will be the very course, and that anarchy will finally result, and that

THE RELIEF WILL COME ONLY WITH THE RETURN OF THE KING, IN POWER AND GREAT MAJESTY

We wait not for the King as the sweet babe of Bethlehem, nor yet as "the *man* Christ Jesus, who gave himself a ransom for all;" but we wait for him who, having been "put to death in flesh, was quickened [made alive] in spirit"—who was raised from death a spirit being—highly exalted above his condition as a man, higher even than his condition as a spirit-being before he humbled himself to become a man,—highly exalted, even to the divine nature, far above human nature and angelic nature and every other nature. Such is the nature and majesty of the King for whom we wait, and whose presence and kingdom we are assured can and will bring order out of earth's confusion, and bring to the world the blessings purchased with his own precious blood, given when he was a man, once for all and forever as man's redemption—price.

The same King whom Herod and his soldiers crowned with

thorns, and in mockery clothed in royal robes, and hailed, "King of the Jews!" the same whom Pilate crucified between two thieves, and over whose head he placed the inscription, "Jesus, the King of the Jews"—this same King we look for now, but no longer in a body of flesh, a body of humiliation, a body prepared for our sin-offering. He comes in power and great glory, the express image of the Father's person, and in the glory and majesty of the Father, "whom no man hath seen, nor can see" (1 Tim. 6:16), the same whom Saul of Tarsus saw, but whom his companions saw not. The same wise, sympathizing, loving soul (person) that wept and died; but greatly changed—resurrected and glorified by divine power; a new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not dishonored, but honored;—possessing "all power in heaven and in earth."—See 1 Cor. 15:20, 42-44, 50; Phil. 3:10; Matt. 28:18.

Some have dreamed that selfishness is being rapidly swallowed up of love, throughout the world; but not so: it alters its outward form to meet changed circumstances and conditions, but under the surface selfishness is still to be found everywhere; and in almost every heart it is the actual motive power of life. And so strong is the selfish power in mankind, so deep seated, that it is a vain delusion to presume that the preaching of the gospel will ever convert the world from the motive power of selfishness to that of love.

True, some are thus converted; but altogether these are but a "little flock"; and so different from the masses that they are and always have been "peculiar people," zealous, not for self-interest, but for good works, for God's glory and for the welfare of others, regardless often of personal prosperity or interest.

Man's experience is now being so arranged for him as to bring to the masses the *proof* that selfishness is not the proper motive power, the welfare of all being considered; because, in the present condition of physical and mental inequality, the mentally and physically strong would get all there is, while the weaker and imbecile would be wholly dependent upon their charity for existence; and as the ratio of difference would continue to increase, it would mean that ultimately the wealth and government of the world would all be in the hands of a few intellectual giants. And even if all men were mentally and physically perfect and equal, the result of the operation of selfishness would mean a continual strife for mastery, greatness, power and advantage, which would mar the bliss of a Paradise.

The light of invention in this, our day, is intended to have this very effect;—to let things take this course and to let people see what would be the result if selfish principles were allowed to go to seed. Many whose senses are exercised can already foresee the result, and many are seeking the remedy, but in a wrong direction. They want the motive power of love substituted for the motive power of selfishness *in those who have control* of governments and large enterprises. They are seeking in others the character and methods of Jesus, but have never adopted his character and methods as their own. They admit the superiority of love over selfishness, and would like to have the wealthy adopt the principle of love, while they would, for a time at least, continue the policy of selfishness, until they too had become wealthy.

They forget that love cannot become an element of daily life, and its controlling force, until it has first become an element of character in the individual heart. Only those whose hearts have been thoroughly converted to the Lord, and who are seeking and praying to be dead to self, realize what a fight is necessary to keep this strongly entrenched element of the fallen character under the control of the Word and spirit of Christ, our Redeemer and Pattern. Others see not the folly of their hopes to introduce by laws the rule and motive power of love, and to oust the rule and motive power of selfishness, while the hearts of the vast majority know nothing whatever of such a change of principle as a personal experience. As men come to realize, by further experience, the folly of such hopes and efforts,

THE NUMBER OF THOSE WHO WILL SPEAK OF BRINGING BACK THE KING WILL INCREASE

Ah, yes! That is the remedy, and the only remedy at all adequate to the cure of the disease of selfishness, its eradication from the body—social, political and financial.

But while the King of earth (whose right the government is, and who will shortly take unto himself his great power and reign, and bring order out of confusion) is called the "Good Physician," let none assume that by this is implied that he will cause his patient no pain when he lances his boils, amputates those parts where mortification has set in, rebreaks bones previously improperly set by the patient himself, or when he cauterizes the proud flesh of his sores: let him not suppose that he will give no bitter medicines. To be a good Physician and a great Physician means that he will cause no *needless* pain; but it also implies that he will spare no pains to make the treatment effective to the patient's recovery to perfect health.

And so with Christ's rule and kingdom: it will first of all lay bare, and cut, and scrape, the evils of selfish society, down to the very bone, exposing depths of corruption never before realized by the patient; and it will be a fearful ordeal—"a time of trouble such as was not since there was a nation." The patient (the world) will suffer and groan, and for a time prefer the disease to the cure, and seek to be released, but he will be helpless, bound hand and foot; and the exposition and eradication of selfishness must progress until the patient shall have fully realized the sinfulness of sin and the selfishness of selfishness. Then the balms and ointments of love and righteousness will be applied; and although they will smart, they will begin to heal and strengthen. Then the cooling, refreshing, "peaceable fruits of righteousness" will begin to be relished, and the patient will soon be on the way to recovery and prepared for the stronger meat of knowledge of God's perfect will.

Yes, the coming of the King of earth means much of trouble and a general overturning of the kingdoms of this world, which, although nominally kingdoms of God, are really under the control of the prince of this world—Satan—who now worketh in the hearts of the children of disobedience. (Eph. 2:2) It means the shaking of society in a manner and to an extent it was never before shaken, and so thoroughly that another shaking will never be necessary. (Heb. 12:26, 27) It means the breaking in pieces of the kingdoms of earth as a potter's vessel. (Isa. 30:12-15; Psa. 2:9; Rev. 2:27) It means the shaking and final passing away of the present ecclesiastical heaven, and the fall of many of its bright ones (stars), and the temporary obscuring of the true sunlight of the gospel and the moonlight of the Jewish law by the thick clouds of worldly wisdom. It means tumult and raging amongst the waves of the sea (the masses of mankind in anarchy). It means the shaking of all the mountains (kingdoms); and the *melting* of some to the level of the people (socialism); and the carrying of others into the sea (revolution and anarchy).

But while many would rejoice to see enemies bound and society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge and law might cut off some of their long-cherished sins, and might pain them by touching some of their personal selfishness. And they are right: He will bring to light all the hidden things of darkness, and correct private as well as public sin and selfishness. He will lay justice to the line, and righteousness to the plummet, and the hail [hard truths] shall sweep away the refuge of lies, and the waters [of truth] shall overflow the hiding places [of error].—Isa. 28:17.

"BUT WHO MAY ABIDE THE DAY OF HIS COMING? AND WHO SHALL STAND WHEN HE APPEARETH?"—MAL. 3:2

The coming of the King will mean a personal, as well as a national and a church examination, judgment and treatment. "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." (Mal. 3:2) It will mean the curtailment of vice to a degree never attempted by any earthly reformer. There will be no *license* to be or to do evil in any form or degree. The only liberty will be to do right.

Ah! No wonder that so few today look and speak for the coming back of the King! To some it would mean the curtailment of present advantages over the remainder of their fellows. To some others it would mean to check their anticipated rising to a point of advantage or preference or honor above their fellows. To others it would mean the curtailment of sins now indulged and enjoyed.

Nevertheless, both the King and the kingdom—for which the King taught his church to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven"—are coming. In fact, they are *here;* and present troubles in church and state are the results of influences emanating from that King and kingdom. Though men know it not, it is the smiting by this kingdom of God that is even now preparing for the wreck of all the kingdoms of earth and the preparation thus of the hearts of men for the true King and his righteous government. Thus it was foretold by the Lord through the prophet. —Dan. 2:34, 35.

Worldly men know not of this, because this kingdom cometh not with *outward show* or display: because they cannot say, Lo here, or Lo there, they do not realize it at all. (Matt. 24:23.) But God's children, enlightened by his Word, know

that thus it is written, and that the Day of the Lord will come as a thief and a snare upon the *world;* and that only God's people, his fully consecrated church, will be in the light and will not be taken unawares. And many of these have been deceived by looking for the King again in the flesh—forgetting that his only object in becoming flesh was "for the suffering of death" as man's corresponding price; and that, this over now, he is highly exalted, and "dieth no more." They forget that "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more;" and that *we must be changed* that we may "see him as he is,"—not as he was. We now know him as the King of glory—the same who was dead, but who is now highly exalted—the same seen by Saul of Tarsus, a spirit being shining above the brightness of the noon-day sun. (See Heb. 2:9; Phil. 2:9; 2 Cor. 5:16; 1 Cor. 15:51; 1 John 3:2; Acts 26:13-15.) Another matter which the Lord has permitted to becloud this subject of the Lord's second coming, so that none except those who hunger and thirst after the *truth* might know, is the translation of the Greek word, *parousia,* by the English word, *coming,* whereas it should be rendered *presence;* for that is the thought. Note the wide difference in the sense of the following texts where the Greek word *parousia* should be rendered *presence* in every instance:—Matt. 24:3, 27; 1 Cor. 15:23; 1 Thes. 2:19; 3:13; 4:15; 5:23; 2 Thes. 2:1, 8; Jas. 5:7, 8; 2 Pet. 1:16; 3:4; 1 John 2:28.

True, there is to be an earthly phase or representation of the kingdom of God, visible to the natural eyes of men, as the spiritual government will be recognized by the eyes of their understanding; but it will be established later, as it is written, Ye shall *see* Abraham and Isaac and Jacob and all the prophets—all the overcomers of the past—in the kingdom. (Luke 13:28) The unseen kingdom will be Christ and the apostles, and all the faithful overcomers of the Gospel age—the body of Christ.

All that needed to be done to inaugurate the present strife for wealth and power, and to bring the festering sore of selfishness to a head, was to lift the vail and let men see the possibilities surrounding them. The lifting of the vail of ignorance from men's minds is a good thing of itself: only the selfishness of the human heart causes it to bring forth evil fruit. And the evil fruit is only partial and temporary: the sharpening of men's wits, possibly supernaturally as well as by the competitive strife for wealth, is preparing some of the inventions which will be ready for the quicker blessing of the world when the new King and his Millennial kingdom shall have assumed full control.

But the King of glory waits to be prayed to come and take control. He will let the various parties and factions of society cup and lance and amputate each other's defects and prepare each other's physics. But it will all be under the King's eye, and subject to his "all-power." And when all are thoroughly sick, and when he, as the Good Physician, does come in and offer "the balm of Gilead," he and his kingdom will generally be hailed as "the desire of all nations." (Hag. 2:7.) The Jews will be first: "They shall mourn for him as one mourneth for his only son." And when he shall reveal his presence and kingdom, they will shout, "Lo! this is our God, we have waited for him, and he will save us." (Zech. 12:10; Isa. 25:9) Then "many people shall go and say, Come, let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Isa. 2:3.

Surely, those who know that the King and his kingdom are the only remedy and the best remedy for all the wrongs and woes of men should be pointing the groaning creation to this, rather than to the poultices of their own contriving which can do no real good. Tell them about the return of the King! Tell them that he is the great Prophet and great Priest, as well as the Great King: that as Prophet [Christ, the Head, and his church, the body] he will cause an accurate knowledge of the Lord to fill the whole earth; and that as Priest he will be ready to pardon and succor all who, under that knowledge, shall turn from sin to righteousness. Tell them that his death was the redemption price for all, and that the return of the King is to bind Satan and set free all of his captives who will accept the liberty of the sons of God under the conditions of the New Covenant.—Acts 3:22, 23; Gal. 3:29; 1 Cor. 6:2.

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears:
He who was slain on Calvary's mountain
Soon is to reign a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"A thousand years! Earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."

—HYMNS OF DAWN.

FORGIVENESS VERSUS MALICE

"Forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

A forgiving spirit is a part of the spirit of love, a part of God's Spirit, the holy Spirit or disposition—the spirit of the truth—inculcated in God's Word. It is thus the opposite or contrary of the spirit of malice, which is a part of the evil spirit or disposition common among men in their fallen condition, the spirit or disposition of the world.

A forgiving spirit is kindred to the spirit of love, joy, peace, meekness, patience, brotherly-kindness, godliness. A malicious spirit is related to anger, back-biting, slander, wrath, jealousy, hatred and all the works of the (fallen) flesh and the devil.

Recognizing these two spirits in the light of God's Word, his people must surely desire and seek more and more to cultivate the *forgiving disposition*—a spirit of readiness or willingness to forgive, which would *rather* that the transgressor would penitently turn from his evil way to the way of righteousness, and which would *take pleasure* in receiving him back into fellowship again under such conditions.

However, on this as upon every question, extreme and unscriptural views are sometimes entertained. Some feel that the most extreme view conceivable must be the right one, because of their desire to get as far away as possible from the unforgiving or malicious spirit. In consequence, some are continually chiding themselves for not being able to forgive those who have not repented, who have not asked forgiveness nor brought forth fruits (evidences) indicating repentance.

This comes of the fall. Human judgments have become defective, so that it sometimes perplexes us to know how and where to draw the lines upon our own hearts and conduct. But here God comes to our rescue. He knows: his mind or judgment and not our own imperfect judgments, therefore, must be our guide or criterion; and his Word expresses to us his mind (spirit or disposition) on this and every subject. If we accept and use it, instead of our own imperfect judgments, we are said to have "the spirit of a sound mind."—2 Tim. 1:7.

Let us study and adopt as our own the spirit of God's sound mind on this subject of *forgiveness,* casting aside as erroneous whatever our own depraved judgments may have previously accepted. This will be following the instructions of the text at the head of this article, and we will learn to forgive *even as* God forgives.

(1) Our spirit or disposition to forgive any one should be of the heart prompted by the spirit of love and brotherly kindness. It should not be a forgiveness forced out of us by importunity, nor by the appeals of many, nor by pity for the wrong doers' sufferings or sorrow. It should be there pent up in our hearts, ready to pour forth upon the offender as soon as he repents and gives reasonable evidence of his sincerity. God *waits* to be gracious, *desires* to pardon sinners; and such must be our attitude toward those who trespass against us. But God always *waits* for repentance, and never grants his pardon to those who are unrepentant, nor receives them into fellowship as friends.

True, he loved us while we were yet sinners (John 3:16; Rom. 5:8), and he does good even to the unthankful, giving sunshine and rain and food to all; but that is a pitying love, not a fellowship love, not a communing love: it is the sympathetic love of a benefactor. And we are to have this pity-love also, even to our enemies. We are to love our enemies, and do good to them that persecute us; but with us, as with God, this can be no more than pity-love: it cannot be fellowship-love, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Nevertheless, while we can have *no fellowship* with the unfruitful works of darkness, but must rather *reprove* them (Eph. 5:11), we can still have that benevolence of heart which would not permit even an enemy to perish with hunger. "Therefore, if thine enemy hunger, feed him," etc. In so doing we are but imitating our heavenly Father who is merciful even to the unthankful and despiteful.

(2) God's readiness or quickness to forgive and receive into fellowship depends upon the amount of light and favor sinned against. To the *ignorant*, who know not of his character, he sends his children as ambassadors,—evangelists, colporteurs, etc.,—to tell them of his love and his willingness to forgive them sins through Christ. But *in proportion* as any have tasted of the good Word of God and been made partakers of the holy spirit, etc., and have sinned wilfully against light and knowledge (Heb. 6:4-6; 10:26-31), in that *same proportion* God is slow to forgive, and will not receive such back into fellowship, except they bring forth works proving their professed repentance to be sincere. And God assures us that there is a degree of wilful sin, against full light and ability, that he will never forgive—"There is a sin unto death, I do not say that ye shall pray for it."—1 John 5:16.

In this, also, we should copy our Father in heaven. We should be very ready to forgive the blunders and errors of either natural or spiritual childhood, and to all the weak and inexperienced, even before they ask we should manifest our *willingness* to forgive. And with all who trespass against us, our *willingness* to forgive should be proportionate to the ignorance and lack of wilfulness and malice on the part of the transgressor. Whenever malice, wilfulness and knowledge have been factors in the transgression, it is our duty to be proportionately slow to forgive and to require proportionately longer and stronger proofs of repentance.

But this is as far as we may go. Although we may be able to decide what would be a sin unto death against God (1 John 5:16), we may not decide that any transgression against us is *unforgiveable;* against us there are to be no unpardonable sins. Our imperfect knowledge, as well as our imperfect judgment, forbids such a dicision. Hence our Lord said, "If thy brother trespass against thee, *rebuke him;* and *if he repent,* forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Peter said, "Lord *how oft* shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven."—Luke 17:3, 4; Matt. 18:21, 22.

From these scriptures it is evident that some of God's people make the mistake of forgiving transgressors before they repent. It is as much the Lord's command that we *rebuke* the transgressor, and that we *do not forgive* until he turns again and repents, as it is his command that we do forgive, from the heart, when he does *turn* and *repent.* And if he trespass seventy times seven times he should be *rebuked* as often (either by word or conduct or both), and should *repent* in words and *turn* in conduct just as often.

To require less than this is to disobey our Teacher's instructions and to do injury to the transgressor by giving him lax ideas as to his duty. A lack of strict justice, in this respect, on the part of God's people has often injured their children, whereas a proper exercise of justice with forgiveness on proper grounds would have helped those children the better to understand God's dealings, and would guard them against expecting his favor except upon full repentance; and also against tempting divine mercy by sinning against knowledge.

But while some need to correct their hearts and conduct as above, more, probably, need to guard against an unforgiving spirit. Such should remember that Christ Jesus by the grace of God tasted death for every man—paid the price of every man's natural or inherited imperfections—and consider that if God can accept that *ransom price* as the full satisfaction for all except *wilful* sins or the *wilful portions* of sins, then we can and should do so also; and all who have God's Spirit or disposition will hold wrong-doers responsible for only their *wilful share* in sins and be ready to forgive and pass over quickly whatever is of Adamic depravity and truly repented of and thereafter shunned.

Let such remember the words, "If we confess our sins, God is faithful and *just* to forgive us our sins, and to cleanse us from all unrighteousness;" and consider that we who accept our Lord Jesus' sacrifice, as being for the sins of the whole world, must also, if *we* would be *faithful* and *just,* forgive those who trespass against us, if they confess and repent, because Jesus paid *all* of their debts, to us as well as to God.

Justice, therefore, demands of all who trust in the merit of Christ's sacrifice as the ground of their own forgiveness, that they recognize the same precious blood as the covering of all Adamic weaknesses when repented of. And hence the Lord assures us that unless we forgive those who trespass against us (when they repent), neither will he forgive us when we repent.

Moreover, our forgiveness must be from the heart (Matt. 18:35)—not a lip forgiveness and a heart hatred. The forgiven one may be held at a distance for a time to prove the sincerity of his repentance; but just as soon as we have good cause to believe him sincere we must be prompt and hearty in our forgiveness—as a heart with a forgiving spirit or desire will always be glad to do. But, even then, although fully and heartily forgiven, we may not put such a one into a place of the same responsibility as the one from which he fell until we have seen a stronger and truer character developed in him. And this would not imply a lack of full forgiveness, but merely a proper caution—not only for our own protection, but also for the good of the one who transgressed and his protection from too strong a temptation of same kind.

We find no mention in the Scriptures of *forgiving* on God's part without the requirement of repentance. The passage which reads, "Father, forgive them, they know not what they do" (Luke 23:34), might be considered to refer to a pardon without repentance; but we remark that these words are not found in the oldest Greek MSS.—the Sinaitic and Vatican.

A passage frequently misunderstood is:

"If thou comest to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift and first go and be reconciled to [or make amends to] thy brother, and then come and offer thy gifts."—Matt. 5:23, 24.

It should be noted that the one addressed is not the brother trespassed against, but the trespassing brother. He must leave the offering of his gift or prayer, until he has made amends to his brother for the wrong he is conscious of having done him, in word or deed. Not until then will his offering be acceptable to God.

THE FIRST DISCIPLES OF JESUS

III. QUARTER, LESSON VIII., AUG. 19, JOHN 1:35-49.

Golden Text—"We have found the Messiah which is, being interpreted, the Christ."—John 1:41.

These were among the first disciples* of the Lord, and, being attentive hearers and believers on him, they received a special call to follow him, both as learners and assistants in his ministry. And having obeyed this call they were afterward formally ordained as apostles and in due time endued with favor from on high and with authority as apostles of the Gospel dispensation.

In addition to the review of the above subject, which we trust all will notice, it is also interesting to note several other features in the narrative before us.

(1) Observe the humility and self-abnegation of John in pointing out his cousin according to the flesh as "The Lamb of God that taketh away the sin of the world,"—the long-looked-for Messiah, whose rising popularity must soon eclipse his own. John had no ambition to be greatest, but esteemed it a privilege and honor to be simply—"a voice crying in the wilderness, Make straight in the desert a highway for our God." And when some of John's disciples came to him, evidently expecting to find in him some of the spirit of rivalry, saying, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him, John answered and said, A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled. He [as the light] must increase, but I must decrease."—John 3:26-36.

And when a deputation of priests and Levites came from Jerusalem to ask him—"Who art thou? he confessed, ... I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they, Who are thou? that we may give an answer to them that sent us. What sayest thou of thyself?"—what a temptation there was here to claim to be some great one and to exalt himself in the estimation of his fellow-men. But there was no sign in him of self-exaltation. He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias. . . . I baptize with water, but there standeth one among you whom you know not; he it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."

* For a full treatment of the subject of this lesson see our issue of May 1, '93—"The Twelve Apostles, Their Calling, Office and Authority."

How beautifully this grace of humility and self-abnegation shines in the characters of those ancient worthies whom the Lord was preparing for the earthly phase of his kingdom. "And verily" said Jesus, "among them that are born of women there hath not risen a greater than John the Baptist." (Matt. 11:11) Well have the apostles Paul and James directed those who are called to share in the spiritual phase of the kingdom to the patient, humble faithfulness of the ancient worthies (Jas. 5:10; Heb. 11), as examples for our imitation.

VERSES 29-37 show how deliberately John turned his disciples over to Jesus. Previous to his baptism John knew Jesus only as his cousin. The spirit of God had directed him to baptize with water and to proclaim the coming Messiah; but he testifies that he knew not who it would be until he saw the promised sign fulfilled in the descent of the holy spirit upon his humble cousin, Jesus.

To a proud or ambitious mind familiar acquaintance or relationship is generally more conducive to a spirit of rivalry; but it was not so with John. He was ready at once to exclaim in the presence of his disciples, "Behold the Lamb of God!"

(2) Next we note the manner in which the several disciples here named recognized Jesus as the Messiah. John had specially drawn attention to the prophecies concerning him, and by his correspondencies with those prophesies they recognized him, saying, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." They, in common with others, supposed him to be the son of Joseph, the mystery of his incarnation evidently not being generally known at that time.

The law and the prophets and his works were God's witnesses of Christ at his first advent; and to the same testimony we are referred for the evidences of his second advent.* In addition to the testimony of the law and the prophets these early disciples were invited to "Come and see" for themselves, that the power and wisdom of Jehovah rested upon his Anointed. And they came and saw, not only that the spirit of holiness and grace was in him, but also that the power of discerning of spirits (of reading the thoughts and intents of the hearts) and of working miracles was granted to him. (Verses 47, 48) Thus God ratified the testimony of his holy prophets, and fully convinced those who were Israelites indeed and in whom was no guile. Later the same gifts—of miracles, discerning of spirits, healings, prophecy, etc., were granted to the apostles, and for the same purpose.—Heb. 2:3, 4; 1 Cor. 12:1, 4, 8-11.

* See M. DAWN, VOL. II, Chaps. 3, 4.

OUR LORD'S FIRST MIRACLE

III. QUARTER, LESSON IX., AUG. 26, JOHN 2:1-11.

Golden Text—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."

The golden text of this lesson suggests its import: this beginning of Christ's miracles manifested forth or typified the glory of his coming kingdom and power. The circumstance of our Lord providing wine for a festive occasion, and that, too, by the performance of a miracle, as if to emphasize the propriety of its use on such occasions, is quite a difficulty in the way of advocates of total abstinence, and quite an argument in the mouths of those who favor the use of wine as a beverage. But both the difficulty and the argument disappear before a clear conception of the object of the miracle.

Calling to mind Matt. 26:29—that our Lord would no more drink of *the fruit of the vine* with his disciples until he should drink it new with them in the kingdom; and also the prophecy of Isaiah 25:6, "In this mountain [the kingdom of God] shall the Lord of hosts make unto all people a feast of fat things, ... of *wines* on the lees well refined"—we recognize in the exhilarating wine an apt symbol of joy and gladness. To partake of the cup of the Lord in the present time signifies to share in his sufferings, humiliation and death; but to partake of his cup in the coming age will mean to share in his glory and joy. That will be the new wine in the kingdom.

The first miracle was given to symbolize this ultimate object of the work upon which he was then entering, which was to glorify his church and then to spread a feast of fat things (of rich blessings) and of wine (of joy) before all people. How appropriate that such a foreshadowing of future glory should be the first of his wonderful works.

In observing the typical features of the miracle we notice, (1) That its performance was on the occasion of a wedding, following the wedding ceremony. So the joy and blessings of Christ's kingdom, both to the church, his bride, and also to the world, will follow the marriage of the Lamb.

(2) Next we notice that this typical marriage was on "the third day" (verse 1), reminding us very forcibly of our Lord's statement to some of the Pharisees (Luke 13:32): "Go ye and tell that fox [Herod], Behold I cast out devils and I do cures today and tomorrow, and the third day I shall be perfected;" and again (John 2:19, 21,) "Destroy this temple ["the temple of his body"—the church], and in three days I will raise it up." The three days here referred to were days of a thousand years each—the fifth, sixth and seventh thousand-year-days from creation. Jesus then lived in the fifth; and now, in the dawning of the seventh, his body will be "perfected" and "raised up" to kingdom power and glory. The marriage of the Lamb will be in the third day of her existence as the body of Christ, and in the seventh of the world's history.

(3) We notice that the miracle consisted in the turning of the water in the vessels for purification into the desirable beverage, the "good wine." Water is a symbol of truth (Eph. 5:26), the use of which is for refreshing and cleansing the Lord's people; and it is through this very cleansing agency that the church is to be glorified and the world blessed. Divine truth, having by its blessed inspiration to godliness and holiness, accomplished its cleansing purifying work, will be gloriously realized in the blessings and joys of the kingdom.

(4) The Lord's reply to Mary, who informed him of the lack of wine, is also significant. "Jesus said to her, What [is that] to me and to thee, O woman? Mine hour has not yet come." (Verse 4—Diaglott.) The "woman," the church, need not yet inquire for the new wine of joy. The hour for exaltation and glory has not yet come, and as yet we have to do only with the dregs of the cup of humiliation and sacrifice. And if we partake of this cup now we will surely drink the new wine with him in the kingdom. Let us take the advice of Mary—"Whatsoever he saith unto you, do it," and in due time faithful obedience to all his directions will be amply rewarded by the privilege of participating with him in the joys of the kingdom, the "new wine." And following that will come for all people the feast of fat things and of wines on the lees.

By the early disciples this typical significance could not have been discerned; but they did see in the power that could work such a miracle the evidence of his claim to be the Son of God, while to us in the light of the dawning Millennial day the finer lines of type and prophecy are due to be understood and are clearly manifest.

The occurrence has no more bearing on the temperance question than had the taking of a colt to fulfill the prophecy of Zech. 9:9 (Matt. 21:1-5) a bearing on the question of the rights of private property. All things belong to God and have their legitimate and illegitimate uses. Under the rule which Paul gives (1 Cor. 8:13), the disuse of wine as a beverage is certainly commendable under present conditions, while its limited use as a medicine is warranted by 1 Tim. 5:23.

JESUS CLEANSING THE TEMPLE

III. QUARTER, LESSON X., SEPT. 2, JOHN 2:13-25.

Golden Text—"Make not my Father's house a house of merchandise."—John 2:16.

The several accounts of this action of our Lord by the other evangelists place the occurrence unmistakably near the close of his ministry, while John here mentions it in connection with events at the beginning of his public work. It would appear, however, that the one event was referred to by them all, the last verse of John's account, like the others, showing the hostile attitude of numerous opponents who sought his life, which disposition did not make its appearance in the very beginning of his ministry.

This authoritative action of Jesus had a peculiar fitness as a type near the close of his ministry. It immediately followed his triumphant entry into Jerusalem in fulfilment of the prophecy—"Behold thy king cometh unto thee, etc." (Zech. 9:9); and this course in the temple was an assumption of authority consequent upon this rightful claim to be the king of Israel—a claim, however, which was rejected by

the Jews. "He came unto his own [people], and his own received him not. (John 1.11.) Then, seeing they put away the favor of God from them and proved themselves unworthy of it, he turned to the Gentiles to take out of them a people for his name, which selection has required the eighteen centuries of the Gospel age; and that fleshly house of Israel and this spiritual house, the Gospel church, stand related to each other as type and antitype; both as to circumstances and time. As an event shortly preceding his crucifixion, this cleansing of the temple finds its antitype in a similar work here, beginning at the corresponding date—1878 (See M. DAWN, Vol. II., page 239); viz., the casting out (from the spiritual temple—his body, the consecrated church) of such as are unworthy to be of that body, while the worthy ones, the pure in heart, are being correspondingly blessed.

The scourge of small cords was a fit emblem of the harmonious doctrines of Christ, which are accomplishing the cleansing work here.

When asked for a sign of the authority by which he did these things, Jesus pointed forward to his future power—after his death and resurrection. (Verses 18-21) He had no authority to begin the *actual* work then; that which he did being only typical, and for our profiting, not theirs.

VERSES 23-25 (*Diaglott*). Though the people at this time seemed greatly impressed by his miracles, and, shouting Hosanna! before him, seemed ready to accept him as the Messiah and to proclaim him king at once (See also Matt. 21:9-11), Jesus did not trust them; for he knew the fickleness of their hearts, and having the gift also of discerning of spirits, he needed not that any man should testify of them, for he knew what was in them.—Luke 20:41-47.

The *Golden Text*—"Make not my Father's house a house of merchandise"—should have the most careful consideration of all those who profess to be of his consecrated house,—the true temple. In this time of cleansing, sifting and purifying of the temple of God, none will be permitted to remain in it whose purpose is in any way to make merchandise of God's holy things.

JESUS AND NICODEMUS

III. QUARTER, LESSON XI., SEPT. 9, JOHN 3:1-16.

Golden Text—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

For a consideration of this interview between the Lord and Nicodemus, see M. DAWN, VOL. I., Chap. XIV. In connection with Verse 13 see Acts 2:34 and 2 Tim. 4:8.

VERSES 14-15. The reference here is to the circumstance recorded in Num. 21:4-9, when the bite of a fiery serpent was cured by a look at the brazen serpent which Moses raised up. The fiery serpents here represented Sin, from whose deadly bite all humanity is suffering. But Christ, who knew no sin, was made a sin-offering on our behalf, that we might be made the righteousness of God in him. (2 Cor. 5:21—*Diaglott.*) He is the antitype of the brazen serpent. The lifting up of the serpent in the wilderness prefigured the lifting up of Christ on the cross of Calvary; and the look of faith to him and the merit of his sacrifice for salvation is the never-failing cure for sin, as it is also the only hope of the fallen race of mankind.

VERSE 16 suggests the cost of the world's salvation to our heavenly Father. His only begotten Son was the delight and treasure of his heart; and all the painful process of his humiliation and sacrifice even unto an ignominious and cruel death were at the expense of the fondest affection of him who loves as never man loved. With the assurance of this example of divine love for our race, the Apostle Paul (Rom. 8:31-39) would further encourage our faith, saying, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? If God be for us, who can be against us?"

AN OPPORTUNITY FOR SERVICE

ANY BROTHER having a thorough knowledge of stenography, who is fully consecrated to the Lord and in full sympathy with MILLENNIAL DAWN and WATCH TOWER teachings, and unincumbered by family cares, etc., and who would enjoy assisting in the TOWER office, is requested to correspond on the subject, enclosing his photograph. Address the Editor.

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"IF YE BE CHRIST'S"

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

These words were addressed by the inspired Apostle to Christians, and they apply with equal force to the same class today. He does not say—"If ye be Jews;" although like all the early Christian churches, those of Galatia were no doubt composed in good proportion of Hebrews of various tribes. That was not the ground, or condition, upon which they might consider themselves *heirs* of the promise made to Abraham.

Neither does he say—"If ye be Anglo-Israelites." He knew nothing about such kinship according to the flesh having anything whatever to do with a joint-heirship in the promise. Quite to the contrary indeed: for under divine inspiration he tells us—

"Though the number of the *children of Israel* be as the sand of the sea, a *remnant* [only] shall be saved [from their blindness predicted.]" "For they stumbled at that stumbling stone:" and "*the Gentiles*, which followed not after righteousness, have attained to the righteousness which is by faith." "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ [if by losing this joint-heirship myself I might gain it] for my brethren, my kinsmen according to the flesh, *who are Israelites.*" —Rom. 9:27, 32, 30, 2-4.

Still discussing the blindness of Israel and their fall from divine favor, which opened the door of favor to the Gentiles, the Apostle assures us that the vessels of God's mercy prepared unto glory are "*us* whom he hath called, not of Jews only, but also of the Gentiles." (Rom. 9:23, 24.) "Israel [as a nation, the twelve tribes] hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded."—Rom. 11:7.

Keeping up the same discussion he asks, "Have they [the fleshly seed] stumbled that they should fall [utterly]?" He answers "God forbid: but rather that through their fall [as the natural seed to which the promise first was made] salvation is come to the Gentiles, for to provoke them to jealousy." And it has had, and will yet more have, this effect. Since the preaching of the Gospel to the Gentiles, Israel no longer goes after Baal, Moloch and other idolatries. That people seem to be growing more and more *jealous* of Christianity, and are now claiming and quoting Jesus as a Jew, as shown in our issue of Apr. 15, page 114, and June 11, page 162.

Thus "the fall of them [is] the riches of the world; and the diminishing of them [the selecting of only a few, a *remnant* from them results in] the enriching of the Gentiles [proportionately—Gal. 3:14.] And if the cutting off of that people resulted in such blessing to others, how much greater blessings may we expect as a result of Israel's ultimate full regathering to God as a result of the jealousy? (Rom. 11:12.) Blindness in part [*temporary* blindness] has happened unto Israel [—except the remnant which accepted Christ; and that blindness will last] *until* the fulness of [the completeness of the elect church, selected from] the Gentiles be come in. And so [thus or then] all Israel shall be saved [from the *blindness* which happened to them eighteen centuries ago]: as it is written, There shall come out of Zion the Deliverer [Christ, the Head, and his Church, the body], and shall turn away ungodliness from Jacob [Israel after the flesh]. For this is my covenant [agreement] with them when I shall take away their sins."—Verses 25-27.

Satisfied that the Apostle did not in our text refer to *all* Israel that stumbled and that is to be saved from blindness by and by, nor to their children according to the flesh, lost or found, we settle it in our minds that the Apostle meant the words of our text to apply to consecrated believers in Christ, only: for whether Jew or Gentile, bond or free, all who are in Christ Jesus are *one;* joint-heirs of the promise made to Abraham.—Rom. 10:12; Gal. 3:28.

But notice, again, very particularly, the words of our text. The Apostle begins the statement with that small but very significant word, *if:* "If ye be Christ's." It was not sufficient

to be known as a regular attendant of one of the congregations of believers in Galatia—a brother in good standing with fellow-Christians and of good moral character. Nor did it avail anything that the great Apostle Paul recognized those congregations of believers in Galatia as "brethren" and "sons of God." (Gal. 3:15, 26; 4:6, 12, 31; 5:11, 13; 6:1, 18) Notwithstanding all this, the inspired writer says, *"if."*

To "be Christ's," therefore, evidently means a great deal more than faith, respectability and good endorsement. It means to *belong* to Christ;—to be his, body, soul and spirit;—to be his today and forever; his servant, to do his *will* in his *way* and at his *time;* when convenient and pleasurable, and when inconvenient, painful and difficult.

It means, furthermore, that we cannot *belong* to anyone else in this complete sense, for no man can serve two masters. Here comes in a difficulty for those who *belong* to secret or other societies. The laws, professions and customs of these are almost certain to conflict with or infringe upon a *full* consecration to Christ. They profess some things which Christ condemns, and if we would speak as his oracles we would offend. Their laws and customs are worldly, or at least conformed to this world, and our Master has laid down as his law that we be not conformed to this world, but that we be "transformed by the renewing of our minds—proving [ascertaining] the good and acceptable and perfect will of God." These societies inculcate the wisdom of pleasing the world: our Master tells all that are *his*, "Ye are not of the world, even as I am not of this world." "If any man love the world, the love of the Father is not in him." In a word he says to us, "Choose ye this day whom ye will serve." "Ye cannot serve God and Mammon."

These observations apply as truly to religious societies, churches, etc., as to others: indeed, more so, because the latter affect to represent Christ and to speak for him, which, surely, they have no right or authority to do; for our Master still speaks to those that are his through the Gospels and the words of his inspired Twelve Apostles. See article on "The Twelve Apostles," in TOWER, May 1, '93, p. 131.

Almost all denominations have formulated Confessions of Faith to which all who *belong* to them either directly or indirectly give assent. And these uniformly conflict with the doctrines of Christ. They demand consecrated time and money, as well as name and influence, for these, which are false doctrines, and hence in opposition to Christ's doctrines. If we "be Christ's" *only* and *fully*, we cannot compromise with the world, nor with its policy and spirit amongst Christ's disciples. Not to compromisers, but to "overcomers," Christ's very own, is given the promise of a share with him in his throne as fellow-members of the Seed of Abraham and heirs according to that promise or covenant.

Finally, and most important of all, the Christian must learn that, "if he be Christ's" servant and disciple, he is *not his own;*—not his servant to do his own will in his own way and time, nor his own teacher to make *his own* theology and code of laws and philosophies. He is simply a disciple or pupil in the school of Christ, under instruction upon every subject;—he is a know-nothing, a fool, according to the wisdom of this world, in order that he may gain the true, heavenly wisdom. He is to be emptied of self in every sense, that he may "be Christ's" completely—dead to self, and alive toward God through Jesus Christ, his Lord.

Few such? Ah! yes; and this the Master foretold us, saying, "Fear not, *little* flock, it is the Father's good pleasure to give you the kingdom."

"Not my own, but saved by Jesus,
Who redeemed me by his blood,
Gladly I accept the message;
I belong to Christ, the Lord.

"Not my own! to Christ, my Saviour,
I, believing, trust my soul;
Everything to him committed,
While eternal ages roll.

"Not my own! my time, my talent,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King.

"Not my own! Oh, not my own!
Jesus, I belong to thee!
All I have and all I hope for,
Thine for all eternity."

But what is it to be "Abraham's seed and heirs according to the promise" made to Abraham?

The promise made to Abraham was the first distinct statement of the Gospel of which we have any record. It reads, "In thee and thy seed shall all the families of the earth be blessed." This was *good tidings* to Abraham, as it would be indeed to all who have generous, godlike hearts; and hence the Apostle says that "God preached the *Gospel* beforehand to Abraham, saying, 'In thy seed shall all the families of the earth be blessed.'"

This Gospel is still beforehand, in the sense that all the families of the earth have not yet been blest; but it may be said to be a *present* Gospel to the few who now have "ears to hear,"—to appreciate it.

To hear it fully and clearly is to appreciate the fact that a Millennium of blessing was provided for by the death of Christ as man's ransom or substitute, and that consequently a blessing is to come to *all the families of the earth*. This blessing will consist of a full opportunity to know God and to come into harmony with him under the conditions of the New Covenant (sealed with the precious blood), and thus to have everlasting life.

To those who appreciate this Gospel, and who thus judge that if one died for all, then were all dead [legally], and that we who live [through Christ's promise and work] should not henceforth live unto ourselves, but unto him who loved us and died for us;—to these the Lord makes known the exceeding riches of his grace, and offers a share with him in that work of blessing all the families of the earth, *because* they appreciate his work. And the further they go in obedience, self-denial and self-sacrifice in his service, the more he communicates of his gracious, loving plan, whose lengths and breadths and heights and depths are far beyond the comprehension of the natural man; but God reveals them by his spirit to those who are "Christ's."—2 Cor. 5:14, 15; 1 Cor. 2:9, 10.

"ONCE IN GRACE ALWAYS IN GRACE"

That monstrous doctrine of "eternal torment," a blasphemy on the name and character of Jehovah God, has led God's people to some very illogical conclusions on other subjects as well; amongst others, to the view that whoever becomes a true child of God can never become a "castaway" from divine favor. Thus does Satan use the *fear* of torment to hinder love to God, while he operates reversely, through the same fear, upon the minds of the same people to make them feel secure and careless, though they so dread God that true love is impossible.

The human mind is so constituted that it can by sophistry or false reasoning convince itself of error: hence the only safe position for any of us is to have absolutely no will or preference of our own, and thus to come to the Word of God free from all prejudice, intent simply upon knowing his will and plan: otherwise we are in constant danger of deceiving ourselves into whatever view we *prefer;* for "the heart is deceitful above all things."

Of course the Scriptures are appealed to as proof of this theory, that all are forever safe and sure of heaven who have been begotten of the spirit of truth. Hence we should examine carefully the Scriptures bearing upon this question, that we be not deceived. We read:—

(1) "Whosoever is born [begotten] of God doth not commit sin; for [or because] his seed remaineth in him: and he cannot sin, because he is born [begotten] of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John 3:9, 10.

(2) Whosoever is born [begotten] of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth [catcheth] him not."—1 John 5:18.

(3) "Being born [begotten] again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever."—1 Pet. 1:23.

(4) "No man can come to me except the Father which hath sent me draw him: and him that cometh to me I will in no wise cast out."—John 6:44, 37.

(5) "My Father, who gave them me, is greater than all: and no man is able to pluck them out of my Father's hand"—John 10:29.

(6) "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son."—Rom. 8:29.

(7) "The Lord knoweth them that are his"—2 Tim. 2:19.

(8) "It is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:13.

(9) "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:10, 11.

(10) "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5:5.

The first four of these texts are supposed to teach that at our conversion we get from God an atom of himself, the seed of the new being; and this seed is presumed to be indestructible, incorruptible, unimpairable. It is claimed that although this *seed* may lie dormant awhile, or be hindered from development by a sinful course of life, it will ultimately, surely develop into a true and noble spiritual being.

But these texts do not so teach. They do not teach that the new nature, begotten by the holy *seed*, the truth, cannot corrupt, cannot die;—that the convert cannot fall from grace. The contrary is the suggestion and lesson of the figure used—natural begetting. It shows us the possibility of misconception, miscarriage, still-birth, etc., after the spiritual begetting as after the natural begetting. Thus the figure used contradicts the theory sought to be built upon it.

They do teach, that if our begetting is genuine, it must be a begetting or inspiring by the *truth*, and not by *error;* and that if we are really begotten by God's precious promises to new hopes, and new ambitions, and a new course of living, our natural preference for sin (by reason of the fall) having given place to a preference for righteousness, we cannot sin (wilfully);—and to them that are accepted in Christ nothing is reckoned sin that is contrary to their will. *uncontrollable* weaknesses, resulting from the fall, being covered from God's sight by the *ransom*.—Rom. 4:7, 8.

Hence, if any man sin (wilfully, intentionally), it is a sign that at that time he is not begotten of God by the Word of truth. If he ever were begotten to a holy, consecrated will, the seed of truth must have died; for so long as it remains he could not take pleasure in *wilful disobedience*.

The truth-seed itself is incorruptible, but not so the newness of life begotten by it. The truth may be let slip, and leave us as though we had not known it. "We have this treasure [the spirit of the truth and the new wills begotten of it] in earthen vessels," as the Apostle says. (2 Cor. 4:7.) And our earthen vessels are all more or less cracked by the fall, so that we are unable to contain or to retain a full measure of the spirit of the truth,—with all the daubing and patching we can do; at best they are leaky vessels. Therefore, the Apostle again says, "We ought to give the more earnest heed lest we should let these things slip [leak out]."

The possibility of *falling away*, after having come into full fellowship with the Lord and been reckoned members of his "body," is very clearly taught by our Lord as well as by the apostles. In fact, the only ones in danger of falling away from divine favor are those who have been lifted up to that favor, and not the world still groveling in sin, "without God and without hope." The Apostle Paul says,

"If *we* [the consecrated church] sin wilfully, after that we have received a knowledge of the truth, there remaineth no more a sacrifice for sins [*we* having enjoyed our share of grace under the one sacrifice], but a fearful looking for of judgment and fiery indignation which shall *devour* [not preserve, nor purify, but destroy such wilful sinners as] the adversaries [of God]."—Heb. 10:26, 27.

Again, he declares, It is impossible to renew unto repentance those once enlightened, who have been made partakers of the holy Spirit, etc., if they shall fall away. (Heb. 6:4-8.) But so infatuated and so deceived by their own hearts are those whose views we criticise, that to these words they reply, Yes, but the Apostle says *if;* whereas he knew that they could not fall away, and is merely citing an impossible case. Such people can only be left to the blindness which their own wilfulness and prejudice has induced. Whoever can read this citation, and still claim that the Apostle was teaching the impossibility of Christians falling from divine favor, is surely lacking either in intelligence or conscientiousness; and it would be useless for us to try to convince him. For he who could and would so distort the divine record would have no difficulty in getting rid of any arguments we or others might frame.

The Apostle Peter speaks of this same class, saying, "For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ [*i. e.*, by being "begotten by the Word of God"], they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been *better* for them not to have known the way of righteousness, than, after they have known it [been "*begotten* by the Word of God"] to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."—2 Pet. 2:20-22.

Our Lord taught the same lesson in his parables. He represented the state of the justified who backslide, by a man out of whom the devil had been cast and which, returning, found the heart swept and garnished, but unoccupied, and, entering in with others, made "the last end of that man worse than the first."—Matt. 12:43-45.

In the parable of the wedding guests (Matt. 22:11-13) the Lord shows one (who represents a class), who evidently came in among the others, clothed in the provided "wedding garment," and who was fully recognized as a guest and "friend" by the host *until* he removed the garment [which typifies Christ's imputed robe of righteousness]; and then he was cast out of the special light and favor into the outer darkness from which he originally came in.

In the parable of the sower our Lord shows how the good seed (the Word of God that liveth and abideth forever) might be received upon stony ground and sprout into being, and that new being afterward die, and how the same good, incorruptible seed in other cases is choked by the thorns of worldly business, pleasure and ambition.—Matt. 13:3-9, 18-23.

In the parable of the vine (John 15:1-8) he shows that one may be begotten by the Word of God, and even become a member of the elect church, the *true* vine, and be recognized as such by the husbandman, God, and that yet, if he fail to bring forth the fruits of the spirit, he will in due time be cut off from that elect church or *true* vine. For the present state of our membership is not final, but a probationary one,—His "house are we, *if we hold fast the confidence and the rejoicing of the hope firm unto the end.*" (Heb. 3:6.) We are justified by God's grace and called to be his sons, and "*he is faithful* that promised." (Heb. 10:23.) If there be failure or unfaithfulness, it will be on our part. Hence in receiving us as sons he is taking us at our Covenant: and whoever becomes a "castaway" must become such of his own *wilful* act.

Our Lord mentions some such whom he will disown, saying, Many shall say unto me in that day, Lord, Lord, have we not done many wonderful works in thy name, and in thy name cast out devils?

Again, he tells us of one fully recognized as a servant and entrusted with a talent for service, who, because unfaithful, will have it taken from him and be himself cast into outer darkness: not because he never was a real servant, but because, being really a servant, he proved unfaithful.—Matt. 25:14-28.

Let us now glance at the other texts cited to prove this theory that a true Christian cannot fall from divine favor.

The fourth is a simple statement that the Word and providence of God alone can draw men to Christ, the Life-giver, and that Christ will not refuse any coming as the result of such a drawing. It says not one word about his holding men who come so that they cannot go from him again, crucify him afresh and do despite to the spirit of God's favor.

The fifth text merely asserts God's willingness and ability to shield and keep all who desire to be kept—who abide under the shadow of the Almighty. It does not at all imply an imprisonment of those in God's care, so that they cannot go from him as they came to him, by the exercise of their own *free* wills.

The sixth text merely mentions that the class foreknown to the Lord as those who will be joint-heirs with Christ, he has foreordained must have characters like that of Christ—must be copies of him. See Z. W. TOWER, Feb. 1, '94.

The seventh text declares that God cannot be deceived. He knows those who become his, by being begotten by the Word, and he knows equally well whenever any lose the spirit of the truth and cease to will and to do according to his good pleasure.

The eighth text shows our continual dependence upon the Lord, not only for our first impulses toward holiness when we are *begotten* by his Word to newness of life, but also when we need the encouragement and promptings to deeds of righteousness which his exceeding great and precious promises continually inspire. God's Word is "the power of God unto salvation [by which he works in us first to will aright and then to do right] to every one that believeth"—receiving the spirit of that Word into good and honest hearts.—Compare 1 Pet. 1:23 with 2 Pet. 1:4 and Rom. 1:16.

The ninth text shows that our continuance in safety depends upon our own course of conduct after God has done his part through his Word and providences; if then we *do these things*, if we cultivate the spirit of Christ and are "not

barren nor unfruitful," but "give diligence to *make our calling and election sure*," then, under such conditions, we "shall never fall;" for God will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape.—See TOWER, Oct. 15. '92.

The tenth text is the only one that gives even a slight support to the doctrine claimed. Here one of the begotten or consecrated church has committed sin; not necessarily a wilful sin, but quite probably in part at least a sin of ignorance; the transgressor was probably a "babe" in Christ and in the knowledge of the divine will, or had mistaken the liberty wherewith Christ makes free for license to sin, or both. At all events, the Apostle's language indicates that his case was not a *hopeless* one, as it would have been had the sinner transgressed against *full* light and knowledge, *wilfully*. For the same Apostle declares that such cannot be renewed unto repentance.—Heb. 6:4-6. Compare 1 John 5:16.

The Apostle would show the church the importance of prompt and decisive action to correct such an error. The wrong-doer should not be temporized with, nor coaxed and advised, nor remonstrated against, but should be promptly disfellowshipped by all the pure-minded, refused all recognition and all privileges of fellowship, no matter what his professions or knowledge or talents: thus left to the world and the devil for fellowship, he would be the more likely to see his condition and reform. That in the case mentioned the man did not have a *bad spirit*, but still had some love for God and his people and a desire for spiritual things, is shown by the Apostle's words, "That the *spirit* may be saved in the day of the Lord Jesus." If his spirit had been bad, the Apostle would not suggest its being saved—all that is evil must be destroyed. This man's spirit was good—his will was to do God's will, but from some cause he did not allow the exceeding great and precious promises of God's Word work in him to *do right*. The purity of the church demanded that he be dealt with rigorously; and his own future depended upon whether or not the animal nature which was ruling him should be mortified—put to death.—Rom. 8:13; Col. 3:5.

The mortifying of the flesh implies that we cease to do evil and learn to do well; becoming dead as to sin, but alive unto righteousness. Only those who attain to such conditions will *ever* have everlasting life upon *any* plane of being.

But there are two ways of reaching the same end. The more desirable and more noble of the two is this; viz., after justification and peace with God, by faith in the great atonement, we should consider ourselves as bought with a price, even the precious blood of Christ, and hence no longer our own, and should present our bodies living sacrifices to the service of the Lord—to be used, not according to our former will of the flesh, but according to the will (the Lord's will) to which we have been begotten by the word of truth. Such will not fulfil the desires of the flesh—sacrificed and reckoned dead, but the desires of their new spirit. The mind of Christ dwelling in them richly will control them more and more, and accomplish the sacrifice of the flesh in God's service. The class who so do, during this Gospel age, are called "Overcomers;" and to them will be fulfilled all the richest of God's promises; and, as joint-heirs with Christ, they shall inherit all things. These are in all a "little flock," because their path is a narrow one.

The other way of reaching the same result, viz., of becoming dead to sin and alive toward righteousness is followed by many; but it is an ignoble way, an unsatisfactory way and in every sense undesirable. It is this: After gaining justification and peace through Christ, to make a covenant of self-sacrifice, and then by yielding to temptations and weaknesses to fail to overcome; and yet to hold tightly to the Lord, at the same time not resisting the desires of the flesh—not crucifying the flesh with its affections and desires, *good* and *bad*. This is the attitude of the majority of truly consecrated Christians—they are seeking to serve God and mammon, to please self and worldly friends as well as the Lord, some going to one extreme and some to another. The result of their course is that they please nobody. The world endures them, but despises their religious aspirations as "cant," and themselves as hypocrites. They are always dissatisfied with themselves, feeling conscience-smitten that they are violating the spirit of their consecration. They do not please the Lord, but he has pity on them. He sees that if right-doing were *just as easy* as wrong-doing, this class would choose the right; and in sympathetic pity he does for them the only thing that can be done further. He delivers them to Satan; he permits the great enemy of righteousness to attack them; —he permits their cherished ambitions to ensnare them and pinch them, their idols to fall, their earthly sweets to turn to bitterness, until, heart-sick and disappointed, the spirit may turn fully to the Lord, not an "overcomer," not a sacrifice, but one in whom the *flesh* has been *destroyed* by bitter experience, crying,

> "I have sought the world around,
> Peace and comfort nowhere found.
> Now to Christ my spirit turns,
> Turns a fugitive unblest."

But such a result is by no means a certainty; instead of the buffetings and troubles turning the heart to the Lord, it may and often does result in utter loss of the spirit of Christ and a total cutting off and destruction of the unfruitful branch.

The Apostle says, "that the spirit *may* be saved in the day of the Lord Jesus." The result is at best an uncertainty —it may or may not be saved ultimately. The only way to save such as will not sacrifice is to put them through troubles which will destroy the flesh and develop the spirit; and this heroic remedy the Lord applies.

This is the secret of much of the *trouble* through which God's people pass:—they are not overcomers, and he is putting them through troublous experiences to destroy the will of the flesh and its control of them as "new creatures," and save them from their old selves. For the "great company" (mentioned in Rev. 7:9, 10) refers not merely to some of this class now living, who, because not overcomers, not self-sacrificers, will not be saved from the great "time of trouble such as was not since there was a nation," but go into it and "have their portion with the hypocrites" and the world, in order that they may have the love of fleshly things—worldly ambitions, etc.,—entirely burned out: it refers as well to a similar class passing through trouble during all this Gospel age. To those *rightly exercised* a reward, a blessing, will be granted and everlasting life—although all such will lose the great prize to which all called in this age might attain, with far less pain and trouble, if obedient to their covenant,—self-sacrificers. But, if, notwithstanding this discipline and experience, any still choose to live after the flesh, the Apostle's warning is that such "*shall die*" (Rom. 8:13); and he refers to the second death evidently, because the first death (Adamic death) passed upon *all*.

But let it not be forgotten that the "overcomers" also "suffer," pass through "fiery trials" and "endure a great fight of afflictions," partly in their own persons and partly in their fellowship with others misused. (See Heb. 10:33, 34) There is a difference, however, a great difference between these sufferings of the *sacrificers* and those sufferings previously mentioned, of the class having their flesh *destroyed*. The sufferings of the self-sacrificing class are for godliness, for righteousness' sake, and in the interest of the Lord, his people and his truth, directly or indirectly: and such sufferings are accompanied by a joy and peace which make them, however severe, to appear but "light afflictions" and "but for a moment." (Compare Acts 16:22-25; 2 Cor. 4:17; Rom. 8:18; Acts 5:41) But joy and rejoicing are properly lacking in the sufferings for correction in righteousness, and for unfaithfulness to the covenant of self-sacrificers: the *destruction* of the flesh is therefore doubly painful; and for every reason those who have been called to suffer with Christ as joint-sacrificers, and by and by to be his joint-heirs, should lay aside every hindrance and weight and run in the race, that they may make their calling and election sure and win the prize.

In this tenth text, therefore, there is nothing to indicate that all who obtain the grace of God will never fall from it: it does, however, show God's long suffering mercy, his unwillingness that *any should perish* in whom an acceptable character can be developed at any cost.

In conclusion, then, we exhort you, "that ye receive not the grace of God in vain." "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (2 Cor. 6:1; Heb. 4:1) The crown of life is promised to those who shall prove themselves faithful even until death.—Compare Ezek. 33:13, 14; Rev. 2:10, 11, 26; 3:5.

RELIGION IN AMERICA: A JAPANESE VIEW

The *Nation's Friend*, a leading Japanese monthly published at Tokio, has a paper by Professor K. Ukita of the Doshisha College on "Religion in America," which has been translated for *The New York Independent*. Professor Ukita studied at Yale University for a period of two years, and he gives his opinion as the result of personal observation.

Mr. Ukita noticed that the lower classes in America do not attend church. This is not a phenomenon of one district only. After noticing the real condition of society, he found that there is a proper cause for this phenomenon. There is a custom in America of restricting the seats in the religious temples; they are sold to certain persons, and, even in the churches with free seats, it is generally the custom to take up collections for the maintenance of the services; and, moreover, it is the custom for ladies to wear fine dresses. Such being the custom, those who have not much money and wear coarse clothes are ashamed to enter the churches. Civilization is progressing, but it shows no mercy to the laborer. The Gospel is preached, but the laborers cannot hear it. Ah! the words, "Blessed are the poor," and "The Gospel is preached to the poor," are no longer true; they are simply recorded in a Bible which is chained to the pulpit. In some extreme cases the Christian church excludes poor people from coming into the church. The Gospel of the Saviour has become an almost exclusive possession of the rich and middle classes.

The people by whom the present church is organized are capitalists and people of the middle class. The day when they meet with people of the lower class is not on the Sabbath when the all-loving and merciful God and Christ are remembered. Although they give money to the church on Sunday, on the week-days they do not remember the golden words of Christ; they only know the economical principle —buy in the cheapest market and sell in the dearest market.

It is not proper to say that those outside of the church are not Christians. There are many people who make the true God and Christ their moral ideal, and yet who do not attend church. Even among the lower class of people whose names are not written on the church-rolls, there are many who hold the same ideal. In one society in New York, when a speaker pronounces the word church, the audience hiss, but when he speaks the name of Christ they applaud; so that it is clear that the present church has lost its power to attract men, and especially to attract the heart of the lower classes. But this is not a sign of the decline of Christianity. This fact simply shows that the creed and system hitherto prevailing are antiquated and do not keep pace with the general current of the nineteenth century.

If the Christian church cannot reform its creed and system very radically, it may come to stand in the same position in the coming revolution as it did in the time of the French Revolution. It is true that the church in America is separated from the state; but, on the other hand, it makes a league with the capitalists, and the rich organize a church by themselves and the poor by themselves. Although there is no difference of Jew and Greek, slave and free, male and female, and even no difference of race in the kingdom of heaven, the present church in America not only refuses to allow the poor to come in, but it is a fact that the white people and the black are opposing each other. The great future revolution of the world will be not merely religious and political but also a great social revolution, consisting of economical and race reformation. —*Literary Digest.*

DISINTEGRATION IN THE CHURCH OF ROME

ORGANIZING AN INDEPENDENT CHURCH

A proclamation inviting the discontented Roman Catholics and Catholics other than Roman in the United States to unite has been issued in Cleveland. It is signed by Rev. A. F. Kolaszewski, president, and M. A. Chrostowski, secretary of the Polish National Church Committee. They headed the revolt from St. Stanislaus' Roman Catholic church in that city, which led to the establishment of an independent church on Fremont street. They propose not to limit the movement to any nationality, but to bring together all who desire to enter the independent fold. Fifty thousand copies of the proclamation will be distributed through the country, and in a short time a convention of delegates representing Polish congregations throughout the country will be held. After this convention has organized a new denomination, discontents of other nationalities will be invited to join it. The proclamation reads:

PROCLAMATION OF THE POLISH NATIONAL CHURCH COMMITTEE OF THE CATHOLICS IN THE UNITED STATES

Fellow citizens and co-religionists: The Poles of the United States, and all who have found out from years of bitter experience what a curse to their national interests, to their enlightenment and progress, their allegiance to the church of Rome is, have decided to throw away the hateful yoke covered with moss of ages of fanaticism and tyranny. Therefore, they have decided to establish the Polish Independent Catholic Church of America. Our religion, our faith, will remain essentially the same; but we want to be our own masters relative to the management of our worldly affairs. The principles laid down for the establishment of the Independent Catholic Church are as follows:—

First. All the church property belongs to the congregation, and not the bishops.

Second. The congregations will elect their own priests, or approve the ones sent by the bishop.

Third. The congregations will exercise perfect freedom in regard to the education of their children. There should be no compulsion in regard to the sending of their children to parochial schools. The parochial schools should be furnished with American textbooks and the American system of teaching.

Fourth. Perfect freedom of the press.

These are the principles laid down by us for the establishment of an Independent Catholic Church in this country. We have already, upon these principles, established one church in Cleveland, O. Others are being organized in Baltimore, Chicago, Buffalo, Nanticoke and Reading, Pa. In a few years hence we are sure of having an independent congregation in every Polish settlement in this country. But our aim is broader still. We do not want to confine this work of reform to our nationality alone. We want to spread it all over the country; we want to reach every catholic citizen of the United States whose heart beats for freedom and who is opposed to the tyranny and fanaticism on which the church of Rome is founded. For the purpose of carrying on the propaganda of religious freedom among the Poles, the Polish National Church Committee was elected. This committee was authorized to confer with the catholics of this country, composed of other nationalities. This committee, representing about 125,000 Poles who are worshiping already in the independent spirit, makes an appeal to you, fellow citizens and co-religionists, and invites you to join in the movement. We have not the least doubt that many thousands of American catholics—Bohemian, German, Irishmen, Frenchmen, and others—are dissatisfied with the arbitrary rulings of the church of Rome, which is represented in this country by the whimsical, despotic, and shallow-minded American bishops. We have not the least doubt that many of you are opposed to the church property being owned exclusively by the bishops. This is simply absurd. This only shows to what degree extends the greed for money of our high church officials.

We have no doubt, also, that you would be willing to have for your spiritual adviser a priest who would really care for his flock, and not for the bishop's interests, as it is at present. We draw the example from the state of matters existing among us. In our Polish congregations we have had many examples where our priests were treated in most unjust, most cruel, most diabolical manner by their superiors, the bishops. And we know that the only reason for this was that the priest really cared for the good of his flock, and did not want to enrich the bishop at the expense of his congregation. We presume that more or less the same state of things exists among all the catholics in this country. Therefore, when we say that we want the election of the priest to be reserved for the congregation—if not exclusively, then partially, at least—we are sure we touch the keynote of the question. Then come the schools. The superiority in everything of the public schools formed on the American system of school teaching is so apparent to everybody that we will not dwell upon this subject at all.

So, fellow citizens and co-religionists, you can plainly see that we do not wish to change our faith—our denomination. We wish to remain as we are, catholics, but we want our church, just as all the institutions in this country are, to be governed by the spirit of freedom. We want it to be governed by the free and glorious Constitution of the United States. We will remain catholics, but the worldly affairs of our own church will be solely and exclusively in our own hands. We do not want to organize any other congregations but the catholic, but they must be self-governed, dictated to by the majority of the people, and not by the arbitrary bishop, despotic Satolli, or infallible pope of Rome.

These are our principles, and they sooner or later will be recognized as a religious standard by all the noble, thinking catholics of America.

On the road to the great religious freedom and deliverance, however, we will find many hard obstacles. The church of Rome is great and powerful even in this country. While the centuries passed away it remained the same, unchanged and unmoved, and now it is even more grim, fanatical and

arbitrary than centuries ago. Its power, as hundreds of years ago, is founded upon ignorance, superstition and fanaticism, and there is small wonder that even in this country it is so great. This church of Rome will do its utmost to stop our work of reform. It will beg, it will pray, or it will curse and excommunicate, or it will strain every nerve in its gigantic body to stop or crush us to the dust.

Fellow citizens and brother catholics! United we would stand—withstand all the onslaughts of this mighty enemy of freedom—divided, separated, we would fall, accomplish nothing, or very little, at the end. We invite, therefore, most earnestly, every one of you who thinks more or less the same as we do, to join in this grand stride for religious liberty. Instead of having a committee composed of one nationality for the carrying on of this propaganda, we must have a national American church committee, composed of all nationalities, with different branches—that is, Polish, Bohemian, German, Irish, and others. To bring about this we must first have a convention, where all the plans for the future work of reform will be discussed and the above committee organized. Therefore, we invite all who will take interest in this proclamation to come to a convention which we propose to hold in Cleveland for the purpose of discussing all the matters pertaining to the establishment of the independent catholic church in America. We propose the city of Cleveland for the place of convention, because in this city the great movement was first begun a year ago. In this city, too, we have already established an independent catholic congregation, known as the congregation of the Immaculate Heart of the Blessed Virgin Mary. This congregation, in spite of the excommunication by the bishop of the Cleveland diocese, in spite of the repeated appeals by Satolli, whose despotical and whimsical inclinations are best shown by his order expelling all the saloonkeepers from the catholic societies, grows larger every day, gaining new members. We beg of all of you who are willing to take part in this great convention to notify of your intention one of the following officers of our committee, who, after the list of those ready to participate will be more or less completed, will name the clerk of the convention.

All the newspapers in the country desirous of helping this good work along, we beg to copy this proclamation.

In the name of the Polish National Church Committee,
Rev. A. F. Kolaszewski, Pres.,
M. A. Chrostowski, Secretary.

THE REVOLT SPREADING

A large Catholic congregation in Baltimore, Md., known as The Church of the Holy Rosary, and numbering about three thousand members, has decided to follow the example set at Detroit and Cleveland;—organize an Independent church, place its affairs in the hands of a committee, engage its own pastor, etc. Two of its members were sent as a committee to Cleveland to investigate the conduct of affairs there, and made a glowing report of the success of the movement. They report that about thirty priests are ready to accept positions as soon as they are offered. It was to prevent just such a movement and keep peace in the Roman Catholic family that Satolli was sent here as the representative of the pope. His mission was only partially successful in the healing of the McGlynn schism. A similar Independent Catholic movement is on foot in Europe.

A NATIONAL ORGANIZATION EFFECTED

In harmony with the foregoing a general Convention met at Cleveland on Aug. 20, at which were delegates from congregations of Polish Catholic secessionists in fourteen cities of the U. S.—those of Baltimore, Cleveland, Detroit, St. Louis and Buffalo being the largest. The latter was reported by its delegates as 8000 strong.

Archbishop Vilatte was chosen the head of the new church; and while some favored a name indicating the Polish origin of the new denomination, it was finally decided that as Catholics of all nationalities would be invited to join it the name should be, *The American Catholic Church.*

A resolution renouncing forever allegiance to the pope of Rome was voted down,—the Archbishop declaring, "We will always recognize the primacy of the pope. That does not imply that we believe in his infallibility or supremacy. The pope is nothing, but we respect him for his primacy."

Archbishop Vilatte in a speech said, "We are met together to exclaim, 'Great is the truth, and it shall prevail.' We are met to proclaim all over the land, 'Beware of despotism, if you love liberty.' The American Catholic Church will be composed of different nationalities."

MISSIONARY LIFE

DEAR BROTHER RUSSELL:—The following is a copy of a letter recently received by a friend of mine from another old, intimate, personal friend, who is now in India as missionary for the Baptists. It illustrates wonderfully the blind gropings of the spiritual leaders of nominal Christendom. (Italics his.)

Yours in Christian love, F. B. UTLEY.

India, May 22nd, '94.

My Dear Friend:—Every time I open my writing case, your letter is seen by me. I was very glad to get it and to learn so much of Y. M. C. A. work in Ontario. Every one who writes makes some such statement as follows:—"Well, I need not tell you of Y. M. C. A. affairs, as others will have written you on that subject;" and between them all they keep me well in the dark.

A good many people in writing the missionary, too, imagine they must assume a commiserating air, or rather *tone*, and talk of self-sacrifice, burden, and all sorts of sentiment. I know people at home look on the foreign mission field as a horrible pit, into which, amid the supplications of home friends for his safety, the heroic missionary descends with only a forlorn hope of being spared to ascend again. And I know the missionaries largely like to have it so. But, as a matter of fact, it is one of the highest deceptions in all creation; and a very rude shock my wife and self received when we came to Madras, and afterwards to our own fellow-missionaries in Cocauade, Tuni, etc., and saw the comfort they lived in. [See Z. W. TOWER for January 1, '92.] Don't misunderstand me—the missionary has as much right (and certainly *more need*) to live comfortably as the workers at home; but my contention is that the *truth* should be told, and a little of the sentimental rubbish which pervades, at times, even that unique denominational paper which is published in T—— should be "sat on."

I am not in the least to be pitied here or commiserated with. Why, on Saturday evenings lately I have been literally *howling* with delight. People are coming in in large numbers, young men sit down and hear me through attentively. Then we lack nothing, have abundance of food, a house suited to the hard climate, and plenty of servants to do the running for us. We live not like niggers here: we live and dress as Europeans, and are looked up to by the people; though our truth is not believed. And in these days of fast and cheap travel we may entertain a reasonable *expectation*, if the Lord will, of going home at fair intervals in life to see old faces and places. If I'm spared to come home ever, I'll tell up mission life *as it is*, or else forever hold my peace. The church is very ripe for judgment. The world is uneasy. Europe is an armed camp. Society shakes in its shoes—the clay and iron has proved itself thoroughly wanting in cohesive qualities, as per the divine Record. The Jews, God's heritage, are casting longing eyes toward the city of David, and God is certainly drawing attention to the ancient land in ways that are marvelous—railways, increased commerce, amazing immigration, increasing fertility, all around us expectancy of a great something, the world cannot tell what. What does it mean? Is he, the Beloved, at the doors? At any rate, it becomes us to gird up our loins as men who wait for their Lord.

Yours in the one body, and in hope of his coming.

F. W. G——

"UPON THIS GENERATION"

"That upon you may come all the *righteous* blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."—Matt. 23:35, 36.

At first glance it appears unjust on God's part to thus visit punishment for the sins of the parents upon their children, centuries after. Nor can we suppose that the evil-doers—Cain and his successors—would be excused from further responsibility even after their children had suffered, for it would be as unjust to let the real culprit go free of punishment as it would be to punish him and his children both for the same sins. Neither of these unjust and unreasonable views can be the proper explanation of these, our Lord's words.

The thought is this,—That generation (the one in which our Lord lived) had so many advantages over every generation, in general intelligence, as well as from the special teachings

of Christ and his followers, that its responsibility was only proportionate. As it had more advantages than all previous generations combined, so the punishment for its course of sin must in justice be all and more than equivalent to the punishments visited upon past transgressions all combined.

But let us not confuse these national and generational judgments with individual judgments. They were distinct. For instance, a certain immediate judgment came upon Cain for the murder of his brother; and so with every crime there seems to go a certain amount of *present-life* punishment, entirely distinct from the future retribution. What "stripes" may yet be due to Cain we cannot surely know, except that it will be "a just recompense." And so in the case before us in our text, only the immediate and visible consequences of sin are referred to. The outward and immediate consequences of the rejection and murder of Christ would be, and properly, more severe than all the outward and immediate punishments of all previous transgressions against God's people combined.

This statement in no way involves the *future* retribution of the people of that generation. In that future retribution they will not be judged nationally, nor as a generation, but each individual will be held responsible for his own conduct in proportion as he transgressed against the light; and each, through the merit of the "*ransom for all*," will be offered a credit proportionate to the weaknesses he had sustained from the fall. These conclusions are sustained by the words of the Apostle Peter.—Acts 2:23, 37-40.

Our Lord's statement in our text was corroborated by the Apostle Paul, who declared, "wrath is come upon them to the uttermost" (1 Thes. 2:16); confirming the Prophet Daniel's words, "He shall make it desolate until the consummation, and that determined shall be poured upon the desolate." (Dan. 9:27.) And secular history estimates the trouble which came upon Israel, upon that generation, within forty years of our Lord's utterance above quoted, as the most awful that had thus far occurred amongst men;—attesting the correctness of our Lord's prediction.

But when we remember that Israel according to the flesh was a typical people, and that God's promises to them, dealings with them and judgments upon them were typical or illustrative of similar promises, dealings and judgments, but on a wider and grander scale, made to the Gospel church—the antitypical people of God, the true Israel—we are led to expect similar things upon the closing generation of the Gospel age. And we find it predicted of these two houses of Israel, by God through his prophets, that only a remnant, "little flock," from each will prove worthy, while the majority will stumble; and that upon them will come an awful trouble in the end of the Gospel age, "a time of trouble such as was not since there was a nation."—Dan. 12:1.

As not all Israelites were Israelites indeed, so not all Christians in name are Christians indeed. As the true Israelites were gathered out of, or separated from, nominal Israel, first in spirit or intent and afterward literally, before the great trouble came, so here, in the end of this age, there must be a separation of true wheat from tare imitations, first in spirit and afterward actually, so that they be not partakers of the plagues or troubles predicted.—Rev. 18:4.

And as a punishment equivalent to all other punishments combined for shedding of righteous blood was exacted of the closing generation of typical Israel, just so it will be with the closing generation of this Gospel age;—the present generation. The knowledge and advantages every way of the present generation, above those of all previous generations, make its responsibility correspondingly great; and its penalty for hardness of heart, unreadiness to receive the Lord and his kingdom, and resistance of the truth, now shining out upon every side as never before, is to be *equivalent* to the combined judgments upon all who have despised, rejected and persecuted God's people, throughout the age. And thus we read, that when Babylon's fall is complete, after God's people, heeding his voice, have come out of her, then, in her overthrow, will be found—"the blood of prophets, and of saints, and of all that were slain upon the earth." (Rev. 18:24) No wonder, then, that her fall will mean a great "time of trouble!"

ANOTHER BRANCH OF THE WORK

The Editor receives frequent urgent requests to visit various little groups and preach, especially for the benefit of outsiders who might be awakened. We are obliged to decline these invitations—for the present at least—believing that the general work of the TOWER office which demands our attention is still more important, because it is for a larger number. Besides, it is a part of your work and privilege to tell the glad tidings *wisely* and *lovingly* to your fellow Christians and neighbors who have not yet learned the present truth. Love for them and for the truth and of the Lord's approval should take you into Y. M. C. A. meetings, Class meetings and Prayer meetings regularly to scatter the truth by word or by printed page, or as best you can—but always wisely and lovingly, so as not to stumble and offend, but to bless.

But realizing that *you* may need help in preparation for such work of ministry, we have arranged lately to have several brethren travel, some giving a part, and some all of their time in visiting *you* for the purpose of building you up *in the truth and in its spirit*.

We have sought to choose for this work brethren of (1) unexceptional character, polished with the truth; (2) of *meekness*—that they might not be puffed up and thus be injured themselves, while seeking to help you; (3) of *clear* conception of the Lord's great plan and fully imbued with its spirit; (4) of *ability* to impart the truth to others in its own power and simplicity (not necessarily orators); (5) of *known* fidelity to the ransom; (6) of humble mind who seek not to preach themselves, but Christ—not to air their own knowledge but his Word in its simplicity and power; (7) students of the Word, of cultivated thought, well founded and settled;—not wondering *novices*—not teachers of speculations and fancies, nor of Anglo-Israelism, socialism, politics, astronomical theories, etc., but (8) teachers of the One Lord, one faith and one baptism—the one Gospel authorized by and based upon the one sacrifice, given once for all.

If any of these Brethren come your way they will introduce themselves by showing a printed and signed certificate from the *Watch Tower Tract Society* (renewed yearly); whereupon we are sure they will be granted the leadership of the meetings. Nevertheless *prove* all things they may say by the only infallible authority—the Word of God. Should you deem their teachings in conflict with the Word in any particular, the differences should be promptly and clearly stated in a letter to the WATCH TOWER. The question would receive attention either by letter or, if of general interest, would be treated in the TOWER.

Some of these brethren are so situated as to be able to give fragments of their time to this work, and that free of expense to the *Tract Fund;* others will receive some assistance; and still others, giving all of their time, will be wholly at the expense of the *Tract Fund;*—a portion of your "Good Hopes" donations to the Tract Fund being thus used for the benefit of yourself and others. We desire to divest the truth of all subserviency to money and begging—often so injurious to such work. And consequently let it be understood from the first that collections or other solicitations of money are neither authorized nor approved by this Society.

This branch of the work is only an experiment and we shall watch for results and for the Lord's further leading. While you and the colporteurs and the *O. T. Tracts* and the *Dawns* are arousing attention and interest, and the TOWER and you are strengthening and upbuilding the "body," this new feature should further assist in the same great work;—the bride making herself ready for joint-heirship with the bridegroom.—Rev. 19:7.

Of course all cannot be visited; and it is purposed that for the present it will be unwise to stop at any place having less than *five* TOWER subscribers; for we esteem that any one at all interested in present truth will want the TOWER; as its terms make it possible for all to be on our list.

JESUS AT JACOB'S WELL

III. QUAR., LESSON XII., SEPT. 16, JOHN 4:9-26.

Golden Text—"Whosoever drinketh of the water that I shall give him shall never thirst."—John 4:14.

As we read these gracious words of the Master, and especially his reply to the woman's reference to the Messiah, the hope of Israel—"I that speak unto thee am he"—our hearts also thrill with a solemn gladness; for the blessings of his advent and the water of life which he gives have come to us also.

Several points in this lesson are worthy of special notice. (1) Observe the simple condescension of the Lord in thus endeavoring to make plain the way of life to one who had strayed far from the path of rectitude; (2) the natural and

earnest manner of introducing the subject and pointing the lesson; and (3) the teaching.

He offers the water of life—the refreshing hope of life through faith in him as the Redeemer, which hope would be like a perennial well-spring continually rising up in her heart. (Verse 14.) So it is now; but by and by when the hopes of the believing church are realized and God's kingdom is fully established, these wells will flow together, and a mighty *river* of the water of life will come forth from underneath the throne of God for the refreshment of all who will partake of it.—Rev. 22:1.

Then—in that Millennial age of glory and blessing—all who worship God will worship him in the spirit of the truth. —Ver. 24.

We who have partaken of the water of life and truth which Christ has furnished us can truly say, It satisfies our longing souls as nothing else could do. And those who are drinking of it have no cravings for the vain philosophies of men which make void the Word of God. We are still drinking; but according to our Lord's words we shall soon be satisfied (Matt. 5:6)—when we awake in his likeness, in the first resurrection—Psa. 17:15; Phil. 3:11.

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THESE MANY YEARS

DEUT. 8:2.

These many years! What lessons they unfold
Of grace and guidance through the wilderness,
From the same God that Israel of old
In the Shekinah glory did possess.
How faithful he, through all my griefs and fears
And constant murmurings, these many years!

God of the Covenant! From first to last,
From when I stood within that sprinkled door
And o'er my guilt the avenging angel passed,
Thy better angel has gone on before;
And naught but goodness all the way appears,
Unmerited and free, these many years!

Thy presence wrought a pathway through the sea;
Thy presence made the bitter water sweet;
And daily have thy hands prepared for me
Sweet, precious morsels—lying at my feet.
'Twas but to stoop and taste the grace that cheers,
And start refreshed, through all these many years!

What time I thirsted and earth's streams were dry,
What time I wandered and my hope was gone,
Thy hand has brought a pure and full supply,
And, by a loving pressure, lured me on.
How oft that hand hath wiped away my tears
And written "Pardoned!" all these many years!

And what of discipline thy love ordained
Fell ever gently on this heart of mine;
Around its briers was my spirit trained
To bring forth fruits of righteousness divine;
Wisdom in every check, and love appears
In every stroke throughout these many years!

Thine be the glory! Thou shalt have the praise
For all thy dealings, to my latest breath;
A daily Ebenezer will I raise,
And sing Salvation through the vale of death—
To where the palm, the golden harp appears,
There to rehearse thy love through endless years.

"THINK ON THESE THINGS"

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

"Keep thy heart with all diligence; for out of it are the the issues of life," is one of the wise sayings of the inspired Word (Prov. 4:23); and it was with the same thought in mind that the Apostle penned the above words to the church at Philippi, whom he addressed with great affection and appreciation as his "joy and crown." (4:1.) The little company of consecrated believers there were the first fruits of his ministry, and were specially remarkable for their loyalty and faithfulness to the Lord, the truth and the beloved Apostle, who at this time was a prisoner in Rome. Thither, in his time of need, they sent their gifts, and these expressed their love and sympathy and care for his temporal welfare, which they had always been forward to do while he ministered to them in spiritual things. (4:10-19.) In them the Apostle was comforted and cheered, and he rejoiced even in his afflictions in that they also were for their sakes; for the example of his patience in tribulation and joy and in self-sacrifice was as valuable a lesson to the saints as were any of his most profound and logical instructions.

Being desirous that these disciples should continue to manifest the fruits of the spirit and to grow in grace, this epistle is one of encouragement and wise counsel—to stand fast in the faith and spirit of the gospel and to learn more fully how to deny themselves even as Christ did (1:27, 29; 2:1-11); to work out their salvation with fear and trembling (2:12); to beware of false teachers and evil workers (3:2, 18, 19); and to seek to be all the same mind—the mind which was in Christ Jesus; to esteem each other in the Lord; and to do nothing even for the cause of Christ through any spirit of strife or vain-glory.

Then follows this beautiful final admonition of our text, so in keeping with the thought that out of the heart are the issues of life. The heart represents the will, the intentions. The will must be kept true and centered in God: it is the governing power of the whole man. Blessed are the pure in heart—those of fixed uncompromising purpose. Yet though the will is the controlling power of the man, it is also subject to influences. If the thoughts be impure, unjust or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the Apostle's advice as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord—to adorn themselves with the beauty of holiness—the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon convenient and healthful food, such as the Apostle directs, viz.:—

(1) "Whatsoever things are *true*." That would exclude indulgence in visionary and foolish fiction, which does so much to corrupt the mind and squander time. It would also exclude all the idle speculative theories of men who, ignoring the true gospel, seek to draw away disciples after them. It would banish also the vain philosophies of the creeds of "Christendom," when once the symmetry and beauty of the divine plan of the ages has been seen. It would avoid all idle gossip and evil surmisings; and, having escaped the gloom and discontent and the perplexity, care and worry consequent upon entertaining such thoughts, the mind can be at peaceful leisure for the contemplation of that which is *true*. Then it may draw from the abundant storehouse which our bountiful God has supplied, both in his Word of law and prophecy and precept and promise and in the open book of Nature.

How richly the mind is rewarded that dwells upon these things. The law of God and its application to all the minutiæ of life's affairs should be the most constant theme of meditation among the saints, since it is to be applied in all our business and social relations; and its often intricate problems require close discernment and discrimination. "Oh, how love I thy law! it is my meditation all the day," is the sentiment which the inspired Psalmist (119:97) would put into the mouth of all the Lord's people. Then the prophecies, so laden with good tidings of great joy for all people, and the promises, so exceeding great and precious, how full of blessing they are to all who delight in their contemplation! And in the light of the glorious gospel nature itself wears a brighter face and speaks a loftier language, emphasizing the love and power and praise of our God. Whatsoever things are *true*, brethren, think on these things.

(2) "Whatsoever things are *honest*." That would exclude all deceit and hypocrisy, all evil scheming and intrigue, as well as thoughts of deliberate plunder or falsehood or evil speaking, giving place to frank and open honesty of thought, developing daily into good and noble deeds.

(3) "Whatsoever things are *just*." This would discard all unjust weights and balances in estimating the character and motives of our fellow-men, and particularly our brethren in Christ. It would make all due allowances for the infirmities of the flesh, remembering that we also are subject to infirmity, if not so much in one direction, then in another. It would

consider surroundings, estimate the bias of influences and calculate the force of temptations, in order to find, if possible, extenuating circumstances for favorable judgment. Yet it would not ignore unpleasant facts and thus encourage evil.

The mind, where justice is enthroned, not only seeks always to judge justly, but it has also a fine appreciation of justice. It delights to trace the lines of justice in God's wonderful plan of human salvation. It so clearly sees the value of justice, which is the very foundation principle of God's throne, that the value of the precious blood of Christ in satisfying the demands of justice and thus reclaiming the forfeited life of the world is keenly appreciated. And so fully is this feature of the divine plan and the grandeur of the principle of justice seen and realized, that no vain philosophy of men, which suggests other schemes of salvation which ignore the just claims of justice, can be tolerated. No other plan but this, which is founded in justice and executed in love, can claim the attention of those whose habit of thought is just and to whom the divine plan has been revealed.

(4) "Whatsoever things are pure." Blessed are the pure in heart and mind. Pure thoughts, devoid of the slime and filth of sin, how they invigorate and energize the soul in every high and noble work! The pure mind demands a pure body and clean clothing, though it may be ever so coarse. It courts the society of only the pure and good and shuns the contamination of all others. It seeks also only that which is pure, in literature or in art. The vile insinuation, the rude jest, the unchaste in art, are alike an abomination to the pure mind. The pure mind finds delight in the society of the pure and in the contemplation of the virtues and graces and of the true and beautiful. The blessedness of such a condition of mind and heart is too far above the comprehension of the impure to be to any extent appreciated. Its happifying and ennobling influence is best illustrated by the effects upon the body of thorough cleansing and clean clothing, which give new energy and vigor to the physical man.

(5) "Whatsoever things are *lovely;* whatsoever things are of *good report* [worthy of praise]; if there be any virtue, and if there be *any praise,* think on these things." Added to all the solid virtues of *truth, honesty, justice* and *purity,* let all the lovely graces and adornments of meekness, patience, faith, godliness, benevolence, kindness and charity occupy our thoughts. And as we hold these virtues before the mind's eye as a mirror, they gradually become more and more assimilated, and the transforming work goes on in our own characters. Thus, too, the will is strengthened and inspired with fresh energy to fulfill its great work in governing and controlling the whole man.

This the Apostle saw to be the philosophy of the influence of the thoughts upon the will and vice versa. Therefore, he would have us set a watch and a governor upon our thoughts and feed them with wholesome and life-giving food, that thus the thoughts may re-inforce the will, and the will may govern and control the thoughts to the end that both the present and the future blessing of the pure in heart may be realized by those who are diligently seeking for them.—Matt. 5:8.

THE POPE'S ENCYCLICAL

Pope Leo XIII's recent encyclical letter is one of those remarkable features which, in company with other striking events and circumstances, distinguishes this day of the Lord from all previous times. The letter is addressed, not to the bishops and clergy, nor even to the Catholic community at large, but "*principibus populisque universis*"—"to the princes and peoples of the earth," and was evidently suggested by the fact, now so manifest, and long ago predicted by the Lord (Luke 21:26), that men's hearts are failing them for fear and for looking after those things which are coming on the earth. Out of this very fear, which the shaking of this present order of things, preparatory to its final removal (Heb. 12:26, 27), engenders, Satan, whose masterpiece of iniquity and religious deception the church of Rome is, desires to make some capital wherewith to bolster up the tottering walls of his ancient fortress and protect his kingdom from ruin in the midst of the great time of trouble.

Consequently, the poor, deceived old man at the Vatican, who, as the professed Vicar of Jesus Christ, stands at the head of the great counterfeit Christian church, addresses himself to the whole world, inviting all men everywhere to come into the Roman fold, under the pastoral care of the Pope, so that thus the words of Christ may be fulfilled—"There shall be one fold and one shepherd." This, he says, he does in imitation of Christ, who, on the eve of his ascension, prayed that his disciples might be united. So, at the end of his life, he desires to invite all men, without respect to race or nationality, to come into the one fold, the Catholic church.

Referring to the heathen first, he recalls past missionary efforts of the church, declares his deep concern for the conversion of the heathen, and prays that the number of missionaries for the extension of "Christ's kingdom" may be multiplied.

The letter then deals with the various Christian nations, and expresses the grief of the Pope that flourishing nations have, by religious dissensions in the past, been torn from the bosom of the church, and adds,—"We turn towards these nations and, of our fatherly charity, we beg them and implore them to wipe out all traces of dissensions, and return to unity."

An urgent appeal is then made to the Eastern churches—the Greek, Armenian, Nestorian, Jacobite, Coptic, and Abyssinian Catholics—urging upon their attention the primacy of the Roman Pontiff; and, while recognizing their friendly disposition toward the church of Rome, he promises that in the event of their return to the Roman communion, they need fear no diminution of their rights, of the privileges of their patriarchates, or of the rites and customs of their several churches; "for," he continues, "it has been, and will ever be, the purpose of the Apostolic See, and according to its traditions, to be condescending to all peoples and to respect generously their origins and customs."

The Protestants are next addressed, not as heretics, as of old, but as "dear brethren." Their separation from the church of Rome in the trying times of Luther and his associates is palliated and excused; the divisions and discords and wide diversity and conflict of faith among them is sympathetically pointed out; and while the recent efforts to secure union among the various sects on the basis of Christian charity, regardless of doctrine, is commended as a step in the right direction, the question is put—"How could perfect charity join hearts, if faith does not unite our spirits?" And that necessary faith is, of course, claimed to be the church of Rome, to which all Protestants are invited in the following words,—"Our heart, more even than our voice, calls to you, dear brethren, who for three centuries past have been at issue with us in the Christian faith. Whoever you are, if for any reason you have parted from us, join with us in the unity of the faith and in the knowledge of the Son of God. Let us hold out to you our hand affectionately and invite you to the unity which never failed the Catholic church, and which nothing can take from it. Long has our common mother called you to her breast: long have all the Catholics of the universe awaited you with anxiety of brotherly love, hoping that you would serve God with us in unity of the one gospel, one faith, one hope, one perfect charity."

Catholics everywhere are then urged to faithfulness and obedience to the authority of the church, and warned against the perils outside of her communion. Then Free Masonry is condemned; and the rights of the church and state and the duty and advantages of their mutual co-operation are discussed, with the usual complaint that the church is oppressed by the state and restrained from the exercise of its rightful authority, and that thereby the latter is preparing lamentable catastrophies for society.

The encyclical closes by disclaiming ambition for power and professing to seek only the preservation of virtue among men, and by this means to secure their salvation. It implores princes and rulers, in the name of their political foresight and solicitude for the interests of their peoples, "to weigh the Pope's designs" for religious union "equitably, and to second them by their favor and authority," in the hope that at least some benefit might accrue "amid the present rapid downfall of all things, when to the prevailing unrest is joined fear of the future."

Who cannot discern between the lines of this gauzy manifesto the policy-spirit which would lick the dust or play the tyrant as circumstances might require or permit, if *by any means* it might gain its unholy ends?

But aside from the Papal policy, this document, as before intimated, is a peculiar sign of the times. The Pope knows the fear and perplexity of rulers and statesmen, and how nervously they are casting about for some potent arm to assist them in the great struggle with the awakening and discontented masses of the people, and how disorganized and shattered are the ranks of the various religious denominations; and therefore, in this carefully prepared document, he would suggest that the influence of all be united to reinstate the old and formerly potent power of the persecuting church of Rome.

The plan which the Pope suggests is one which certainly

does commend itself to the worldly-wise who desire to perpetuate the present order of things. In nothing but the power of ignorance and superstition and such tyranny as the church of Rome exercises over her subjects can there be any reasonable hope of perpetuating present social institutions. And it is on this account that kings and rulers pay their respects to the head of that iniquitous system whose history and principles they despise and hate. It is this idea, and the fear that some day they may need to invoke the power of the Pope, that occasionally calls forth such demonstrations as those on the event of the Papal Jubilee a few years ago; and that is leading to the reinstatement of the Jesuits in Germany. In fear of greater evils from widespread anarchy, they are loth to part with the old tyrant of the Tiber who formerly ruled them with a rod of iron.

From the world's conservative standpoint it surely would be wise to help to keep the reins of government of the masses of the people in some strong hands; but such is not God's purpose. Men may thus exert themselves to the utmost, but their schemes will avail nothing in the way of the Lord's anger.

But so far as the selection and development of the "little flock," the true church, is concerned, it would be far better if all religious denominational lines were broken up and each individual Christian were thus led individually to stand fast in the liberty wherewith Christ has made us free—taking God's Word as his rule of faith and practice and accepting such helps to the understanding of that Word as God in his providence supplies.

Commenting on this encyclical, the *N. Y. Sun* says, "Unquestionably the time is ripe, or soon will be, for a moral co-operation of all men calling themselves Christians against revolutionary teachings which threaten the destruction alike of religion and of civilization. The necessity of such a combination against anti-social forces has been repeatedly affirmed by Leo XIII., and is proclaimed with special anxiety and fervor in what perhaps will prove to be his last encyclical."

The lameness of the law of selfishness is here manifested. Those who have some possessions of this world and who have some hopes and facilities for their increase, fear the growing intelligence of the lower strata of society, which, having nothing, has "nothing to lose." This latter class is gradually learning its power, and daily comes more into sympathy with socialism, anarchy, or any thing which promises them a larger share of the necessaries and luxuries of life. It is the realization of this that is leading the conservative and wealthy classes of men to combine for the preservation of society upon its present basis, which is found to be favorable to their interests and ambition. They recognize religion as the strongest influence for the peaceable control of humanity; and they see that with the growing intelligence of our day and the growing independence of thought and action, the influence of all the different religious teachings over the lower classes of society is on the decrease; and they begin to fear the results. Hence we have just that condition of things which the Lord predicted (Luke 21:26), men's hearts failing them for fear and for looking after those things which are coming on the earth; because the powers of the heaven (the religious systems) are being shaken. This is true of all Protestant denominations, and increasingly so of the Roman Catholic church also, in which there are various splits progressing.

The Pope's encyclical is the result of his heart failing him for fear of the things coming; and he expresses the fears and sentiments of many others—Protestants, as well as Catholics, who, neither seeing nor being in harmony with the divine plan, are greatly disconcerted at the evident failure of present arrangements, which they had supposed would usher in the Millennium by converting the world.

As heretofore shown, the Scriptures clearly indicate that just such a combination of religious systems as the Pope advocates will eventually take place, except that it will be in two distinct parts. Catholicism under the Papal head will doubtless absorb the Greek, Armenian and other eastern churches, and quite possibly the high church Episcopalians; the other division being a grand federation of the chief Protestant denominations. And these two great systems, for fear and for self-preservation, will heartily co-operate in order that the "peace and safety" of present institutions and arrangements may be continued. This thought is set forth in the Scriptures in strong symbolic language, and the event is located in this day of wrath and time of trouble:—"Come near, all ye nations, to hear; and hearken, ye people: let the earth hear and all that is therein, the world and all things that come forth of it; for the indignation of the Lord is upon all nations and his fury upon all their armies: he hath condemned them to destruction, he hath delivered them to the slaughter. . . . And all the host of heaven [religious societies] shall be dissolved, and the heavens shall be rolled together [not in one great roll, but] as a scroll [in two separate divisions or parts,—Catholicism one part and Protestantism the other, in close affiliation and co-operation, so that whatever passes from the one passes to the other]."—See Isa. 34:1-4; also Rev. 6:14-17.

The Scriptures plainly show that the present order and condition of society cannot, even by such combinations of power as proposed, be long sustained, but that shortly after this great religious federation has been perfected, the upheavals of socialism and anarchy will suddenly destroy them and ultimately every vestige of the present system. And no sooner will these elements be thus brought together than they will begin to realize what the Prophet Nahum suggests, that they are thorns in each other's sides:—"What do ye imagine against the Lord? he will make an utter end [of this present order of things]: affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards [intoxicated with the spirit of this world—the spirit of selfishness and tyranny], they shall be devoured as stubble fully dry."—Nahum 1:9, 10.

Thus the way will be prepared for the establishment of a new social arrangement ["the new earth"], on the basis of love and righteousness, and under the influence and control of the glorified church of Christ (the "new heavens," or spiritual power) in which righteousness and love will control and prevail.

SUNDAY EVENING REVERY

SIGNS OF HIS COMING

For twenty years last past the earth has been full of preparation for that time prayed for when Christ's will shall be done on earth as in heaven. For twenty years to come those preparations will continue and will culminate in the kingdom. We are nearly in the middle of the harvest now—the time of trouble—"the end of the age."

The time of the end simply means the end of the failures and fallacies of man rule; the leveling of present forms of government; the blotting out of present forms of sectarianism; the radical annulment of present forms of business and social usurpation; the destruction of caste and wealth differences; the overthrow of pride, arrogance and sordid ambitions; and the iron—golden rule of King Christ.

* * *

But, says one, twenty years is a short time in which to close up all the kingdoms and other governments; all the denominational isms and religious oligarchies and all the other evils of 6,000 years. I reply, It is long enough. The last twenty years have been peaceful but full of preparation—material, mental, spiritual. The stone is rolling; the hill is steepening; the impetus becomes terrible very soon, and twenty years will amply suffice to destroy old things and fit the earth for the new.—Dan. 2:34.

Most of people in Christendom are conservative today—all were conservative twenty years ago. There will be no conservatives twenty years from now.

Most of the distant nations are peaceful today. None of them have had war (practically none) for twenty years; all will have war within the next twenty years. The last twenty years have consolidated, but at the same time greatly weakened, sectarianism. Within the next twenty years dogmatism will seek to become despotism in the interest of harmonious settlement and will utterly fail and fall to pieces.

Twenty years ago labor and capital began to organize. Today they are ready to give each other trouble; within twenty years they will weary each other and the public of the world with incessant strife until labor will droop exhausted with excesses and wealth will be eager to throw away its last dollar and faint in the arms of peace.

A helpless earth twenty years from now will invite the kingdom of God.

And it will come.

* * *

Will Christ reign in visible form on earth twenty years from now? Certainly not; Christ on earth eighteen hundred and eighty years ago, was a *human being*. Christ risen and ascended to his Father is made a divine being far more exalted than spiritual beings and infinitely above the human plane; and yet his *elect* of the Gospel age are to be so grandly exalted with him as to be "seated with him on his throne even as he is seated with his Father on his Father's throne"—these partake with him of the divine nature (far above angels)

and are to be with Christ, the divine (but invisible) agencies in ruling the world—and in bringing all the nations of the earth, living and resurrected, into acquaintance and spiritual relationship with God during the Millennium of 1,000 years.

* * *

Who will be the earthly agents of the rule of Christ? Devout men—not any supernatural agencies, except as resurrected men may be regarded as supernatural—for many of these coming rulers will be men who have lived and learned to rule in this world hundreds of years ago.

But the resurrection will be found to be a natural awakening, as death is the natural going into a long breathless sleep. Moses will "stand in his lot in the latter days." So will David, so will Elijah, so will Isaiah, Jeremiah and Daniel—their reproduction will come about naturally, as the power of electricity always existed although not discovered until recently. The power of reproducing life (God's power in the same sense that all others are God's powers) will be a natural revelation (possibly a natural discovery) within the next twenty years.

Does one ask now: "Are you a prophet?" No, only a student and a watchman. I am taught these things, first, from the Word of God. The five books of Moses are a source of wonderful types, shadows and chronologies. David was a far-seeing prophet as well as a poet and king. Isaiah and all the prophets saw the world's restoration in the Millennial time, but it is Christ and his apostles that convey to me the words that designate the signs in the earth most completely. Then I look round me and see those signs as they have indicated them. The fields are ripe, and the harvesters are at work, and possibly I may live to see the change. In these conclusions I have been assisted by a series of books, called *Millennial Dawn*, and a periodical called *Zion's Watch Tower*, which carefully read and mentally prove and compare with the Scriptures. I am not advertising those works, but candor demands their mention when such tremendous predictions are made as I have ventured in this reverie.—*Grand Army Advocate.*

INTRODUCING T. T. SOCIETY REPRESENTATIVES

"Need we, as some others, epistles of commendation to you, or letters of commendation from you?"—2 Cor. 3:1.

We introduce again the subject of certificates mentioned in our last issue by the following letter just received from our very dear and very cautious Brother Owen.

DEAR BROTHER RUSSELL:—Brother McPhail has come and gone, and all bear testimony to the benefits derived from his meetings here. He held four meetings at our house and two in West Indianapolis, all but one of which I attended. I feel that I was benefited by each meeting. At the close of the meeting I expressed my intention of sending in a small contribution to the Tract Fund as a substantial mode of expressing my approval of the new venture, and, without urging the matter, asked all who felt so disposed and who had the ability to do so, to hand to me at the close of the meeting such sums as they felt like contributing towards meeting the extra expense incurred by the Tract Society, in sending out ministers. Our voluntary offering amounted to $12.50, which I enclose.

After the meeting was over, Sister Owen took me to task about taking up a *collection*, saying among other things that people had already contributed to the Tract Fund what they felt able to do and that to set the example and thus establish a precedent might prove burdensome to some of the little groups, or at least make them feel that they ought to follow our example, when perhaps they would not be able to do so, and that under such circumstances the visits of brethren might prove to be just the reverse of a blessing. I was quite careful, however, to make all feel that they were entirely free to act just as their feelings and circumstances might dictate.

I wish to say that Brother McPhail did not even hint at a collection being taken, and when some offered to help defray his expenses he refused the money, saying to such, "If you have any thing to give, send it to the Tract Fund."

I wish to make a friendly criticism of the article in last TOWER: "Another Branch of the Work." It seems to me that to have the brethren introduce themselves by a certificate of character from the Tract Society is extra cautious, and that your enemies will seize upon this to give coloring to their charges of "Popery," etc.

After the experience you have had with some of those you trusted most, it is but natural that you be more cautious where you place your confidence. And this is right.

I fully appreciate the difficulties of your position; my heart goes out to you in love; and I certainly do not feel in the least critical. You, my dear brother, wield a power with the true church which is remarkable—the result I think of your disinterested service and devotion to its interest, and the absence of any dictatorial spirit on your part. You are and have been *indeed* the servant of all, and this service makes you *master* in a way that no other power under the heavens could do. So have a care, brother, lest Satan tempt you to over-cautiousness. Better too much liberty than not enough.

Sister O. joins me in love to all. As ever, yours in our dear Redeemer, C. A. OWEN.

Our dear Brother's solicitude for the interests of Zion, and the kindly way in which he offers his suggestions, are greatly appreciated. But we do not share his fears, and will show that there is no foundation for them. There is surely no *real* difference between a personal introduction of one brother to another and an introduction of distant brethren by letter. Nor does it alter matters whether the introduction or letter is from one person to another person, or from the Tract Society to many persons, readers of the WATCH TOWER publications. Nor could it make a whit of difference to the traveling brother whether he *said*, "I call upon you as a representative of Zion's Watch Tower Tract Society," and showed no certificate, or whether he produced a signed letter from the Society,—except that the latter would assure him the warm confidence of the friends, whereas without it there might be a doubt as to whether he was a *self-appointed* representative of the Tract Society, or whether he was acknowledged as a representative by the Society, through its officers.

Besides, it is expected that the accredited representatives will take many new subscriptions for ZION'S WATCH TOWER from parties newly or more deeply interested through their labors, and a certificate would be an evidence that the stranger who receives the money is truly a representative of Z. W. T. T. S. Some years ago a man took hundreds of TOWER subscriptions and sent the names to us for *sample copies merely*, and fraudulently retained the money for his own use. We made good all such losses so far as we learned of them, and finally by threats of arrest got the man stopped. Every one knows that there are such characters, and it is not right to expect people to receive strangers into their confidence without some introduction from those they do know.

In the text at the head of this article the Apostle remarks that *he* did not need letters of introduction; but this was because he was well known by them, their faith being God's workmanship through him; but his words show that he considered himself an *exception* to the rule, and that he approved as necessary the giving and receiving of letters of commendation, as between teachers and churches visited.

The only dangers we can imagine would be (1) in case the church receiving a brother thus commended should accept his utterances without proper scrutiny and scripture proving; or (2) in case the having of a certificate should be considered *necessary* as an authorization or permission to preach.

We wish to warn all against any such views of our *letters of commendation*, by whomsoever presented. They do not signify that the owner is an *infallible* teacher, but that he is one who has written to us of his full sympathy with the eight simple qualifications named in the article in our last issue, headed "Another Branch of the Work," and who stated that he possesses those qualifications by the grace of God; and that the *Tower Tract Society* believed him to be a *true-hearted* brother in Christ, clear in his views of the *fundamentals* of the Gospel and fully consecrated to the will and service of the Lord.

Nor do these letters of commendation signify that others have not an *equal* authority from the Lord to preach the Word. The commission to preach, yea, the *duty* of preaching publicly or privately, orally or by the printed page is upon all who *hear*,—upon all who receive the truth in the love of *it*. But you must prove all teachers and teachings before fully receiving them into your hearts. 'By their fruits ye shall know them," and by proving their doctrines—measuring both with the letter and the spirit of God's Word.

But such a proving may take considerable time, and if the brother be with you but a day or two and be a stranger, you may hesitate to *ask him* the plain, simple questions propounded in our last issue,—whether he is a believer in the *ransom* (in the sense of a *corresponding price*, its only true significance); and whether he is fully consecrated to the Lord in will and service. On the other hand, if he has a certificate you will at once know that he has confessed all this to the Tract Society's officers as your representatives. We do not say that you should reject or refuse any brother coming to you without our letter of introduction and commendation, but that you may

receive with special readiness and quicker confidence those who do come so introduced; knowing what *they* have *professed* and what *we believe* concerning their character, consecration, etc.

So far from this being a popish method, it is the very reverse; for Papacy affects to give its ministers the right and power to "create Christ" in the mass, and anathematizes all who attempt to teach without its authorization. On the contrary, this introduction by letter, as a safe-guard against "false brethren" and "wolves in sheep's clothing," was the custom of the primitive Church, practiced by the Apostles (See Acts 18:27; Phil. 2:19-25-29; Col. 4:10, 11; Philemon 10-17) and mentioned approvingly in the text at the head of this article. Satan would doubtless be glad to drive us from every precautionary measure by a fear of what enemies would say; but we remember that the Lord was called Beelzebub, by those whom Satan deluded and used, and that he forewarned us that they would say all manner of evil falsely against all of his *faithful* servants. People who have "the spirit of a sound mind" (2 Tim. 1:7) will not be deceived by these enemies, who, under the lead of the great enemy, Satan, would fain have us cast away all safe-guards which the word of God and common sense approve, in order that the wolves in sheep's clothing might ravage the flock and fatten themselves.

We here give a copy of these certificates. Notice how simple the statements: the *ordination* is of God in the Scriptures, and is common to all of his people, and the certificate merely declares that the TRACT SOCIETY *recognizes* the owner in the capacity named:—

Allegheny, Pa., U. S. A.,————189—.

TO WHOM IT MAN CONCERN:

This is to Certify that *during the year above written* ————of————, is regularly ordained a minister of the "Church of the Living God" (1 Tim. 3:15; Phil. 4:3); that ———is serving as a Missionary and Evangelist under the auspices of this Society; that———has full authority to teach and preach publicly and privately, orally and by the printed page; and that———is authorized to administer to others of the household of faith, upon suitable occasions and after proper confession of faith, the ordinances of Baptism and the Lord's Supper—according to all and singular the commands and teachings of this Church as laid down in the Holy Scriptures.

Witness the signatures of the officers of the Watch Tower Bible and Tract Society of Allegheny City, Pa., U. S. A., and the corporate seal thereof.

————*President.*

————*Secretary.*

With the exception of four brethren, it is proposed that this work shall have its start from the first of next year. Meantime, we hope to hear from all brethren who have time that they can *donate to the Lord* in some such service, and who would take pleasure in so doing. We will take pleasure in co-operating with these, to the extent of our judgment of the Lord's will in the matter. But for the sake of *uniformity*, and for the *assurance* of the brethren to whom such shall go, we must require of all such a clear, unequivocal declaration that they believe themselves, by the grace of God, possessed of the *eight qualifications* for this ministry, specified in the Sept. 1 TOWER; because we believe that the child of God who cannot in the fear of God say for himself what is there simply set forth would be a totally unfit person to commend to the church as to any extent an instructor in divine things, or as likely to do good rather than harm in his use of the sword of the spirit, the Word of God.

Probably we shall have more offers for this service than we can wisely accept; but we will have another method of service to suggest to some.

PALESTINIAN COLONIZATION

The movement looking to the colonization of Palestine by Jews of various countries has more to commend it than a sentiment, however laudable that may be. It is of no political importance whatsoever, but it is the outcome of the deliberate purpose of thoughtful men to provide a settlement for Jews, which shall be both sure of success and always under their watchful care and thus free from many dangers which have made so many other experiments practically failures. This is the aim of the "Lovers of Zion" societies, of which there are so many flourishing in England, and of which we know so little in this country. Yet they can hardly be said to be either visionary or to involve their abettors in schemes of which they must be well ashamed if they pretend to be patriots. Lord Rothschild is one of the many notables in Victoria's realm who have taken the project under their wing with an enthusiasm which means all earnestness.

There is, of course, no little of the Jewish fondness for the land of their fathers in this undertaking, and perhaps not a few hope for a restoration of the glory of Jerusalem, as depicted by the prophets of the Bible, which will include, perhaps, the blood-sacrifices and the royal splendor of the Solomonic period. This is but natural; and the religious enthusiasm is shared by Christians and Mohammedans as well, though, of course, for somewhat different reasons. Still it must be said that of all countries in the world there is none in which so many people have so lively, so direct, an almost personal interest, for which they will, if need be, make sacrifices greater or less in degree. Herein lies the security of any local government which may be established on the historic soil; and from being the fighting pit of the nations of antiquity, it will have guaranteed it an independence which nineteenth century enlightenment and international jealousy will prompt. Thus the colonist will be spared the dangers of civil war and foreign invasion, or if the Turk remain in control, he will have the protection afforded by consuls on the spot.

The prospect of the establishment of a government which, following the prophecy of Isaiah, shall act as the arbiter among the nations, is not seriously considered by the largest number of those active in the movement.

Political hopes are given something far more tangible and practical at this juncture. Nor is the other beautiful idea held to of making Jerusalem's Temple the place of the assembly in which all peoples shall have their common ideal religion. As with Messianic ideas, which likewise it is urged must follow a miraculous interposition and a divine deliverance, this, too, is set aside for the more practical ideas of the colonists.

It has been demonstrated that the soil is sufficiently fertile to maintain colonists, and there is no doubt that the opening up of the railroads and steamships will furnish ample markets. The Jews from being the dromedaries of civilization will take the place of the Phœnicians of history and become the burden bearers of commerce in the same sense that the last great nation was. Not content with building up slowly for future use, some of the more enthusiastic are raising funds to return themselves, as soon as possible, to the Promised Land of milk and honey. They mean to put their theories to a severe test and by heroic measures.

It cannot be that the distance between the older citizens among American Jews and the new-comers is responsible for the lack of interest shown for what is really a big movement in the great cities of the country, for the Lovers of Zion have branches and are collecting money everywhere. The people here know little apparently of it, however, and their indifference takes the form of contempt, and then oftimes a little side light makes them mistrust it because it is either an attempt, so they say, to compromise them into swearing allegiance to two flags or is visionary and opposed to their doctrinal views or Messianic hopes. The flag of Judah is not to be flung to the breeze shortly, but whereas it has cost tens of thousands of dollars to experiment in the United States and in Argentine, with the result still in doubt, it is hoped to carry successful farming in the sacred land to its furthest point. The Jews can find no safer, no better haven anywhere on the globe. The members of the colonization society do not want the Jews of the world to go *en masse*, but they would go in small companies themselves. This is an earnest of good faith, and if assistance is needed when the aims and purposes are well understood, money to aid them will be forthcoming.

—*Jewish Exponent.*

HONORABLE SERVICE

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."—John 12:26.

The idea of service is one which is becoming more and more obnoxious to the minds of all classes of people. Both nations and individuals seem permeated with such a spirit of antagonism that their service one to another is only that which self-interest demands, and is generally rendered grudgingly and stintedly, the understood motto being—The least possible service for the largest compensation.

But the very reverse of this is the spirit of Christ, whose

pleasure it was, in the execution of God's plan of salvation and blessing, to render the greatest possible service without money and without price—making himself a living sacrifice, not receiving even the thanks, but, on the contrary, the reproaches, of those he served. "If any man serve me, let him follow me," he says. To serve Christ is to enlist under his captaincy in the very service to which he devoted all his energies, even unto death,—the service of mankind along the exact lines of the divine plan. Therefore he refers us to his own sacrificing service. He does not say, *Go* in yonder way of humiliation and self-sacrificing service; but he says, *Come, follow*, where I have led the way! I have not despised humble service, and the servant is not greater than his lord. "Take my yoke upon you and learn of me; for I am meek and lowly of heart." A proud spirit cannot follow Christ. The current of thought and feeling must be changed to that of meekness, gentleness and love. The proud, haughty spirit must be converted, and with that conversion will come rest, peace and joy in following the Master's footsteps of faithful service.

Those who despise service, and long for release from all its restraints and its supposed dishonor, never made a greater mistake; for the only men and women worthy of remembrance when they have passed away are those who have faithfully and ably served their fellow-men. It is only such persons whose names come down through history covered with glory, while those who lived in selfish ease were long ago forgotten.

Among the shining lights of the world in their day were such noble servants as Moses, Elijah and Paul—men who braved every danger and hazarded their lives to serve God's purposes in the interests of their fellow-men. Consider Moses, burdened with the care of that mighty host of stiff-necked Israelites: with what indifference to his own ease or rest of mind or body he gave his whole energy to the service of his people. Then consider Paul, with the care of all the churches upon him, and the great work of spreading the gospel among the Gentiles in the face of determined opposition and persecution which constantly imperilled his life and never allowed him the quiet ease so desirable to all men.

Then, in more recent times, we have the noble examples of reformers and martyrs and guards and defenders of human rights and liberties at immense cost to themselves. Prominent among the latter are the honored names of Washington and Lincoln, two men whom the providence of God evidently raised up in times of great peril and conflict, the former to secure this great American asylum for the oppressed of all nations, and the latter to deliver it from the curse of human slavery and defend it against disunion and disintegration.

With the divine plan in mind, one can not read the history of this country without seeing in it the over-ruling power of God in providing and keeping in this land, for the elect's sake, a safe asylum where truth untrammelled could be freely disseminated and some measure of the glorious liberty of the sons of God enjoyed. Especially is this noticeable in view of the fact that the harvest work began and centered in this country. Grandly in the dawn of its existence, when it was menaced by a hostile foreign power and by savages within its borders, that noble Christian soldier, George Washington, self-sacrificingly threw himself with all his energies into the breach. Looking to God for help, and urging the nation to do the same, he became the human instrument for the salvation of this nation from the power of oppression. Then when slavery had defiled the land, and the wails of oppression from four millions of our fellow-creatures came into the ears of the Lord of armies, he raised up Abraham Lincoln, who nobly bore upon his heart and mind the burdens of all the oppressed; and, looking to God and urging the nation to do the same, Lincoln sacrificed himself in the interests of his fellow-men and thus in the service of God.

But aside from these there are many more or less widely known who have considered service an honor, following the example of Christ. "If any man serve me, let him follow me; and where I am, there shall my servant be." The reward of a close following of the Lord—partaking of his spirit and entering heartily and self-sacrificingly into his service—is the sharing in due time in his glory and kingdom. "If any man serve me, him will my Father honor." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Those who have proved their devotion to God and to his benevolent plan for the salvation and blessings of humanity will not lose their reward. God's eye is upon all such; he is marking their conduct in all the peculiar circumstances and conditions in which they are placed; and no one who is faithfully and diligently acting his part, however humble that part may be, can escape his notice. All such will receive abundance of honor in due time; but the crown must not be looked for until the cross has been borne to the end. On this side the vail that separates the present from the future lies the pathway of humiliation and self-sacrifice, but beyond are glory and peace and praise and joy forevermore. Beloved, keep the promises in mind that you may gather from them the inspiration you will need more and more as the trials of this present time and service increase in number and severity.—2 Tim. 2:3.

DANIEL AND HIS COMPANIONS

III. QUARTER, LESSON XIII., SEPT. 23, DAN. 18-20.

Golden Text—"Daniel purposed in his heart that he would not defile himself."—Dan. 1:8.

In this lesson we have before us four more of those beautiful characters among the ancient worthies whose examples the apostles taught us to emulate (Jas. 5:10; Heb. 11.) In these four men we see the grandeur of the fixed purpose of noble and loyal hearts. Severe temptations were set before them, but not for an instant did they sway them from the path of rectitude.

At an early age, at the beginning of the seventy years captivity of Israel in Babylon, they were carried to Babylon and obliged to enter the service of the royal court, where the king's command as to their course of life was such as implied the forsaking of their own religion and their God, even their names being changed to those of idolatrous significance. The luxurious diet of the king, of course, would not be subject to the restrictions of the Jewish law (Lev. 11; Deut. 12:23-25); and this first command, which conflicted with the law of God, they sought if possible to avoid,—no doubt praying God's providential favor to this end.

In this they self-denyingly ignored the luxuries, and ran the risk of encountering the wrath of a despotic king in whose hands was the power of death, to be executed on the merest caprice; while on the other hand his favor was likely to advance them to honorable distinction in the kingdom.

God favored them so that the wrath of the king was not incurred, and they became, to that great Gentile nation, living witnesses of the power and grace of the God of Israel. But the time came in the case of each of these four witnesses when they were called upon to seal their testimony with their blood; and they met those tests of fidelity with an unflinching, resolute purpose. Notwithstanding the king's command to pray to him and to no other god, Daniel still adhered to his usual custom of praying to the true God three times a day with his window open and his face toward Jerusalem; and for his fidelity he calmly yielded to the persecuting spirit which cast him into a den of lions. His three companions with equal fortitude refused to worship the golden image which Nebuchadnezzar had set up, and paid the penalty by going into a burning, fiery furnace, saying, Our God is able to deliver us if it please him, but, leaving the matter of deliverance or destruction to his will, of one thing we are sure, We will not serve thy gods, nor worship the golden image which thou hast set up.

What heroic examples of godly zeal and fortitude, and of friendship cemented by the bonds of a common noble purpose. Four young men devoted to God mutually agree to set their faces like a flint against temptation, and to live righteously and godly in the midst of a crooked and perverse generation; and truly they have shone as lights, not only in their own day, but down even to the present time. In youth they chose the right ways of the Lord, and they gave a life-long testimony to the praise of his grace.

Let our purpose be like theirs, and as the Psalmist expresses it,—"My heart is fixed, O God, my heart is fixed."—Psa. 57:7.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—Just a few lines to let you know how the Lord is blessing me as a partaker in his harvest work.

Acting on your advice in Z. W. T., I have been attending the various meetings held here on Sunday, that I may thereby get acquainted with some of the Lord's children and give them a tract or DAWN. I have not only had just such opportunity, but also the privilege to lead the Y. M. C. A. meeting one Sunday; and although the subject provided hedged me in considerably, yet I managed to give them some truth on the

ransom. and how it was necessary for Christ to suffer. Following is the lesson:

GREATNESS THROUGH GENTLENESS

2 SAM. 22:36.

David was truly great.

Great in physical strength.

(a) Slays the lion and the bear.—1 Sam. 17:36.

(b) Slays the giant.—1 Sam. 17:48-50.

Great in his loyalty to his king.—1 Sam. 26:7-12.

Great in his high position.

Elevated to the throne.—2 Sam. 2:4.

Great in God's estimation.

A man after his own heart.—1 Sam. 13:14; Acts 13:22.

True greatness does not consist in what we possess, but in what we *are*.

We may never be kings, but all may be *kingly*.

David's greatness consisted in his willingness to submit himself to God.

His constant prayer was "Teach me thy ways."

Christ is the most perfect example of greatness.

Christ is the most perfect example of gentleness.

His character is love.

Love is always patient, always gentle—never weak.

Love is always great. If we would be great, we must allow the love and gentleness of Christ to lead us.

If our lives are entirely submitted to him, we cannot limit his power to usward.

Christ's pattern of greatness.—Matt. 18:4. Gentleness the fruit of the spirit.—Gal. 5:22. Study lives of Moses, Paul, Peter, John, Joshua and others.

Yesterday I was called again to make a few remarks after the paper read by the leader. (Subject: Jesus, the young man's best friend.) I opened the Scriptures at Rom. 5:7, 8, showing them in which way Jesus was the young man's friend, and also friend to all them who by faith appropriate to themselves the merits of his sacrifice. I also explained the "equivalent price," and its necessity.

Going to the Presbyterian church, I was delighted to hear an old minister preaching the unvarnished truth from the text, "If any man will come after me, let him deny himself, and take up his cross," etc. His prayers were short and very good, and the burden of them was to be guided by God's Word, his truth, that he may have no opinions of his own. You can imagine how my heart warmed toward him. Since then I have become very friendly with him, and have found him to be very well posted in truth, and waiting with expectancy the return of our Lord and Master. I had quite a talk with him on this truth. He gave me a book to read, and I gave him in exchange DAWN, VOL. II. I know it is against your advice, but I thought that, as he was deeply interested in the coming of Christ, and as he was greatly pleased with the tract, "Do You Know," he may have his appetite whetted for more and so get ready for VOL. I. And my conclusions were correct: he is deeply interested, and is hurrying up to get it. I pray he may have his prayer answered, just to know God's way and not his own opinions; and I pray that I may be kept humble, knowing how many have stumbled over spiritual pride.

Find enclosed a small order for MILLENNIAL DAWNS.

Yours in Christian love, ALEX. ALLAN.

[Such methods we commend to all—in proportion as they possess the requisite ability. Each one blessed by the truth should feel it is his privilege as well as his duty to serve it and his fellow-pilgrims to the heavenly kingdom. He whose heart does not burn with a desire to tell the good tidings either has not learned it or else has received only its letter and not its spirit. But all should remember the Lord's caution, "Be ye wise as serpents, and harmless as doves;" and the Apostle's admonition to speak the truth in *love*. Such efforts for those who are yet in darkness are well supplemented by weekly gatherings for prayer, praise and interchange of testimony by those who have emerged into the "marvelous light" of present truth.—EDITOR.]

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CHURCH AND STATE IN ITALY

AN UNDERSTANDING BETWEEN THEM FORE-SHADOWED BY PREMIER CRISPI

"Premier Crispi inaugurated in Naples today the memorial erected in honor of King Hubert's visit to the city during the cholera epidemic of 1884. He made a notable speech, beginning with a historical review of recent Italian politics, and closing with a declaration as to the social problems of today, especially the revolutionary movement. The social system was now passing, he said, through a momentous crisis. The situation had become so acute that it seemed absolutely necessary for civil and religious authority to unite and work harmoniously against that infamous band on whose flag were inscribed the words, 'No God, no King.' This band had declared war on society. Let society accept the declaration and shout back the battle-cry, 'For God, King and Country!'

"The politicians and clergy here regard this speech as the weightiest utterance of years. Its whole letter and spirit, they say, suggest the approach to an understanding between the Government and the church.—*N. Y. Tribune.*

The above foreshadows what we have for some time pointed out as the *tendency* of civilization—to retrace its steps toward a fuller recognition of ecclesiasticism in politics. This change of front is not because of a growth of religion or of religious superstition, but from a fear that unless the church controls the people through superstition, etc., the entire social fabric will go to wreck. This calls our attention afresh to our Lord's prophecy of present conditions—"Men's hearts failing them for fear and for looking after the things coming upon the earth [society]; for the powers of the heavens [ecclesiasticism] shall be shaken."

Ecclesiasticism will be given an increasingly prominent place in politics and will become a branch of or element in civil government, throughout "Christendom," until finally when one falls both will fall, in the great time of trouble, predicted in the Scriptures, whose shadow is already stealing over the world.

"When ye see all these things come to pass, then lift up your heads and rejoice. for your redemption draweth nigh."

BISHOP FOSTER'S NEW GOSPEL

On Sunday, September 23rd, Bishop Foster preached before the Pittsburgh Annual Conference of the M. E. church, over whose sessions he has presided. We give extracts from his discourse as reported by two of Pittsburgh's daily papers, as follows:—

"If I could concede for a moment that the world as I know it, and I know it from rim to rim, having traveled in all its lands, having seen its dissolute, despicable millions, having seen it in shame and filth, and if I were compelled to think that my God, whom I worship, would by any possible method of condemnation send down to hades 1,200,000,000 of my brothers, that know not their right hand from their left, and save a few of us who are a little better perhaps in our morals, I would not go into heaven if I could. I could not worship such a God as that. I would join the hosts of hades in rebelling against such a God. Our God is not a God of that kind. God is love, and is trying to save men."—*Pittsburg Dispatch.*

"If I believed that God would send down to a hopeless eternity 1,200.000.000 of my brothers who are little worse than I am, I would not worship him. I have seen the world all over, know it from rim to rim, have seen its desolate and despicable people, and these I speak of hardly know their right hand from their left. God won't condemn all these. He's saving all men that he can. If I thought he would condemn all these, I would join the forces of the devil in hell, in rebellion against such an act."—*Pittsburg Post.*

The accounts of the two reporters are sufficiently alike to insure us that no serious mistake has been made as to the tenor of the Bishop's expression. But surely it is a remarkable expression, coming as it does from the foremost bishop of the M. E. church. The bishop is, as he declares, well posted upon the condition of the vast heathen world—four-fifths of the living human family. He is well posted also respecting the missionary machinery for the civilization and conversion of these millions. He knows that while it was never before so complete as at present, yet, even now, the natural increase is proportionately far greater than the ratio of conversion. The bishop sees no hope for the heathen through the preaching of the gospel, and hence "flies the track," and leaves the Bible plan of salvation,—faith in Christ's redemptive work a faith that comes by *hearing* of the word of God, the Gospel of

salvation, a gospel which is the *power* of God unto salvation to *every one that believeth*.—Rom. 10:17; 1:16.

Why should this intelligent man, a leader of thought amongst a very intelligent class of Christians, thus leave the gospel of the Bible? a gospel which declares: "Without *faith* it is impossible to please God;" "He that *believeth* shall be saved, and he that believeth not shall be condemned;" "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him;" "Believe on the Lord Jesus Christ, and thou shalt be saved;" etc. etc. Why should he, as above, preach *another gospel*—the gospel of the merit of ignorance? the gospel of salvation without faith?—the gospel of salvation by works?—the gospel of a salvation without a Redeemer? *for*, if the heathen are to be saved because God could not do otherwise than save those who "know not their right hand from their left," or to keep the bishop from joining "the forces of the devil in hell in rebellion against such an act," then Christ's death was in vain: it certainly is no factor in the gospel which the bishop is preaching (of a general heathen salvation in ignorance of the *only* "name given under heaven or amongst men whereby we must be saved,") even though his text was, "When the fulness of time was come, God sent forth his Son."

The reason is that the bishop's intelligence has outgrown his theology. He has spent more time and honest mental effort in viewing the world from rim to rim and studying its social and moral questions than he has spent in studying his Bible from cover to cover with an honest desire to learn God's explanation. in it, of his purposes for the blessing, of the world of mankind *through faith in Christ!*

The bishop's *new* gospel will strike a responsive chord in many hearts—in the hearts of missionaries who know better than others how little they really accomplish;—in the hearts of worldly people, who will say, That is what I always believed: faith never saves anybody; it is works or nothing;—in the hearts of worldly Christians, who will say, That relieves me greatly; I believe that our great religious leaders are advancing far beyond the old-fogy *faith* ideas of the past, to see that it is not what we know or believe merely, but what we do, or God's free grace, that saves us. The modern agnostic and higher-critic will say, That is the way to talk; it is time people were being taught to cut loose from those *narrow* expressions of the Bible which so evidence the narrowness of the minds of the Lord and the apostles. Indeed, almost all classes will be prepared to welcome the bishop's *new* gospel.

How strange that all of these are so averse to the Scriptural explanations of these questions which trouble the bishop and all men who are even beginning to think! How strange that those who will applaud the bishop's *new* gospel will entirely overlook one feature of it, which, if true, would certainly stamp it as *bad tidings* to all the holy ones who through patient perseverance in well doing have cultivated faith, trust, hope and love, and developed character from grace to grace and from glory to glory! What would these, who, through the faith that overcometh the world and by much tribulation, enter the kingdom of heaven, think of it, if within the pearly gates, where they had anticipated so much of love and pleasure, they were to find the hundreds of millions and billions of ignorant, degraded, depraved and characterless of heathendom pouring in upon them and outnumbering them to such an extent that a saint would be a hundred times harder to find in heaven than now on earth! To say the least, they would be astounded; and if an explanation were asked, and Bishop Foster were given the opportunity to reply, and had not changed his opinion, he doubtless would say that, after having done all he could for them on earth without success, and fearing that the bishop would join the forces of the devil and thus make a bad matter worse, God did not know what else to do with the heathen than take them to heaven.

Would that the good-hearted, but benighted, bishop would face about and see the Millennial dawn, the increasing light of the Sun of Righteousness now shining forth! He then would see what he does not see now, that God's plan as presented in the Bible is transcendently more reasonable, more benevolent, more just and more practicable than any which he or other human beings could possibly concoct or outline.

What would he see? Briefly this: That God's time for giving the heathen to Christ (Psa. 2:8) is in the Millennial age and not in this Gospel age; that when God undertakes the work of causing the knowledge of himself to fill the whole earth, it will be done; for his Word shall not return unto him void, it shall accomplish that which he pleases and prosper in the *thing whereto he sent it.* (Isa. 55:11) He would see that this knowledge of God is to reach, not only the very ignorant heathen of foreign lands, but as well, the very ignorant of civilized lands; for "*all* shall know God from the least to the greatest." He would learn that the Millennial age will not only be a time for gaining knowledge of God, but a time when the obedient will be blessed with *restitution* to all the privileges and qualities and powers of mind and body lost by disobedience by Adam for himself and all his posterity;—redeemed by the Second Adam's sacrifice for sin, once for all. He would thus see that the Millennial age will be the great purgatory time in which the world in general will be permitted, if they will, to wash at the fountain opened in the house of David for sin and uncleanness (Zech. 13:1);—by faith in the blood of Christ to be made every whit whole, and fit for the fellowship of angels and saints.

The bishop would learn, moreover, that nothing unclean or unholy can enter God's presence and be acceptable with him, and that, as the Church is now called to be saints and to practice holiness ("without which no man shall see the Lord"), so it must be with the heathen when, during the Millennium, they are called, taught and released from the blinding influences of Satan. Only the pure in heart shall ever see God or enjoy the bountiful provisions prepared for those who *love* him.

Then Bishop Foster would be prepared to learn something respecting God's purpose in the call of the church, and what is the hope of her calling. (Eph. 1:18.) Soon he would see that as God selected one class of servants during previous ages, to be used in his great plan for the future blessing of the world, so during the Gospel age he has been selecting a household of sons to be joint-heirs with Jesus Christ, the Lord and Head and Redeemer, in the Millennial kingdom and its work of binding Satan and opening the eyes of the world so long blinded by Satan.—Gen. 12:3; Acts 15:14; Gal. 3:8, 16, 29; Rev. 20:14.

Soon the Bishop would be not only studying this blessed gospel of the Bible, but circulating these truths amongst his friends, and in every way preaching the old gospel, the old theology—that "Christ Jesus by the grace of God tasted death for *every* man," that he "gave himself a *ransom* for all, to be testified in *due time*;" and that eventually the "true Light" will *lighten* "every man that cometh into the world."—Heb. 2:9; 1 Tim. 2:4-6; John 1:9.

We will comment on further quotations from this remarkable sermon in our next issue.

"THOU HAST THE WORDS OF ETERNAL LIFE"

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life."—John 6:66-68.

There is just a tinge of disappointment in our Master's words here recorded—"Will ye also go away?" Accustomed to look for a reason for every action and word, we inquire, Why did the loss of a number of followers make our Lord feel sad? Was he ambitious for a large following? Did his confidence rest in numbers? Did he say to himself, Now what will the Pharisees say when after three years of my teaching they see me deserted by many of my followers? Was it that he feared the deflection might curtail his revenues? No, it was none of these things; for he had already made himself of no reputation. He had already said to his disciples, Woe unto you when all men speak well of you, for so did their fathers to the false prophets. He had also the power by which two small fishes and three barley loaves could be made sufficient to feed five thousand people. And he already knew that his faithful followers were to be, in all, but a "little flock," and who of the multitude believed not.—Verse 64.

Why, then, did his words express sadness at the loss of a number from his company? It was because he was true and noble and sympathetic, and loved his friends, and seeing the hour approaching when the Shepherd would be smitten and all the sheep be scattered (as it was afterward fulfilled when "all forsook him and fled"), the lonely sadness crept over him and found expression in the words, Will ye also go away? Love of sympathy, fellowship of friends, etc., are not weaknesses, but, on the contrary, are elements of a true character. But it would have shown weakness had our Lord allowed the turning back of his disciples to have influenced or swerved his course from the path of sacrifice marked out for him in the Father's plan. No such weakness ever manifested itself. On the contrary, but a few days after, when Peter who here spoke so nobly, attempted to dissuade our Lord from sacrifice, he promptly answered, Get thee behind me, adversary, thou savorest not the things of God, but of men.

The Apostle Peter's words, "Lord, to whom shall we go? Thou hast the words of eternal life," are full of meaning. He had known what it meant to seek God's favor and everlasting life through keeping the Law, and, like most of the Jews of the humbler class, had been discouraged, finding himself condemned both by the doctrines of the Pharisees and by his own conscience. Doubtless, also, he knew something of the various heathen philosophies respecting a future life; and, if so, he knew them to be merely human speculations or guesses.

But for three years he had known Jesus and heard his words on this subject of eternal life. His teaching was not speculative guessing as to what might be. "He taught them with authority, and not as the scribes." Nor did he teach them to hope for eternal life through the keeping of the Law (which they knew to be an impossibility). His teaching, on the contrary, was different from that of every other teacher. He taught them that he had come in to the world, not to be served or honored and titled, but to serve men and to finally give *his* life a *ransom* or purchase-price for the forfeited lives of all who lost the right to life in Adam's trial and disobedience. (Matt. 20:28.) His teaching was that as a result of this ransom-sacrifice, which, by divine love and arrangement, he was about to give for all, all shall have the *opportunity* of everlasting life through obedience under the gracious terms of the New Covenant; and that to this end not only they, but also, "All that are in the graves shall hear the voice of the Son of Man, and come forth, and they that hear [*obey*] shall live"—attain *perfect life*. (John 5:25, 28, 29.) Peter had heard this simple and beautiful *Gospel*—this, the only real good tidings of everlasting life; he recognized Jesus as the Messiah sent of God to be the Life-giver to the world, the true light that shall ultimately lighten every man that cometh into the world.—John 1:9.

What wonder, then, in view of this, that Peter answered as he did, "Lord, to whom shall we go? Thou hast the words of eternal life." Peter's faith and hope had found in the doctrines of Christ a foundation and anchorage which they could not find elsewhere.

And the same is true of all intelligent believers today, in proportion as they have heard and understood the wonderful words of life, of which Christ's death is the central theme, the hub, whose spokes are the love and favor of God, including all his exceeding great and precious promises reaching to the circumference—everlasting life. Having once seen the truth, having once heard the good tidings—the words of everlasting life—for what would they exchange it?

Looking abroad, we still find the philosophies of Confucius, Buddha, Brama and Zoroaster, but they satisfy us not. We hear the wisdom of this world speculating about an evolution which it surmises has already progressed from a protoplasm to a tadpole and from a tadpole to a monkey and from a monkey to a man and which it hopes, guesses and tries to assure itself will continue to progress to planes of being still higher than man. It assures us that whether there was or was not an intelligent God at the beginning, there will be millions of wise and powerful gods eventually, when they get evolved. But our hearts turn from such wild speculations back to the wonderful words of life spoken by him who spoke as never man spoke before or since. In those words is the rest and peace which the world can neither give nor take away.

Following the instructions of this same great Teacher, we are learning more and more about this eternal life which he has provided for all. As meat in due season he has taught us that this gift of eternal life is only for those that love him; —that a little flock of the ransomed world, called and proved worthy by their loving obedience during the Gospel age, are to be his joint-heirs in the glory, honor and immortality of the divine nature, and that he with these will in the next age, the Millennium, bless all the families of the earth with the knowledge of and opportunity to attain restitution to human perfection with everlasting life conditioned only upon faith and hearty obedience under the New Covenant, sealed with the blood of the ransom-sacrifice. This is the same Gospel as of yore: these are the same words of everlasting life, only amplified and magnified as we get nearer to their grand consummation.

In the harvest of the Jewish age, it was after our Lord had spoken to his followers the "words of eternal life" that he permitted "offenses" to come to sift them as wheat, saying, "It must needs be that offenses come." Those trials came to *prove* which were ripe wheat and which chaff and undeveloped wheat. Two classes specially were sifted out—the merely curious and slightly interested class, and a consecrated class which had not much *depth of character*, represented in our Lord's parable (Matt. 13: 5, 6, 20, 21) as the stony ground hearers, which received the message with joy, but not having depth of heart-soil and earnest love and consecration to the truth, when tribulation or persecution arose they were at once offended, and turned back and walked no more with the Lord and the faithful.

The same is true now, in the present harvest of the Gospel age. Blessed have been our eyes, for they have seen many of the "deep things" in the divine plan of the ages; and blessed have been our ears, for they have heard with wonderful clearness the lessons of the great Teacher—the words of glory, honor and immortality—words of eternal life. And now in the Lord's order we are to be ready for trials and siftings. Now, again, offenses must needs come to prove all, and to turn back those who are not consecrated and those who have no *depth* of character, who are unwilling to bear the reproaches and afflictions of the Christ. So it was with Gideon's typical army. All who shall be owned of the Lord as joint-heirs with Christ must be a select class, a peculiarly zealous people;—and no wonder: Marvel not therefore at the fiery trials which shall try you, as though some strange thing happened unto you. In fact, that is the very purpose of the permission of offenses and divisions: "that they which are approved [by God, because they endure the tests and stand fast in the truth] may be made *manifest* among you."—1 Cor. 11:18, 19.

Those who will stand the test here will be just like those for whom Peter spoke in the previous harvest testing. Should any feeling of faintness or discouragement come over them, they will also ask, "Lord, to whom shall we go?" Looking about them they see the delusions of spiritism and various doctrines of devils, and the blindness and contradictions of reason as well as of Scripture among agnostics, and in the various denominations of Christendom. The glance is sufficient for the class which the Lord desires to select. They *could* not go away, they could not be forced to leave the army of the Lord. Truly, where should we go? Our Leader, and he alone, has the words of eternal life. Since we have heard his words, all other gospels have lost their charm. We will abide with and follow the great Captain of our salvation: in his words and in his love and in his service we live and move and have our being as the elect of God.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

"IF THOU KNEWEST THE GIFT OF GOD"

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water."—John 4:10.

The woman of Samaria failed to recognize in the weary sojourner who sat by the well, the anointed Son of God, whose presence in the world at that time had been foretold by all the holy prophets for four thousand years previous. And few indeed, even of those who knew of his claims and his teachings, as well as of the divine testimonies at his birth and baptism—that this was the beloved Son of God and the bringer of good tidings of great joy to all people (Luke 2:9-14; Matt. 3:17)—could appreciate this fact, because of the meek humility which bore no similarity to any thing that men were accustomed to call great. Even John the Baptist sent and inquired, "Art thou he that should come, or look we for another?"

No wonder that the woman of Samaria did not recognize him. And, not recognizing him, how could she realize her privilege of service to him as a gift to God? Had she known and been able to appreciate her privilege of giving a cup of cold water to the only begotten and well-beloved Son of God, how gladly would she have rendered the service requested! And not only so, but had she realized who it was that requested the favor, she would have seen her opportunity of applying to him for the water of life, the great salvation.

But the woman did not know the gift of God so close at hand. Thinking of the stranger merely as a Jew, and one of a class who refused to have any dealings with the Samaritans, the request for a drink of water seemed only to arouse a measure of the old animosity of her race against this one, whom she probably thought of as one willing to receive a favor in his extremity, but at other times regarding her and her people as too far beneath him to have any dealings with her.

The Lord recognized the foundation for this feeling of

animosity, and did not resent it, but patiently led her first to suspect, and then to realize, that this was indeed the Christ; and she went forth joyfully to proclaim this truth, and to bring others to him. This woman was a sinful woman, and a type of thousands of others, men and women, who would act very differently if they only knew. If the Jews had only known, they would not have crucified the Lord of glory. (1 Cor. 2:8) That which prevented them from knowing was the god of this world, who blinded their eyes and prejudiced their minds so that they could not believe. (2 Cor. 4:4) Consequently they failed to perceive the gift of God in their privilege of service to Christ and of receiving from him the water of life.

The same is true also today of the world in regard to the body of Christ, the church. They do not know that the Lord has his representatives in the world. Like their Lord, these are not invested with the glory of this world, but they are despised and rejected of men, and are not known as the future judges of the earth. But those who do know them should appreciate the privilege of service, since the Lord has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." (Matt. 25:40) Whatever, therefore, we do for the least of God's people we are doing for him. How this should make us appreciate our privileges of service one to another!

But if the world knows us not, and has not yet learned to appreciate the refreshing water of life we have to bear to them, it is no cause of surprise. If they failed to recognize the Master who was perfect, how could we expect them to recognize us, in whom are many imperfections still, although in God's sight through grace we are reckoned holy? If the god of this world has blinded the eyes of many, it is our privilege, as it was that of the Master, to help remove the blindness and let the glorious light of the Gospel of peace shine in upon their minds. Let us offer the water of life to all as opportunities may present themselves. In so doing we also will be blest, as was the Master.—John 4:31-34.

JUDGMENT—ITS USE AND ABUSE

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—Matt. 7:1, 2.

A very unlovely disposition in the eyes of God, and of all fair-minded men, is that which assumes the obligation of sitting in uncharitable judgment upon all the affairs and conduct of fellow-men, either within the church or outside of it.

That our Lord referred to this abuse of judgment, and not to the legitimate use of that noble faculty, is very manifest from succeeding verses (3-5), which warn against the hypocrisy of condemning others for faults no greater than those which exist in one's self, but to which self-love is wilfully blind; and also from verses 15-20, which bid us beware of wolves in sheep's clothing, or, in other words, to use sound judgment in discriminating between the truly consecrated and faithful children of God, whose hearts are pure and free from guile, and those who studiously cover up a wolf-like character with the outward professions of godliness, in order to deceive and lead astray the unwary.

"By their fruits ye shall know them," said the Lord; and to use candid and unbiased judgment in comparing their fruits—of character, conduct or teaching—with their professions and with the Word of God, is necessary to the safety and protection of the Lord's people. This, therefore, is a very legitimate use of judgment; and those who, disregarding the Lord's warning, either recklessly or wilfully, fail so to exercise judgment, expose themselves to the deceitful snares of the great adversary. The wolf is not to be tolerated, nor his sheep's clothing respected: he has no rightful place in the assemblies of the true sheep until his character is changed by repentance and submission to the will of God. His presence can only bring reproach upon all associated with him, and sow the seeds of error and discord; and, learning the shibboleth of the saints, he will deceitfully make merchandise of their holy things and demand that Christian charity should let him alone in his nefarious work.

Alas! many simple ones, ignoring the Lord's counsel, weakly yield to this demand, to their great detriment spiritually. They give that which is holy unto the dogs and cast their pearls before the swine; and the wolf is often tolerated out of respect for his sheep's clothing. It is not real charity to such characters to permit them to pursue their course unmolested; nor is it true loyalty to the cause of Christ. To firmly and candidly let such persons know that we recognize their character and refuse to fellowship or company with them until a change of heart is manifested, and to positively and openly resist their influence, is the noblest and truest charity, both to them and to the cause of Christ in general, though such a course will assuredly bring persecution in some shape.

To deal thus candidly and fairly may in some cases wake up the erring to a sense of their wickedness, and, by making it unprofitable to them, may lessen the temptations to continue the evil course. At all events, it gives the sheep and lambs of the Lord's flock warning of the dangers to be expected from such sources. To encourage or assist such, is to become partakers of their evil deeds. (2 John 11.) Nor would Christian charity demand that the wicked or the profligate should be protected against the natural rewards of their evil course. To thus aid them is only to interfere with the divine arrangement by which sin brings its own retribution for the correction of the sinner. Thus, for instance, if when a profligate son spends his substance in riotous living, an unwise father makes up his loss and starts him anew, not allowing him to realize the evil effects of his course, the son misses the lesson and proceeds to greater lengths in an evil course. The love of God is not thus unwise: if it were, he would not permit the great time of trouble, now impending, to come upon the world. But he will permit it, and when the judgments of the Lord are thus abroad in the earth, the inhabitants of the world will learn righteousness. (Isa. 26:9.) It is not our part, however, to bring evil upon the evil-doers; for vengeance belongs to God. Nor would it be contrary to the spirit of the Lord to show pity and to alleviate the dire wants of those in distress from their own folly. This would not interfere with the needed lesson, but, on the contrary, would tend to soften the heart and make it more susceptible to the lesson.

While the legitimate use of judgment for wise and holy ends is plainly taught in this sermon of our Lord, the first verse of this chapter expressly commands that we should not reckon ourselves as the competent judges of men's hearts, to uncharitably condemn them on our own responsibility. But when their course of conduct is in manifest opposition to and defiance of God's law, as in cases of disguised "wolves," "swine" and "dogs," the condemnation of that law, which is *God's judgment*, not ours merely, should always be recognized.

As a matter of fact, if we have the spirit of the Lord, our judgment will coincide with his—approving what he approves, and condemning what he condemns: we will judge righteous judgment, which makes every possible allowance for the infirmities of the flesh, the strength of temptation and the imperfections of knowledge, and which, ever bearing in mind that we also are far short of perfection, never forgets the golden rule—"Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."—Verse 12; Lev. 19:18; Matt. 22:40; Rom. 13:8, 9, 10; Gal. 5:14; 1 Tim. 1:5.

Verse 2 makes very imperative the application of this golden rule in such cases—"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Oh, if men and women would always consider these things, how much uncharitable judgment and evil-speaking, and how many bitter words, would be spared! If each could recognize in the other the spirit of love and candor, how quickly wrongs could be righted! If reproofs were always expressed in the spirit of the golden rule, how much more effective they would be than when they are colored with the glare of hatred and revenge!

"How wise are God's commands!
How sure his precepts are!"

Let us ponder them well, and cultivate more and more in our own hearts the spirit of God's love and kindness—the spirit of his holy law.

Lord, for tomorrow and its needs I do not pray;
Keep me from any stain of sin just for today.
Let me both diligently work and duly pray;
Let me be kind in word and deed just for today.
Let me be slow to do my will, prompt to obey;
Help me to sacrifice myself just for today.
Let me no wrong nor idle word unthinking say;
Set Thou Thy seal upon my lips just for today.
So for tomorrow and its needs I do not pray,
But keep me, guide me, hold me, Lord, just for today.

"AGREE WITH THINE ADVERSARY QUICKLY"

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till then hast paid the uttermost farthing."—Matt. 5:25, 26.

"When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."—Luke 12:58, 59.

We are asked whether these Scriptures can be understood to teach that those who do not make peace with the Lord in the present life will be held under compulsion to make full payment for all their debts by purgatorial sufferings in the Millennial age, and then be released to everlasting life.

We reply that we cannot so understand them, because such a construction would be in contradiction of the Scripture teachings respecting the wages of sin. Since the penalty, or "wages of sin, is *death*," to pay that penalty to the uttermost farthing would mean everlasting death,—extinction. And if these Scriptures be so applied they would necessarily mean, Thou shalt *never come forth!*

But viewing these statements from the standpoint of their contexts, we regard them differently. In Matt. 5:17-20 the law is held up as the great standard of authority, at that time the accuser of all; for it was the accuser of the Scribes and Pharisees, outwardly the most religious and devout law-keepers. The attitude of every Jew should have been one of penitence. Realizing that they had all sinned and come far short of the requirements of the Law Covenant, they all should have been in a very contrite state of heart, ready and anxious to confess their shortcomings and to compromise the matter, if possible, whilst yet in the way with their accuser (adversary), the Law, and before final sentence would be pronounced.

Had the Jewish Church realized their condition, thus, they would have been glad, yea, anxious, to hear the message which Christ had for them. Confessing their inability to comply with all the terms of the Law Covenant, they would have been pleading for mercy, and would have been prepared to hear of God's provision for them in "the Lamb of God which taketh away the sins of the world."

Those who did thus plead for mercy did receive Christ as the sent of God—the way, the truth and the life,—the deliverer from the condemnation of their Law Covenant. These were delivered into the liberty wherewith Christ makes free, and became sons of God under the New Covenant which Christ sealed with his blood—his death.

But those who did not realize the situation, who discerned not the time of their visitation (Luke 19:44) as a nation, were blinded. Only the "remnant" of that nation, which made peace quickly, in the way to judgment, were delivered. (Rom. 9:27-29; 11:5, 7-11) And upon that nation, except the remnant, which made peace in the way, the full weight of their judgment fell—they were blinded and cast off from divine favor for a "*double*," for a period of disfavor *equal* in length to their previous period of favor, 1845 years. Thus they were forced to pay the "uttermost farthing;" for, as the Apostle Paul states the matter,—"wrath is come upon them *to the uttermost.*"—1 Thes. 2:16.

The context in Luke's account (12:54-57) strongly supports the foregoing. There our Lord's words reported are, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"—Why do you not know that you are living in the day of visitation and testing, and that you as a people are even now *en route* to judgment? Why do you not confess that you are unable to keep the Law Covenant, and, instead of boasting in the law, why do you not seek and obtain the mercy which is just at the door? It is because you are proud and hypocritical, and draw nigh to God with your lips while your hearts are far from him. It is because you are not Israelites indeed without guile or hypocrisy.

In this light the above texts may be briefly explained thus:—Addressing the Jewish nation, our Lord said, "Agree with thine adversary [the divine law which condemned all to death (Rom. 7:10); *i. e.*, admit the justice of its condemnation, because you have come short of its righteous requirements] quickly, while thou art in the way with him [while the offer of mercy is made to you as a nation, through faith in Christ who by his sacrifice offers an atonement for you], lest at any time the adversary [the Law, whose demands you fail to meet, though you claim to meet them] deliver thee to the officer [to some power that would execute the penalty], and thou be cast into prison [into a position of disfavor,—such as that nation has experienced ever since their rejection of Messiah. As a nation they have been cut off, blinded, and imprisoned ever since they rejected Christ and said, "His blood be upon us and upon our children"]. Verily, ... Thou shalt by no means come out thence, till thou hast paid the uttermost farthing [until the privileges of the Gospel age, the high calling, first offered to Israel, shall have ceased, having been bestowed upon the worthy Gentiles, and the worthy remnant of Israel who heeded this counsel. Then their blindness will be turned away; but they will have paid the uttermost farthing in the forfeiture of the chief blessing, which was offered to them first, but which they rejected]."

THE UNMERCIFUL SERVANT

—MATT. 18:23-35.—

This parable has no relationship whatever to the foregoing: we treat it here merely because some of its expressions resemble expressions quoted in the above, and to avoid any confusion thereby.

The parable shows the conduct of an earthly king. He was generous temporarily, and forgave the debtor, allowing him time and opportunity to keep his word and pay the debt in full. But when he heard how ungenerously that debtor had unmercifully abused and refused compassion and extension of time to a still poorer man, who owed him a much less amount, the king was indignant and withdrew his mercy, cancelled the extension, and put the debtor into the hands of exactors until his debt in full should be paid.

This king's conduct does not in all respects represent our heavenly Father's course; but in some respects it illustrates it. Our heavenly Father does not forgive us our sins, nor grant us an extension of time in which to *pay* the price of our transgressions. He, on the contrary, "heareth not sinners;" but, having committed all judgment unto the Son, the heavenly Father refers all supplicants to him—the way, the truth and the life. The only access and reconciliation to the heavenly Father will be by the Son, who bought us with his own precious blood, and in whom alone we may have forgiveness, the remission of sins. Those who come unto the Father by him are already acceptable to the Father, in the beloved—*i. e.*, reckonedly—but they will not be fully and actually presented until the Son shall have cleansed and perfected them, that he may present them blameless and unreprovable in love before him.—See Col. 1:22; Phil. 2:15.

The parable does, however, express or illustrate the heavenly Father's attitude on the point in question. He also would be indignant that one for whom he has in Christ provided complete *forgiveness*, and not merely an extension of time for payment, should be unmerciful to a fellow-servant; and he will do to such as did the king in the parable. He will exact the full debt from the unmerciful, showing him no mercy who showed no mercy toward others.—Matt 7:1, 2, 12.

This will mean the *death-penalty* upon the unmerciful—the second death—"*everlasting* destruction from the presence of the Lord and from the glory of his power."

Nor should we expect otherwise: for he who is not merciful and sympathetic has not the love of God—has not the Spirit of Christ. And "if any man have not the Spirit of Christ, he is none of his." And only those in whom *love* instead of selfishness shall become the mastering sentiment have the promise of life everlasting on any plane of being. "Blessed are the merciful—they shall obtain mercy!"

ALEXANDER CAMPBELL'S VIEW

DEAR BROTHER RUSSELL:—As many readers of the WATCH TOWER, like myself, are warm admirers of that renowned champion of the Bible, Alexander Campbell, and are always interested in anything from his pen touching the mysteries of the Book, I beg leave to give below a scrap from his writings on the prophecies, directly bearing upon the thoughts uppermost in our minds, and showing the drift of his investigation in that line. He says:—

"What now if we should attempt to prove *arithmetically*, the certainty of the prophecies concerning the final consummation of all things?

"The expectation of Christendom is notorious. It is this: that sometime soon, perhaps in the present century, a new order of things in the political and religious relations of society will commence; that it will pervade the whole human family; that after its full introduction, it will continue a

thousand years; and that soon after its completion, the present state of things will terminate and the multiplication of human beings cease forever. Without going minutely into detail, such is the general expectation of Christendom built upon those writings called prophecies.

"Well, now, should we prove by an arithmetical calculation the certainty of such conclusions relative to the final consummation—what will the skeptics say? The premises or data are these: the present population of the earth is estimated, say, at *one thousand millions.* Now I will leave it to them to furnish the data, or to state what the population was two, three or four years ago. They may even furnish me data from the census of any nation of Europe for two, three, four or five hundred years back It will give the same result. We shall take the Bible data until they furnish another. According to the Bible data the whole human family, about four thousand years ago, was composed of *eight individuals,* four males and four females; and to keep our calculations in whole numbers, we shall evacuate Europe and America of all their population and place them in Asia and Africa on the population there, which will fill that half as full of human beings as can subsist upon its surface. We have now got, say, the half of our globe empty and the other half full Now the question is, if eight persons in four thousand years fill the one half of the earth as full as it can subsist, how long will *one thousand millions* be in filling the *other half?* If in despite of wars, famines, pestilences and all waste of human life, under the corruptions of the last four thousand years, such has been the increase of human beings, what would be the *ratio of increase* were all these to cease, and peace and health and competence be the order of the day for one thousand years? Why there would not be one half acre of land and water upon the face of the globe for every human being which would live at the completion of the Millennium or the seven-thousandth year from the creation, what I contemplate from these oracles to be about the end of the present state of human existence. Either then some devastation must empty the earth of its inhabitants or the human race be extinguished. Logic and arithmetic compel us to the former conclusions; but when we add to logic and arithmetic the prophecies of holy Scripture, we are compelled to embrace the latter. I think no prophecy ever admitted of so certain a calculation or so exact and definite a computation; in fact no other oracle in the annals of the world is proved by arithmetic so inevitably and unanswerably as I conceive this to be."

Query: Did not Brother Campbell see *Restitution* at least dimly?

E. A. SADDLER.

We fear that Brother Campbell saw the future but dimly. Instead of being *"extinguished"* the obedient will be granted everlasting life, and only propagation will cease.—EDITOR.

A NEW BRANCH OF THE SERVICE

FURTHER EXPLAINED

Some have been in doubt whether or not to respond to "Another Branch of the Work," in Sept. 1 TOWER, and "Introducing Tower Tract Society Representatives," in Sept. 15 TOWER; because, while willing and anxious to *donate* some of their time to special service, and believing that by the grace of God they possess (and are growing in) the eight qualifications for special ministry mentioned, they are so situated, with families dependent upon them, etc., that they could give but little time to the service and could rarely go away from home,—unless the Tract Society could pay their home, as well as their traveling expenses.

We fear that we have been misunderstood by a few. It is not our purpose to start or to encourage a *paid ministry.* The funds at our command would be but a drop in the bucket for such an enterprise; and even if it were otherwise, we should doubt the wisdom of such a plan. One or two *special* representatives might be advisable, and they should be persons of remarkable humility and very clear in the truth—otherwise they themselves might be injured as much as others would be benefited by them; but we would not think it advisable to divert to this branch more than a small part of the limited Tract Fund receipts now being expended in tract work, in the preparation of translations of DAWN in foreign languages, etc.

Voluntary service from *all,* at the sacrifice of some earthly comforts, conveniences, etc., seems to be the Lord's order of development Those who do not serve from the love of the Lord his people and his truth should not serve at all,—their service will do harm. He who serves from love, and according to his opportunities for sacrifice, will have his opportunities enlarged and his talents increased. He who does not so serve will not serve long, but will be speedily gathered out—into outer darkness, error: for he will "gather out of his kingdom all things that offend, and them that do iniquity."

We had specially in mind certain brethren whose business calls them from place to place, and who we had reason to believe possessed the eight qualifications specified; and several of these have responded, glad to spend their Sundays and many of their evenings in visiting and helping the Lord's "little ones." We have accepted all so offering who have responded satisfactorily; and we trust that this branch of the service will accomplish much good during next year; for it will require some time to prepare lists of TOWER subscribers in so many towns.

But do not forget that the colporteur work offers an open door to one of the most effective branches of the Lord's service. Those unincumbered can give their entire time thus, and pay their way; while those who can give but a few hours a week can be used also. And for such as are unencumbered, but too diffident and bashful to succeed as regular colporteurs, we now have a new plan of work to suggest. "Go ye also into the vineyard!"

It is not our design to supplant the DAWN and tract work, as a means for reaching the Lord's sheep with the "meat in due season;" for we know of no better method,—none nearly so good. The new branch of service is designed to *"strengthen the brethren,"* to help them over difficulties and to lead them more and more to apply the truth and its spirit in their daily lives.

The form of certificate mentioned in our last issue is an old one, and is not quite satisfastory to us. We have gotten up what we believe is a better one, instead, a copy of which will be given in our next issue.

OUR LORD'S VISIT TO NAZARETH

IV. QUAR., LESSON I., OCT. 7, LUKE 4:16-30.

Golden Text—"See that ye refuse not him that speaketh." Heb. 12:25

In this lesson the special point of interest is our Lord's reference to his authority and commission from God, through the Prophet Isaiah, to preach the gospel of his coming kingdom. The commission is contained in Isa. 61:1-3; but it will be observed that the Lord read only to the middle of verse 2 and then closed the book and sat down, saying, *"This day is this scripture fulfilled in your ears."* It was fulfilled in him as the Prophet declared, he having received the anointing of the holy spirit. Therefore he had come to them with divine authority to declare unto them the good tidings of great joy which was to all people.

The question naturally arises, Why did he not read the entire commission? The answer is obvious: it was because the remainder was not fulfilled *in that day.* It was time *then* to preach (1) the good tidings of the kingdom to all who were meek enough to receive it by faith from the humble and unpretentious Nazarene; (2) to bind up the broken-hearted; to tell those in trouble that by and by the kingdom would bring order, peace and joy out of present confusion and trouble; (3) to proclaim liberty to the captives and the opening of the prison to them that are bound—What captives? Surely not those lawfully detained for criminality in prisons of the state. No, but for all the dead race still lying in the prison-house of death—the grave: The hour is coming when all that are in the graves shall hear the voice of the Son of man and shall come forth (John 5:28, 29); and (4) it was time then to proclaim the acceptable year of the Lord—the year or period of acceptable sacrifices· the "better sacrifices" than bulls and goats, the sacrifices of Christ and his body, the church. (Heb. 9·23) That was the beginning of the Gospel age—the time appointed as the great atonement day* for the world, the time of special favor to the called and faithful and chosen who should follow in the footsteps of their leader and head, Christ Jesus, and eventually become joint-heirs with him of the coming kingdom.

This was all of the commission that was due in the beginning of the age. It was not yet time to proclaim—

* See TABERNACLE SHADOWS OF BETTER SACRIFICES.

"the day of vengeance of our God," nor to comfort all that mourn—the whole "groaning creation" (Rom. 8:22), nor "to grant unto the mourners in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Had he read the entire commission, he could not have added the words, "*This day* is this scripture fulfilled in your ears." This latter part of the commission was not due until the harvest or end of the age; and while the entire commission belongs to the whole body of the Anointed—the Christ, Head and body,—the latter part must of necessity be declared by those members of the body living in the last times—the harvest or end of the age, from A. D. 1874 to A. D. 1915.

It is upon this generation that "the days of vengeance" are coming; and it is this generation therefore, that should hear the voice of warning. It is in the midst of the great afflictions of the now impending time of trouble "such as never was since there was a nation," that the "groaning creation" is to learn that it is the chastening hand of God upon them, who wounds to heal, and that by means of this great affliction he is subduing all things unto himself. And when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness. (Isa. 26:9.) Thus in due time—the end of the harvest and time of trouble—"all that mourn" will be "comforted." Then the whole world will have learned to be still and to know that the Lord's reign of righteousness is begun—the kingdom of God established in the earth.—Psa. 46:10.

The last proposition of this commission also belongs to this harvest period. During this time is the gathering together of the elect from the four winds—from all parts of the great nominal Zion, the nominal Christian church. These are they who mourned in nominal Zion, who realized the decline of vital piety in her, who sadly lamented the great discrepancies between her creeds and the divine Word of promise and prophecy, and who hungered and thirsted for righteousness and searched for truth as men search for silver. To all such the Lord now appoints beauty for ashes and the oil of joy for the spirit of heaviness. Within this harvest period he has given us refreshing views of the completeness and beauty of the divine plan: he has given to us the beauty and symmetry of divine truth for the ashes of human creeds, and the oil of joy in consequence, for the spirit of heaviness. And in the end of the harvest all such who prove faithful to the end shall be exalted and glorified: they shall be made heirs of the kingdom, joint-heirs with Jesus Christ. They shall be "trees of the Lord, the planting of the Lord that he might be glorified."

This commission through the Prophet Isaiah is the only divinely authorized commission that was ever given to any man to preach the gospel. And it belongs only to those, and to all those, upon whom the anointing of the holy Spirit of God has come—to the Christ, Head and body. They all can say, "The Spirit of the Lord God is upon me, because he hath anointed me to preach," etc. Our Lord Jesus received this anointing of the holy spirit immediately after his baptism in water, which symbolized his entire consecration to the will of God, even unto death, when the holy Spirit visibly descended upon him and a voice from heaven was heard saying, "This is my beloved Son, in whom I am well pleased." And as in the typical anointing of the typical high priest in the service of the typical tabernacle, the anointing oil was poured upon the head only, but from thence ran down even to the skirts of his garments, thus bringing the whole body under the anointing (Lev. 8:12; Psa. 133:2), so all who have come into Christ by faith and full consecration to the will of God have likewise come under the same anointing. It was at Pentecost, after the Lord's ascension, that this spirit of anointing began to descend upon the consecrated body of Christ (Acts 2:1-18); and all who have been added to the body since have likewise received of the anointing, by right of which they can also claim the divine commission to preach the Gospel in the use of whatever talents they may possess, be they few or many, or be they humble or brilliant; and for the proper use of their commission they are accountable to him who gave them authority as his ambassadors.

The inference is also plain that no man should be regarded by the saints as a minister of the Gospel, or received or heard as such, who cannot claim this commission (which alone grants the divine authority), as conferred upon him by virtue of his anointing as a consecrated child of God and member of the body of Christ. All such are of the "royal priesthood," whose duty and privilege it is to serve in holy things.

Unto those who have not fully submitted themselves unto the Lord, but who would nevertheless pose as leaders and teachers in the Church, the Word of the Lord is very explicit, saying, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction and castest my words behind thee?" (Psa. 50:16, 17.) "Thus saith the Lord of hosts, Hearken not unto the words of the prophets [teachers] that prophecy unto you: they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. . . . . I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." (Jer. 23:16-21.) Alas! there are many such false teachers who are ambitious to declare the visions of their own heart, and claim that the Lord sent them and that they are teaching his truth. And many, too, there are who, ignoring the command of God, hearken to the words of such false prophets and are thereby deceived and led astray.

Our Lord's sermon from this Gospel-laden text must have been one of great power, proclaiming the blessed tidings of redemption and restitution and giving some intimations of the special favor to be granted to the Gospel church. While he thus spake to them as never man spake, and opened up the Scriptures to their understanding so that the blessed rays of hope and joy penetrated their hearts, the people "*wondered* at the *gracious words* which proceeded out of his mouth" And they said, "Is not this Joseph's son?" It was just as some remarked on other occasions—"Whence hath this man this wisdom?" Ah, it was by reason of the anointing. Being thus brought into close fellowship with the Father, the divine plan was clearly revealed to him through the "sure Word of prophecy," and his lips gave expression to the glorious message of love and grace.

VERSES 23-27 are words of reproof to a heedless and merely curiosity-seeking people. While he spoke to them wonderful words of life, he saw that the hearts of the great majority at least were not prepared to receive them, as evidenced by the fact that instead of looking for the correspondency in the teacher to the prophetic forecast of him to which attention had been called, they were inquiring about his earthly pedigree, and desirous to see some manifestation of his power to work miracles.

This incredulity and idle curiosity the Lord severely rebuked by citing them two historic instances where God through the prophets manifested his saving power, not to the curious and unbelieving, but passing all such by, he showed his great favor and power to the meek and humble who loved and believed God. This was too much for the hot-headed, impetuous pride of the unworthy hearers of that noble sermon Who was this son of Joseph, one of their humblest citizens, that he should thus brand them as unworthy of the favor of God? And in their wrath and haste they seized him and with violence bore him away toward the brow of the hill, intending to hurl him to death.—Verses 28, 29

VERSE 30 records his escape—"Passing through the midst of them, he went his way." His hour had not yet come, and therefore he seems to have exerted that power which belonged to him as a perfect man over the weaker, imperfect men—the power of his mind alone we believe, which overwhelmed and cowed their fierce passions, so that none dared take the responsibility of casting him headlong: and he, therefore, passing through the midst of them, went his way The same power was also exerted on other similar occasions (See John 7 30, 43-46.) But when his hour was come he opened not his mouth nor resisted in any degree the throngs that sought his life.

The words of the *Golden Text* are most appropriate to all that hear the word of life—"this Gospel of the kingdom." "See that ye refuse not him that speaketh . . . from heaven" The latter part of the divine commission—the harvest message—now due, and hence now declared, by those members of the body of Christ now living, is just as important to this end of the age as was the former part to the beginning and all through the age: therefore let him that heareth see that he refuse it not, however humble and unpretentious may seem that member of the body through whom it may be declared to him.

THE DRAUGHT OF FISHES

IV. QUAR., LESSON II, OCT. 14, LUKE 5:1-11

Golden Text—"He taught them as one that had authority, and not as the scribes."—Mark 1:22.

This miracle of our Lord, located thus early in his ministry, prior to choosing of his apostles and also to the sending out of the seventy, was a prophecy of the future work of all such. They were to be fishers of men. And here also was

a prophecy of their success as fishers of men. They were to catch multitudes. This same lesson was again repeated after our Lord's resurrection (See John 21:1-9), and the prophecy has been amply verified in the long fishing season of the Gospel age.

Using the same illustration, our Lord also spoke a parable (Matt. 13:47-50), saying, "The kingdom of heaven [the embryo kingdom of heaven, the Gospel church] is like unto a net that was cast into the sea and gathered of *every kind*, which, when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the age: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

The Gospel net was first cast into the sea (the world, where no distinction was recognized between Jew and Gentile) at Pentecost; and from the day of Pentecost to the present harvest time it has been gathering in all sorts of fish; and together they constitute the great nominal Gospel church, or, as it is sometimes termed, the Christian world, and Christendom. But not all of these fish are of the kind desired of the Lord to constitute the true Christendom—Christ's kingdom—which is to be set up in glory and power at the end of the Gospel age and dawn of the Millennium. Therefore, in the harvest or end of the age (a period of forty years—from 1874 to 1915, See MILLENNIAL DAWN, VOL. I., page 223, 224), a separating work is to be accomplished, and those of the kind desired are to be carefully gathered out and preserved, while the remainder are cast away as unworthy of the kingdom honors to which they were called.

Such a work has been in rapid progress since 1874. The sickle of truth has been the instrument in doing the separating work, and the angels or messengers sent forth to do the gathering are those of the Lord's people whom he has graciously brought to a knowledge of his glorious plan and its appointed times and seasons. This is the harvest message which was not previously due nor known; and it is accomplishing the great harvest work. Those who love the Lord and who partake of his benevolent and gracious Spirit readily recognize the divine source from which the harvest message springs, and accept it. Such are the desired kind of fish, but they are few in comparison with the great number in the net.

The catching of the fish in the Gospel net, and the sorting of them at the end of the age, are two parts of the one great work of making ready a people prepared for the Lord. This figure corresponds to that of the sower and the reaper; and when the great work is accomplished both the sower and the reaper shall rejoice together. The seed-sowing has been going on all through the age, but those who observe the divinely appointed times and seasons will devote their energies now to the special work of harvest, and not to seed sowing—to gathering the good fish into safety rather than to catching more.

WHAT THE PRINCE OF PEACE MIGHT SAY

IF HE WOULD SPEAK TODAY

"I have come, and the world shall be shaken
Like a reed at the touch of my rod,
And the kingdoms of men shall awaken
To the voice and summons of God.
No more through the din of the ages,
Shall warnings and chidings divine
From the lips of my prophets and sages
Be trampled like pearls before swine.

"Have ye "seized" all my lands and my cattle?
Would ye keep back from labor her meed?
Would ye challenge the outcasts to battle,
When they plead at your feet in their need?
And when clamor of hunger grows louder,
And the multitude prays to be fed,
Will ye answer with prison and powder
The cries of your brothers for bread?

"I'd turn from your altars and arches
And the mockings of steeples and domes,
To join in the long, weary marches
Of the poor ones bereft of their homes;
I'd share in the sorrows and crosses
Of the poor, the hungry and cold,
For dearer to me are their losses
Than your mines and your altars of gold.

"I will wither the might of the Spoiler,
I will end the reign of his hate;
The servants of Sin shall no longer
Be prospered in Church and in State.
Aye, the prayers of the poor are ascending
To be written with lightnings on high!
And the wails of all captives be blending
With bolts that shall leap from the sky.

"Then the thrones of your kings shall be shattered,
And the captives and serfs shall go free;
Then I'll harvest from seed that I scattered
On the borders of blue Galilee.
Yea, I come not now as a stranger—
Lo, my reapers shall sing through the night,
Till the star that stood over the manger
Shall cover the world with its light."

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LIVE PEACEABLY WITH ALL

Rev. E. M. Milligan, of the U. P. church, Steubenville, O., has caught the anarchistic spirit and adapted it to his ideas of the Sunday question. As reported in the Press dispatches of Oct. 3rd, he said, "If necessary God's people would exchange ballots for bullets to bring about Sabbath reform."

The same gentleman spoke in the evening of the same day upon the "Attitude of the Church Toward Labor Problems." With such lawless ideas as we quote above controlling his mind and speech, his advice would almost surely be unsafe—especially in a day like this.

All of God's people should remember the Apostle's advice, "Let your *moderation* be known unto all men." The influence of God's people—especially of those whose eyes are opened to see how the present unrest and discontent are injuring the poor world—should speak and act and "so far as lieth in you, live peaceably with all men."

BISHOP FOSTER'S NEW GOSPEL, No. 2

We do not find fault with the Bishop's *sympathy* for heathendom nor with his rebellion against an injustice which would consign them to an eternity of woe, mental or physical. Nay we rejoice that he can see that such procedure is so unjust that it cannot possibly be the truth: it cannot possibly be God's plan. We rejoice that the Bishop is so free from the errors of Calvinism that he cannot believe that the 1,200,000,000 of heathen now living, and the fifty times that number who have died without the knowledge of the only name given under heaven and among men whereby they can be saved, were *predestinated* by God to their present ignorance and to an eternity of woe hereafter.

We rejoice also that he has gotten free from the idea of his own church, viz., that the power of God for the help of the heathen is confined to this present life and to the present missionary efforts of his children, and that the vast multitudes not so reached and blessed will suffer untold agonies to all eternity;—not because God predestinated that it should be so, but because God and his faithful people are doing all they can for the poor heathen, and can do no more.

All this indicates a breadth and freedom of thought and a sympathy of heart on the part of the Bishop which we greatly appreciate. But we fear for the Bishop and for his flock, because *his* freedom and sympathy are not begotten by the

teachings of God's Word. His lengths and breadths, and heights and depths of good desire for the heathen are not those inspired by God's revelation of his plan. Consequently, the more the Bishop and his followers progress upon these lines, the farther they will get from the true plan of the ages—the lengths and breadths, the heights and depths of the love of God, which surpasses human understanding.—Rom. 11:33-36.

This tendency to depart from God's Word is markedly manifested in other parts of the same discourse, and cannot fail to lead many of the "blind" "into the ditch."—Matt. 15:14.

For instance, we quote as follows from the report of the same discourse, as it appeared in the *Pittsburgh Commercial Gazette*.

"Why did not Christ come immediately after the fall of man? Why was not Revelation made at once? Simply because it *could not be*. . . . . In Eden language *took form*, but it was not sufficient for Revelation. Adam probably knew very little, and God treated him accordingly. He did not give him such a law as he gave to Israel at Sinai, but he treated him as you would an infant."

Here we see the effect of the evolution theory, in which the Bishop is evidently a believer. Since that theory is the very opposite of the Bible theory, conflicts at every point are unavoidable. The Bishop looks at our civilization, then backward along the aisles of history, noting the ignorance of the past upon every subject. He, with all others who lose confidence in the Bible, jumps to the conclusion that Adam was an infant, with whom language *began* to take form. He, however, states the matter *more* agreeably and *more* Scripturally than to say that Adam was an ape of a high order of development, and that in him the ape chatter began to *take form*, or to become a language.

The Bishop is right in supposing that his words were more acceptable to his hearers than if he had put the matter bluntly, as Darwin and others have done. The Bishop's language, however, is the more dangerous; for it sugar-coats the doctrine and hides its true unscriptural character from some of God's children who would resent, as unscriptural, the idea that Adam was an ape and that his race has *"fallen upward"* for the past six thousand years.

The Scriptural position, briefly stated, is that God, instead of creating Adam down at or near the brute level, created him in his own image and likeness, and pronounced him, Very good! God does not, however, pronounce the natural man of today, Very good. On the contrary, he declares that all have sinned; all are out of the way; all are fallen; there is none righteous, no, not one; and that only under cover of the imputed righteousness of Christ can any be acceptable with God or have communion with him. But Adam had fellowship and communion with God and was called his "son" (Luke 3:38), up to the time of his transgression and sentence.

The Bishop says that Adam's knowledge of language was so crude that God *could not* then make a Revelation. The Scriptures tell us, to the contrary, that God did make revelations to Adam—"talked with him" (Gen. 1:28-30; 2:15-17, 23; 3:8-20);—but God does not deign to communicate at all with the modern man, except he become a "believer" in Christ. The flood of Noah's day has left no traces of the early civilization, so far as is now known; but we may safely suppose that the man whom God called a very good man and declared to be in his own image—the man who could talk with God and with his wife, and who could not only name the animals, but control them, and that without brute force, was such a specimen of human nature as we do not see today. It does not follow that they had a written language in Adam's day, or that they printed books or had the law written upon tables of stone. Perhaps they had conditions which were preferable. Perhaps they had means of communicating thoughts without writing and printing. We believe they had. The necessity for written language may (we believe does) lie in the fact that Adam's race has *fallen* from the original, perfect state in which he was created.

Our present dependence upon language and books, etc., and the consequent development of these to meet our necessities, may be illustrated as follows: Suppose that a racial weakness of the ankles had set in as the result of the fall, so that none were able to walk without crutches. The crutches as first introduced would probably be very clumsy; but, as time progressed, the shapes and finish and ornamentation of articles so useful would surely progress also. Then men unguided by the Scriptures would probably philosophise thus: "See how crude, compared with ours, were the crutches in use a few centuries ago;—Adam probably lay around unable to walk at all, or merely crawled about, pulling himself by the roots and branches of trees and bushes." The Bishop, philosophising from the same standpoint of thought, might have changed the expression above and said, "Why did not Christ come immediately after the fall of man? Simply because it was in Eden that locomotion began, and that in a crude form of crawling. The helps or crutches of that time would not have been sufficient to enable him to go about to preach the Gospel."

Language and books are merely the crutches which partially make good the defects of the human mental powers incident to the fall—lack of mental perception and lack of memory. Does anyone suppose that in heaven God and the angels are dependent solely upon spoken and written language, books, etc., that some of the angels are printers, and others binders? Neither should we suppose that the perfect man needed such helps or crutches, but that these developed to meet his wants, and that as those wants or imperfections of man disappear during the *times of restitution*—which God hath spoken by the mouth of all his holy prophets—these will be unnecessary. (Acts 3:19-21) Undoubtedly, however, language and books will continue among men even after the powers of *mental discernment and expression* have been restored to them during the Millennium.

In full harmony with this is the promise of the Lord—"This is the covenant that I will make with them after those days, saith the Lord: I will put my *laws* into their hearts, and in their minds will I write them." (Heb. 8:10; 10:16) Here the law written upon tables of stone, and given at Sinai, under the typical Covenant, is contrasted with the better arrangement of the New Covenant, which will ignore a written language entirely and write upon the hearts. The context shows that when the law has been *thus* written upon the hearts of all antitypical Israelites, who make this New Covenant with the Lord through Christ, there will no longer be any teaching, for none will be ignorant of the Lord—Jer. 31:33, 34.

And this condition, which is to be ushered in by the Millennial age or "times of restitution," will correspond exactly to the conditions previous to the fall. The law to Adam was not in book form, nor upon tables of stone, but infinitely better: it was written in his heart and brain—in his very nature. He knew right from wrong by the operation of his perfect brain. Being "very good," a *likeness* of his Creator, he needed no reminders as to God's will. And the law given at Sinai twenty-five centuries later, instead of being a *higher* expression of the divine will, was a very much *inferior* expression, when compared with the perfect mind-and-heart-written law bestowed upon Adam.

The Apostle Paul corroborates all this, and tells us that all men have some traces of this *original* and superior law. Referring to some of the most degraded members of the race, he says, these "show the work [evidences] of *the law written in their hearts.*" (Rom. 2:15) And in the preceding chapter the Apostle shows how it comes that some of the heathen are so very much more degraded than others,—how the original nature-written law came to be so much more nearly effaced from the hearts and brains of some of earth's families or races than from others. "Because that, *when they knew* God [in the remote past], they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; . . . . wherefore, God gave them up to uncleanness. . . . . And even as they did not like [prefer] to *retain God in their knowledge*, God gave them over to a reprobate mind."—Rom. 1:21, 22, 24, 25, 28.

The Apostle's explanation of present degradation is a *fall down* from a height; a failure to retain God in their knowledge—an effacing of the law from their hearts and minds The Bishop, on the contrary, teaches that the race begun in the infant Adam, one degree above an ape, had not, previous to the coming of Christ, progressed sufficiently to be able to receive a revelation from God,—human language until then being too imperfect. Which is right? the inspired Apostle or the Bishop? Evidently the worldly-wise theory of the latter respecting evolution is hindering his study of and faith in the Scriptures. But we must accept the consistent theory of the Scriptures, though it separate us entirely from the philosophies of the worldly-wise.

In speaking of the cause of Adam's ejection from Eden, the Bishop *says* "fall;" but what does he *mean?* Evidently, from the general tenor of his discourse, he means that Adam and his race have been *"falling upward"* for six thousand years. The "infant" Adam, *one* degree superior to an ape, *fell up* to the present civilized *man*hood;—as the result of disobedience to God's commands! Surely any who believe this gospel would be justified in saying, Let us do evil that good may follow!

But those who *prove* the Bishop's words by Scripture, and who seek "to the law and the testimony," will turn from such

inconsistency of human reasoning. Such would ask the Bishop, Where then would be the room for, or necessity, or value of, the *ransom* for all, given by our Redeemer? From *what* could he *redeem* men, if Adam's course were so beneficial? And why should the promise of *restitution* (restoring to Adam's condition) be held out by God at the mouth of *all the holy prophets?* (Acts 3:21) Surely, restitution of even semi-civilized peoples to a babe condition, one degree above the ape, would be a curse, a retrogression, an injury, a most undesirable thing!

One error leads naturally to another: consequently we find the following unscriptural statement in the same discourse. The Bishop is reported to have said:—

"We think sin caused death, and we are accustomed to say so. It is not true! Death is God's normal method of the universe! God made the universe for death!"

The vast majority of Christian professors would agree with the Bishop and could scarcely tell *why* they sometimes have associated death with sin; when they knew all the time that they recognized no relationship. We suggest a reason for this. It is because they sometimes read the Bible, and they find it thus stated therein. But as they get to believe that the race is *falling up*, and that the Bible was written by well-meaning men *far down* below present development—by men who never saw an electric car or a bicycle or a telephone—they will get to have less and less care for what the Bible says upon this or any subject. But let us examine the Bible and note how positively it contradicts the Bishop—or, as the Bible existed first we should say, how positively the Bishop's expression contradicts the Bible. It says:—

"The soul that sinneth, it shall *die.*"—Ezek. 18:4.

"The wages of sin is *death.*"—Rom. 6:23.

"By one man's disobedience sin entered into the world, and *death* by [or as a result of] sin."—Rom. 5:12.

"By one man's offense *death* reigned."—Rom. 5:17.

"By the offense of one judgment came upon all men to condemnation [to the wages of sin, *death*]."—Rom. 5:18.

"Sin hath reigned unto *death.*"—Rom. 5:21.

"Since by man [Adam] came *death.*"—1 Cor. 15:21.

"In Adam all *die.*"—1 Cor. 15:22.

"The sting of [or which produces] *death* is sin."—1 Cor. 15:56.

"Sin, when it is finished, bringeth forth *death.*"—Jas. 1:15.

In harmony with these words of the apostles and prophets was the declaration of God to Adam when he placed him upon trial, in Eden, "In the day [2 Pet. 3:8] that thou eatest thereof, dying, thou shalt *die;*" and as expressed by Eve,—"God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye *die.*" It was Satan that declared, "Ye shall not surely *die,*" as the result of transgressing God's command. How strange that the Bishop and so many others place themselves on the side of Satan and join in his contradiction of God's declaration, and with him join in deceiving mankind respecting "the wages of sin."—Gen. 2:17; 3:3, 4.

The Bishop's confusion respecting the heathen millions is largely because he fails to see clearly the Bible doctrine of the fall of Adam into condemnation of death, and that the terrible ravages of death (with its attendant features, sickness and pain) which for six thousand years have rested so heavily upon the race are God's "*curse*"—the "wages" or penalty for sin. Failing to see that *hades*, the grave, is the penalty for sin and an awfully severe, though just, penalty, the Bishop and millions of others have for years looked for and imagined a place where devils will riot in pleasure to all eternity, enjoying the torments they will, by God's will and providence, or by his inability to prevent, inflict upon billions of the human race. Having misconceived the meaning of the words *sheol* and *hades*, rendered "hell" in our common version Bible (Can we really *excuse* an educated man on the score of ignorance as to the meaning and Scriptural use of these words?), and having outgrown the unscriptural eternal torment theories, the Bishop is wandering about looking amongst the most *fallen-up* men for some modern theory that will prove that death, and pain and sickness are blessings, and that the heathen as well as the saints enter by this gateway into a heaven where the few developed Christians will be perfectly happy, surrounded by myriads of characterless heathen, idiots etc.

If the Bishop would find *the path of life* which God has provided, for there is no other, let him retrace his steps; let him acknowledge that God created man *upright*, but that he sought out various contrary devices and *defiled himself.* (Eccl. 7:29) Then let him admit the fall of man *downward*—mentally, morally and physically. Then he will find a place for the *ransom* for all—Christ's *death*—to redeem man from the *sentence of death.* Then he will find a place for the restitution of their "former estate" of human perfection of all who will receive Christ and obey him. (Acts 3:19-21; Ezek. 16:48-63) Then he will find a use for the Bible doctrine of *a resurrection* of the dead, which would be an absurdity if there be none dead. Then the Lord's promise that "All that are *in their graves* shall hear the voice of the Son of Man and come forth," will have a meaning (John 5:25-29); and soon he will see that the hope for the heathen of foreign lands, living and dead, and the only hope for the vast majority of civilized lands, will be the great kingdom of Christ during the Millennium, for which we were taught to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven;"—a prayer not yet answered. And in connection he will find that the church is the "little flock" to which it is the heavenly Father's good pleasure to give this kingdom—in association with Christ her Head and Bridegroom;—that the kingdom cannot come until the church has been completed,—and that not until then can "all the families of the earth be blest" with the promised Millennial blessings and opportunities.—Luke 12:32; Rev. 20:4; Gen. 28:14.

One more point before we close. We quote again from the report of the same sermon:—

GOD FORCING MEN TO SIN

"God gives *impulses* to reach out and take that which we should not have. But when, to indulge these desires, we step over the law with which he has hedged us about, we commit sin."

Here the Bishop is driven by the other errors he holds to this almost blasphemous statement that God not only places temptations before men, but that he actually impels or forces them to do sin; for this is the significance of the word "*impulse.*" *Webster* defines it, "*impelling, or driving onward.*" To say that God *impels* or *impulses* or *drives* mankind to choose "that which we should not have," and then "hedges us about" with contrary commands so as to entrap us in sin, would be to give him the character which properly applies to Satan.

If at the time of his trial Adam was ignorant of right and wrong, or if God *impelled* him to do the sin, surely that was not a fair trial. And to so teach is to declare God unjust, not only as to the trial, but still more so in respect to the punishment inflicted because of that failure—*death*, including all sickness, pain and trouble. This view would make God the great and really the only sinner, his penalty a sham, and the Bible doctrine of man's *redemption* with the precious blood of Christ a farce; for if man did not do the sinning, he was not guilty and needed no redemption, and God, who *impulsed* or *impelled* an imperfect creature to sin, was alone blameworthy, properly deserving of punishment.

But how inconsistent all this is when compared with the simple account—the only inspired account. The Bible shows Adam "upright," "very good" in God's sight, an "*image* of God" in flesh. It shows his fair trial, his just sentence, God's sympathetic love for his creature, even in his fallen condition, and his abundant provision for him in the gift of his Son for his redemption and restitution. The Bible theory is consistent with *reason:* other theories are not so.

How clearly the Scriptures contradict the Bishop, saying, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil; neither tempteth he any man."—Jas. 1:13.

But the Bishop's argument appears in a still worse light when its different parts are united. For instance, take the suggestion that Adam was an inexperienced "infant," with whom language only began to take *form* and was "insufficient for revelation;" add to this the statement that God *impulsed* or *impelled* him to take the forbidden fruit and thus to break his laws; add, thirdly, the proposition that God falsified to the "babe" Adam, and told him that he would *die* for his disobedience, while he really meant no such thing (for the Bishop says, sin did not cause death: "Death is the normal [regular, proper] method of the universe"), but intended thus to develop humanity and bring it up to perfection.

Can any one imagine a more nauseating theological compound than this? Verily, as the Lord foretold through the prophet, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) Read also verses 9-13, applicable at the present time.

Such teaching, from such a high dignitary, in so popular a church as the Methodist, is sure to have much bad fruit, and that quickly, in the ranks of the ministers, as well as amongst the "laity." Indeed, we were not surprised to learn that within two weeks after this discourse by the Bishop,

an M. E. pastor in our city, preached about Adam being a big, ignorant baby, and that his temptation and fall were necessary in order to develop him.

How needful that God's people see the *truth*, to keep them from following such blind guides and stumbling into the pit of unbelief and agnosticism! Those whose eyes have been anointed by the eye-salve of truth, and who now see the real beauty and harmony of God's Word, should not be satisfied to *rest* in the truth and to render thanks therefor. They should "preach the Word," the Gospel of salvation by the cross and not by a fall upward (evolution), nor as a reward for ignorance. Those who do not get the *truth* speedily, will get the *error;* for Satan's time is short and his deceptive theories are *many*, while the truth is *one*.

A sure way to test all theories is to square them by the doctrine of the *ransom*. Every theory which asserts that Adam did not fall from perfection of life into death, or which says or implies that his fall and that of his race has been *upward*, denies the *ransom*, whether its advocates so admit or not; for, if nothing was lost, nothing could be *redeemed* or bought back. If it denies that man's *life was forfeited* by sin, it cannot claim the sacrifice of Christ's life as "a *ransom* [a corresponding PRICE] for all." If *death* be the normal or proper condition, and not the wages of sin, then Christ's *death* could not pay our penalty; and, indeed, from the evolution standpoint, there is no penalty for disobedience, but, on the contrary, a reward—of civilization and development. There is no necessity, no place, for a *ransom* in any such theory. All modern theories thus deny the ransom.

The most insidious and dangerous "enemies of the cross of Christ" are those who, professing to be his servants and to preach his Gospel, attack it on the *inside*, by denying that God's work was perfect when he created man (Deut. 32:4); that man *fell* from that perfection and divine likeness; that the right to recover him out of sin and death, to "that which was lost," was purchased of Justice by "the precious blood [shed,—death] of Christ." By whatever ways any may attempt to *climb* into the sheep-fold, they are wrong ways, and their advocates are pronounced to be "thieves and robbers." (John 10:9-11, 15) The keystone to the divine plan is that "the man Christ Jesus gave himself a *ransom* [a corresponding price] for all, to be testified in due time." (1 Tim. 2:6.) Whatever theory does not square with this, absolutely and in every particular, is thus proven to be a false one—2 Cor. 11:13-15.

* * *

We will supply our readers with plenty of these criticisms of the Bishop's views, and trust they may do good in the way of opening the eyes of some of the Lord's sheep to see where their trusted, but blind, shepherds are leading them. But do not stop with this: sell or loan or give them speedily other reading matter—especially *"The Plan of the Ages."* (See second page) We will loan a copy, post free, to any who will promise a careful, prayerful reading, and to return the book post-paid or twenty-five cents instead.

JEWISH NATIONALIZATION MOVEMENT

We have often wondered that Hebrews in general seem to take so little interest in the revival of their own nation in Palestine. But their "double" (M. DAWN, VOL. II., p. 218) having ended, and the time for the re-establishment of Israel as a nation being near, it is appropriate that we see signs pointing in that direction, such as the following item from a Hebrew publication:

"The Zion Association of Baltimore was organized on Sunday, September 9th, for the purpose of fostering the *national idea* among the Jews, and to co-operate with similar societies in Europe and the United States, with the object of colonizing Palestine with Hebrews, who are emigrating from Russia and other countries in Europe.

"The society will, in the near future, publish a declaration of its principles, giving the reason that led to the formation of this Society in Baltimore, and calling upon all Hebrews to unite and assist the great work which is carried on in the land of our fathers." —*Jewish Exponent.*

THE POWER OF FAITH

"This is the victory [the conquering power] that overcometh the world, even our faith."—1 John 5:4.

Blessed are the overcomers! "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21.

What a reward is this which is held out as an incentive and inspiration to urge us on to noble and heroic effort!—to reign with Christ, to be his bride and joint-heir, his beloved and confidential companion through all eternity, and to be partakers of his divine nature and glory. These promises are freighted with an "exceeding and eternal weight of glory," which "eye hath not seen, nor ear heard; neither hath it entered into the heart of man; but God hath revealed it unto us [brought it within the range of our appreciation] by his Spirit." The words sound hollow and meaningless to those who have no appreciation of spiritual things, but to the consecrated children of God who are faithfully striving to meet the conditions upon which the fulfilment depends, and who have therefore a good hope, they are exceeding precious, and fill their hearts with a joy unspeakable and full of glory.

But between the present time and the realization of the promises there lies the necessity of *overcoming*. The word is strongly suggestive of a great conflict, and calls to mind also the Apostle Paul's expressions—"*Fight* the *good fight* of faith; "*Endure hardness* as a good *soldier* of Christ;" "Watch ye, stand fast in the faith, *quit you like men, be strong.*" To overcome requires energy, force of character, perseverance and steadfast, patient endurance to the very end of the present life.

In the above text the Apostle John points to the only power which can sufficiently energize our whole being and nerve to patient endurance of tribulation, even to the end. That conquering power is *faith*. "Now," says the Apostle Paul, "faith is a basis of things hoped for, a conviction of things unseen." Faith is not merely belief or knowledge, but is knowledge applied, assimilated, appropriated—made a part of our habit of thought, a basis for our actions and a spur to all our energies. Such a faith is the overcoming power which all must have who would run successfully the race for the prize of our high calling, and be overcomers.

What is it that is to be overcome? John briefly comprehends it all in the expression, "*the world.*" Then the whole world is against us in this battle. Yes, its spirit, its popular methods, its ambitions, ideas, hopes and aims are all at variance with the elect church of God, who are not of this world, even as Christ is not of this world. The world is taking its own course, ignoring God, leaning to its own understanding and pursuing its own way. Consequently, our course is in direct opposition to that of the world, and we must pull hard against the current of the world's spirit which is deeply inwrought in our old nature, as well as surrounding us on every side. Yes, it is a hard pull; and we need all the inspiration and energy that faith can impart to accomplish it.

It is important, too, to see that our faith is a correct faith; for if the faith be an erroneous one, inspiring false and delusive hopes built upon sandy foundations, the stronger this impelling power becomes, the more surely and quickly will it drive its deluded victim to shipwreck upon the rocks. Faith, like steam in an engine, is a power either for good or for evil. Hence the importance of a correct faith.

It was because of this importance of faith, and of recognition of it as the motive power, either for good or for evil, that the Apostle Paul was so solicitious for the continuance of his converts in the faith. (See 1 Thes. 3:2, 5, 6, 7, 10.) He urged all to examine and prove themselves, whether they were in the faith, grounded and settled, and not moved away from the hope of the Gospel, but rooted and built up in Christ and *established* in the faith; and to beware lest any man spoil them through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. (Col. 1:23; 2:7, 8) He was deeply solicitous too, that the faith of the church should not stand in the wisdom (the vain philosophies) of men, but in the power of God. And, therefore, in his preaching, he did not launch out into foolish speculations or follow his own or any other men's reasonings, and so pander to the popular craving for something new; but he confined himself to the expounding of the sacred Scriptures and to exhortations, inspired, as they were, by the revelations made to himself—a prophet, as well as an apostle—1 Cor. 2:4, 13; 2 Cor. 12:1-7; Gal. 1:11, 12; 2:2, 2 Pet. 3:15, 16.

Let us see, then, that we have the faith of Christ—the faith well founded in the Word of God, a faith examined and

proved, deeply rooted in the heart as well as in the head, and therefore *established* as the motive power of life. Such a faith is not nervously looking about for something new, and always probing the vain philosophies of men to see how skilfully they can withstand the Word of the Lord; for those who do so show plainly that their faith is not of sufficient influence to be the moving power in them, impelling them onward to full and complete victory over the world, the flesh and the Adversary.

Faith, to be a conquering power in us, must go deeper than the head: it must go into the heart, and thus permeate and energize the whole being, bringing not only the outward conduct but every thought into subjection to Christ. Then indeed will faith impel to action, to works which clearly manifest it; for "faith without works is dead." A mere intellectual assent to the truth of God, which does not lead to activity in his service, is not faith, and can never overcome the world nor secure the prize of our high calling. But this is the conquering power that overcometh the world, even our faith. Let us examine ourselves and see that we have it pure and simple, and deeply inwrought in the fiber of our character, and that as an energizing principle it is moving us to faithful and persevering activity. Let it be the governor and inspiration of our lives—a living faith which purges and purifies and strengthens to diligence and patience to the end of the narrow way to life.

LETTERS OF INTRODUCTION

In our last issue we stated that a different wording for the proposed Introductory Letter for traveling teaching brethren had been decided on; and this we give below. It may be well, however, to guard against any misunderstanding by explaining:—

I. These letters are not *authorizations* to preach. That cannot be given by man. All true disciples, trusting in the precious blood, and fully consecrated to the Lord's service, are *authorized* by God's Word to preach the gospel in any and every way they can do so; and according to their talents and opportunities such should be glad to do all the preaching they can do, publicly or privately, by word or pen or printed page. (See Matt. 28:19) The Apostle Paul, while assuring us that his authorization or ordination as a minister was not of man nor by man, but of and from God only (Gal. 1:1), nevertheless went forth to his ministry with Barnabas under the auspices of the church at Antioch—as the Lord's representative and as the representative of the church at Antioch. (Acts 13:3; 14:26, 27) He evidently took just such a letter; for it was the usual custom to give and carry such letters. (Phil. 2:28-30; Rom. 16:1-15, 17; 1 Cor. 16:3; Acts 18:27) This is intimated in his epistle to the Corinthians—"Need we, as some others, epistles of commendation to you," etc? (2 Cor. 3:1) He did not need such a letter to the church at Corinth, because, as he there explains, he himself had founded and established that church and few could know him better than they, or them better than he. But when first he visited the church at Jerusalem, he did need letters, or more, a personal introduction. (See Acts 9:26, 27) It is this Apostolic custom and safeguarding of the flock that we seek to copy now, for the *benefit* of all concerned. Individual letters would serve where the individuals are known, or church letters would serve where the churches are known; but in this case the Tract Society is known to you *all*, and we are confident that its introduction will be appreciated by the scattered ones everywhere.

II. ZION'S WATCH TOWER TRACT SOCIETY is not a "religious society" in the ordinary meaning of this term; for it has no creed or Confession of Faith. It is purely a *business* association, whose mission is to serve in a business manner the wishes of its beneficiaries, who are represented in its officers. How faithfully it has served these purposes thus far, its enemies no less than its friends bear witness.

The design of the organization of the Tract Society is to keep the affairs and moneys, represented by it, quite separate from the *individual* affairs of its managers. This present convenience, however, is still less than may be enjoyed in the future for it is hoped that the death of any or all of those now managing the Fund would not destroy the Society nor totally hinder or involve its work, as the representative and servant of the household of faith, in economically providing tracts etc., etc., for their use, benefit and assistance in missionary work, since in its Charter provision is made for such contingency.

III. The issuance of these Letters of Introduction means no more than if you or any other individual gave such a letter—except that it represents the judgment of experienced brethren well informed respecting the character, ability, etc., of those introduced.—See Acts 16:2.

Thus, in this day of "deceivers" (2 Tim. 3:1-13; Rom. 16:18; Matt. 24:24; Eph. 4:11-14), you may the more readily receive those of whom we bear testimony, knowing that we will use conscientious care.

IV. It will be noticed that the eight qualifications named in this Letter of Introduction are not doctrinal, except as to the *ransom*—the foundation: and we hold that without it none are Christians at all. The other qualifications are those respecting *character*, and we believe them to be reasonable; and any one who could not confess them to be true of himself by the grace of God, we could not feel free to introduce as a proper person to be a teacher or a qualified servant, in the church of the living God.

It is not to be understood that those making these professions of qualification claim to be *perfected* in all those Christian graces and qualifications, but that they believe that they have them to *such a degree* as they concede a representative of Christ should possess them, in order to be a servant of the church in holy things. All possessed of the right spirit, however, will desire and strive to continually grow in grace and knowledge and love and in every good work and expect to be perfected only when they awake in the resurrection, in the likeness of their Lord.—1 Cor. 15:42, 43.

This Introductory Letter expires December 31, 1895, and should be returned at that date, with application for renewal, if a new one is desired. The holder agrees to return this letter to the Society upon demand of the Society through its Board of Directors, at any time.

Copy of the—

LETTER OF INTRODUCTION

From Zion's Watch Tower Tract Society, Allegheny, Pa., U. S A.

To the Church of the living God, whose names are written in heaven (1 Tim. 3:15; Heb. 12:23), Greeting!

We hereby commend to your Christian fellowship, and to your acceptance as a helper and counselor, our beloved brother and co-laborer,

_____.

He is a brother beloved in the Lord, well reported of by brethren who know him, and one whom we recognize as a child of God and follower of Christ (with all that this implies respecting good moral character); and we believe him to possess the following qualifications for SPECIAL SERVICE to the household of faith:

I. Unexceptional moral character, polished by the truth.

II. Meekness—that he may not become puffed up, and thus be injured himself, while seeking to help you.

III. A *clear* conception of the Lord's great plan, and large participation in its spirit.

IV. *Ability* to impart the truth to others in its own power and simplicity (not necessarily an orator).

V. *Known* fidelity to the doctrine of the ransom in its only true sense—a corresponding price or substitute for the forfeited life of Adam and his race, which inherits death through him.

VI. A humble mind, seeking to preach not himself, but Christ—not to air his own knowledge, but to present God's Word in its purity and simplicity.

VII. A student of the Word, of cultivated thought, well founded and settled—not a wondering *novice;* not a teacher of speculations and fancies, nor of Anglo-Israelism, Socialism Politics, Astronomical theories, or other questions not of spiritual profit, but to the subverting of the hearers (2 Tim. 2:15-17; 1 Tim. 4:7; 6:20, 21); but—

VIII. He comes to you seeking to establish the faith and character of the church, presenting the One Lord, One Faith, One Baptism—the One Gospel, authorized by and based upon the One Sacrifice, given once for all.

He has affirmed to us, in writing, that, by the grace of God, he already possesses these qualifications, and that he is striving daily to *perfect them* in his actions, words and thoughts; and, in showing this Letter to others, he thereby makes the same confession to them.

He comes to you under the GENERAL ORDINATION AND COMMISSION of our Lord's Word, applicable to all *fully consecrated believers* in the precious blood (Matt. 28:19, 20; Isa. 61:1-3); but is particularly commended by us to you, because of the above eight special qualifications,—for your upbuilding in knowledge and practice of the truth, to help you over difficulties, and to help you to *stand*, in this evil day, against all the wiles of Satan and his multiplied, deceptive errors. We hope also that he will be able to water and bring

forward to perfection some of the good seeds of truth which you have been patiently sowing amongst your neighbors for years, by word of mouth, and by the printed page;—answering their remaining questions, and convincing and confirming such in the knowledge of the truth; and to aid all in the great life-work of "perfecting holiness in the fear of the Lord."

He has full authority from the Lord (as above cited) to administer symbolic baptism, according to all and singular the commands and teachings of the Holy Scriptures; and to take a leading part in gatherings of the "household of faith," either for commemorating our Lord's death, or for worship, or for Bible study; but he has no more *authority*, under the above commission, than has any other consecrated believer, except such authority as *special qualifications for this service* would give. His coming to you with this our letter of introduction and commendation will, we doubt not, secure to him the leadership of any meetings held during his stay,—even though the local leader should hold a similar letter of commendation. Receive him in the spirit of love and Christian fellowship, and aid him by your prayers and co-operation (Col. 1:7; 4:7-9; Phil. 4:3); nevertheless, PROVE (1 John 4:1-3) critically, by the Word of the Lord, his every presentation. Hold fast that proven to be good.—1 Thes. 5:21.

In the love and service of the King of kings and of Christ Jesus, the Lord, Redeemer and Head of the Church, we remain

Your loving servants,

ZION'S WATCH TOWER TRACT SOCIETY.

Corporate Seal { .....*President.* .....*Secretary.*

"LET PATIENCE HAVE HER PERFECT WORK"

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—Jas. 1:4.

The term "patience" carries with it the thought of meek, uncomplaining endurance of suffering with humble resignation and perseverance. It is a trait which indicates strength and self-discipline. It cannot be predicated of inexperienced persons, but only of characters which have been subjected to trials of affliction, pain or loss; and it always shines brightest when manifested under the glowing heat of severe affliction. This trait takes a very prominent place in the galaxy of Christian virtues; for without it the heart would grow faint, the head weary; and the steps would soon falter along the narrow way in which the church is called to walk. "In your patience possess ye your souls," said the Master, implying the danger of losing our souls, our existence, if we fail to cultivate this grace which is so very necessary to our continuance in well doing.

The Apostle James does not overstate the matter when he intimates that the perfect work of patience will make its subjects perfect and entire, wanting nothing; for the Apostle Paul assures us that God, who has begun the good work of developing character in us, will continue to perform it until the crowning day—the day of Jesus Christ. (Phil. 1:6) All his children will be subjected to just such discipline as they need for the correction of faults, the implanting and developing of virtues, and for their training and establishment in righteousness, so that they cannot be moved. "If ye be without chastisement [discipline and correction], whereof all [true sons of God] are partakers, then are ye bastards, and not sons; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye [patiently] endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"—Heb. 12:8.

But how can we let patience have her perfect work? Just by meekly doing the best we can each day, and doing it cheerfully and well; making the best of every thing and going forward daily with true Christian fortitude to act the noble part in every emergency of affliction, pain or loss. To-day's trial may be a light one, perhaps almost imperceptible; or today may be one of the sunny days in which God bids our hearts rejoice in his overflowing bounty. Tomorrow may bring its cares and its petty vexations that irritate and annoy. Another tomorrow may witness the clouds gather above our heads, and as the days follow each other the clouds may grow darker and darker until we are forcibly reminded of that strong figure of the Psalmist—"I walk through *the valley of the shadow of death.*" Yet never will the valley grow so dark that the patient, trusting one cannot triumphantly exclaim, "*Though* I walk through the valley of the shadow of death, I will fear no evil; for thou [my Lord] art with me: thy rod and thy staff, they comfort me." Yes, there is comfort in the "rod" (of chastisement), as well as in the "staff" (of providential care); for both are designed for our ultimate profiting.

The Apostle Paul tells us plainly that tribulation is necessary for the development of patience—"Tribulation worketh patience; and patience, experience; and experience, hope." (Rom. 5:3, 4) Consider how your own experience has verified this, you who have been for some time under the Lord's special care and leading. How much richer you are for all the lessons of experience, and for the patience that experience has developed in you! Although, like the Apostle, you can say that "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:11) In the exercise of patience the lessons of experience have made you stronger. They have increased your faith and drawn you into closer communion and fellowship with the Lord. They have made you feel better acquainted with and to realize more and more his personal interest in you and his care and love for you. And this in turn has awakened a deeper sense of gratitude and an increasing zeal to manifest that gratitude to him. This also deepens the sense of fellowship with God, and gives confidence to the hope of final and full acceptance with him as a son and heir, worthy through Christ.

"Wherefore lift up the hands which hang down and [strengthen] the feeble knees"—"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The Apostle James urges that we take the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience. Then he cites the example of Job and the manifest end or purpose of the Lord in permitting him to be so sorely tried: how the Lord was really very pitiful and of tender mercy, although the pity and mercy were not manifest except to the confiding faith that said, "Though he slay me, yet will I trust in him"—until the long and painful discipline had yielded the peaceable fruits and the subsequent rewards of righteousness.

There is little virtue in the patience that endures merely from motives of worldly policy, though even that often has much advantage in it. Men in business dealings with fellowmen well know that an impetuous, turbulent disposition is greatly to their disadvantage, while patient consideration, temperance in judgment, and good self-control are of immense value, even from a worldly, business standpoint. But the patience that is begotten of deep-rooted Christian principle is the kind that will endure all trials and shine the brighter for every affliction through which it may pass.

Job, the servant of God, was accused of selfish policy-motives for his remarkable patience and faithfulness; and it was boldly affirmed that if he were tried by adversity his mean motives would be manifest—that he would curse God to his face. But God knew better; and it was in Job's defence that he permitted him to be tried to the utmost that the loyalty of his heart might be manifest. Some of his poor comforters viewed Job's afflictions only in the light of chastisements, failing utterly to comprehend the divine purpose, and this only added stings to his afflictions; but through them all the Lord brought his servant and most fully vindicated him in the eyes of all the people.

The Apostle Paul (Heb. 11) calls up a long list of patient, faithful ones who endured cruel mockings and scourgings, bonds and imprisonment, who were stoned, sawn asunder, were tempted, were slain with the sword, who wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy; who wandered in deserts, and in mountains, and in dens and caves of the earth. All this they endured patiently for righteousness' sake, looking by faith to God for the reward of their patience and faithfulness in his own good time. Then again, says the Apostle (Heb. 12:3), "Consider him [Christ] that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Yea, consider him, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." He left us an example that we should follow his steps.

While we see the great necessity for pruning, cultivating and discipline in the development of character, it is manifest that none will be able to endure it unto the desirable end of final establishment in righteousness who do not from the beginning diligently devote themselves to the exercise of patience. "He that shall endure unto the end, the same shall be saved." "In your patience possess ye your souls."

A SABBATH IN CAPERNAUM

IV. QUAR. LESSON III., OCT. 21, MARK 1:21-34.

Golden Text—"He taught them as one that had authority, and not as the scribes."—Mark 1:22.

The opportunities of the synagogue and the Sabbath day were eagerly embraced by our Lord, affording, as they did, very favorable circumstances for the presentation of the truth. The habit of calling upon suitable persons in the congregation for the reading and expounding of the law and the prophets opened wide this door of usefulness.

Our Lord's dealing with the unclean spirits (verses 23-26, 34) shows three things—(1) the actual personal existence of invisible evil spirits. This one manifested his power to act, think, speak, and to hear and obey; and the Lord recognized and addressed him as a person, and commanded his obedience. (2) The power, and limit of power, in such beings. They can do nothing except as God permits them; nor can they invade the mind or heart of any man, save as he submits his will to their power. (3) The circumstances manifested the fact that the Lord's authority and power are known and recognized by the evil spirits. A very similar expression to that of verse 24 is found in Matt. 8:29—"Art thou come hither to torment us before the time?"—showing that they know of an appointed time for the judgment of angels as well as of men. "Know ye not that ye shall judge angels?" said the Apostle, addressing the church; and the fallen angels seem to have found it out.*

The Lord's wonderful power and sympathy, manifested in the healing of multitudes of the sick and afflicted, in casting out devils and in preaching the blessed Gospel of the coming kingdom, were but a faint illustration of his mighty power to be exerted at the time appointed, and now at hand, for the blessing of all the families of the earth.

* See TOWER, July 15, '94.

A PARALYTIC HEALED

IV. QUAR., LESSON IV., OCT. 28, MARK 2:1-12.

Golden Text—"The Son of man hath power on earth to forgive sins."—Mark 2:10.

The healing of the sick was one of the distinguishing features of our Lord's earthly ministry—doubtless for several reasons, which are very manifest—(1) It foreshadowed the great work of his Millennial reign—the healing of the nations and the wiping away of all tears from off all faces. (2) His miraculous healing of the sick and raising of the dead attracted wide attention, drew the multitudes to see and hear him, and established his authority as a teacher sent from God. (3) It manifested his love and sympathy for the afflicted and suffering.

Quite a difference will be observed between the work of the Lord during the three and a half years of his ministry and that of the Apostles. Jesus taught mainly the surface and introductory truths of Christianity, and beyond these he opened his mouth only in parables and dark sayings which could seldom be understood by those who heard, while the apostles brought forth the deeper things of God and did very little healing, etc.

This was because the time had not yet come for opening up the deep things of God, and consequently the people were not yet prepared to receive them. It was as our Lord said upon one occasion,—"I have yet many things to say unto you, but ye cannot bear them now: howbeit, when he, the spirit of truth is come . . . he will show you things to come." (John 16:12, 13) At Pentecost the holy Spirit came upon the early church, and has been in the hearts of all God's truly consecrated people ever since, enabling all such to hear the deep things with appreciation and some to teach the same.

After the first introduction of Christianity, the miracle-working power gradually left the church (1 Cor. 13:8), because no more needed as an introduction, and because the times of restitution—of healing and refreshing the world—had not yet come, and were not designed to be inaugurated for eighteen hundred years. But the deep and glorious truths of God's Word, the "exceeding great and precious promises" now made manifest to his saints, are the many things which the Lord had to tell, but which none were able to receive prior to the day of Pentecost.

We understand our Lord's words, "Greater works than these shall he do" (John 14:12), to refer to the *spiritual work* of the church during this Gospel age,—opening the eyes of men's understanding and, as God's ambassadors, calling and perfecting the saints for the great work of the Millennial age. We can conceive of no greater or grander work than this: it is certainly far superior to the curing of the physically blind and lame and deaf. Our Lord could not engage in *this* greater work himself, because the *world* could not be "called" or accepted to divine favor and anointing with the spirit of adoption until provision had been made for the forgiveness of their sins. That provision was our Lord's *death* as a "ransom for all" and his ascent "on high, there to appear in the presence of God for us [on our behalf]." Thus the "greater" work was left to his followers under his direction, but made possible for them by his previous work—his sacrifice of himself. The partial offer, favor to fleshly Israel, was by virtue of their typical justification and typical acceptance with God by the typical merit of their typical atonement sacrifices.

When the Lord perceived the faith of the afflicted one and his friends, his reply, "Son, thy sins be forgiven thee," implied that restoration to the divine favor which guaranteed healing and full restitution to health and life in God's appointed time. Apparently the Lord was going to let him wait the appointed time, with the simple assurance of the present favor of God, thus to test his faith and the measure of his satisfaction in the assurance.

His object in subsequently granting the immediate cure, as stated in verse 10, was to manifest his authority to forgive sins—"That ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed and went forth before them all." This was the divine testimony to the power of Jesus to forgive sins and to bring to pass in God's own time all the blessings that forgiveness of sins implies; viz., full restitution to human perfection. Praise the Lord for the good tidings illustrated and emphasized in the miracles of our Lord!

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

DEAR FRIENDS:—Coming out of a gospel meeting, a copy of your publication, entitled "Do You Know?" was handed to me. I have read it eagerly, and fully realize the facts revealed therein to be the real truth, and of the utmost importance for every Christian to know.

In the last paragraph of the above mentioned publication I have noticed your kind solicitude for the poor in spirit and for the hungry after righteousness; and, being one of them, I hasten to write to you and respectfully ask you to supply me with some food.

I am one of the lost sheep of the house of Israel. Recently the Lord opened my eyes, and I saw my Good Shepherd afar off. I ran to him over cavities and mountains, through thick forests and heavy walls, until I came near him, that I need only stretch my arms to embrace my dear Lord and Saviour: and O Lord! there is still another mighty obstacle obstructing my way: one which I am not able to remove myself, nor know I of a strong friend near me who would offer me aid. I am therefore rejoicing over your proposition, and hasten to apply to you for assistance, and trust that through your superior theological knowledge I will be able to embrace my dear Lord and Saviour freely and consciously, and attach myself to him forever.

I am now reading the New Testament thoughtfully the second time. Every word makes a deep impression upon my mind. I am fully convinced, and heartily believe, that our great Lord and Saviour, Jesus Christ, is the Son of the living God, the authorized ruler of earth and the direct Mediator between the mighty Father and the sinful world, and that only through believing in him, and by his precious blood, can our sins be cleansed away, and we become white as snow. These facts came to me partly from the New Testament, but mostly from the Old Testament and from the fiery Law.

The obstacle that now obstructs my way is Matt. 28:19, and the general Christian doctrine of "Trinity," which conflicts very much with the first and most important commandment of our mighty Father. In the first commandment, the Lord said, *I am* (perfect in himself) the Lord thy God, and thou shalt have *no other* gods before me. He also emphasized this very important commandment by placing a heavy punishment upon disobedience to it. (Exod. 20:2, 3, 5) Now, if a Christian must believe in "Trinity," that the godhead is composed of three persons, the Father, the Son, and the holy Spirit, it is in my judgment (I fear to utter it) a violation of that very commandment. I would therefore be exceedingly grateful to you, dear friends, if you would be so

kind as to give me a plain and explicit explanation on the above subject, that I and my family, and perhaps many others whom the Lord may privilege me to bring under his shelter, may live in the beauty of truth and holiness.

Awaiting your reply, I am, Yours faithfully,

C. S. L.——(A Hebrew).

GENTLEMEN:—Please accept heartfelt thanks for the three volumes of DAWN. We pray that their light may be brought unto all people, as they are, veritably speaking, *a key to the Bible*. Heretofore the Scriptures were very dark to me; but since reading the DAWNS, they are being opened up to me in their true light. May the Father in heaven add his richest blessings to the effort put forth in their circulation, is the prayer of your humble servant. A. E. KERSTETTER.

VOL. XV ALLEGHENY, PA., NOVEMBER 1 AND 15, 1894 NOS. 21 and 22

A WONDERFUL THING IN RELIGION

"Our enterprising Jewish contemporary, the *Tidings*, prints a report of the ceremonies at the dedication of the new and grand synagogue in Cleveland, and we are not going too far when we say that some of the things told of in the report are wonderful. Is it not a wonder that a half dozen of the Protestant ministers of Christianity united with the rabbi of the synagogue before the Jewish shrine in delivering discourses of exultation at the dedication of the edifice erected for the service of the Congregation Tiffereth Israel?

"We do not remember ever hearing of any other incident just like it.

"The six denominations of the Protestant Christianity were represented by the six clergymen, who took part in the proceedings of the occasion. One of these clergymen was an Episcopalian; and the others were a Presbyterian, a Methodist, a Congregationalist, a Disciple, and the pastor of the Epworth Memorial Church. The Rev. CHARLES S. MILLS (Congregationalist) was, as we are told by the *Tidings*, 'generous in his congratulations,' and exclaimed: 'As Jews and Christians worshiping one GOD, the GOD of ABRAHAM, ISAAC and JACOB, we should unite for the spreading of the truth in America, and for the solution of the problems which confront us.' The Rev. HARRIS R. COOLEY (Disciple), in addressing Rabbi Gries, asked these significant questions: *'Is there, after all, such a difference between us?* Have we not one GOD?'

"The clergymen judiciously refrained from making any allusion to the Gospel in that place. We guess they were more shrewd than the Apostle PETER or the Apostle PAUL would have been under the circumstances. Their conduct, as one of them took occasion to remark, gave evidence of the progress of liberal thought in the community. The conduct of Rabbi GRIES, also, in inviting the ministers, gave evidence of this new kind of progress among the Jewish people.

"It seems to us that the thing here told of deserves to rank among the wonders of the nineteenth century."—*N. Y. Sun.*

THE DIVINE LAW—UNIVERSAL AND ETERNAL

THE RELATIONSHIP TO THIS OF ISRAEL'S TEN COMMANDMENTS AND THEIR SABBATH-DAY

"The law was given by Moses; but grace and truth came by Jesus Christ."—John 1:17.

To suppose this text to mean that there was no divine law governing heaven and earth, previous to the giving of the Law at Mt. Sinai at the hand of Moses, would be as unreasonable to suppose that neither grace nor truth was known throughout the universe until our Lord's first advent.

On the contrary, we may say that, so surely as it is true that God himself had no beginning, so true it is that truth had no beginning and that law had no beginning; for God's righteous will has always been the law incumbent upon all his creatures. There was a beginning to falsehood, and Satan is credited with being "the father of lies;" but since God is the Father of truth, it had no beginning even as he was never untrue. So there was a beginning, to lawlessness or sin, and Satan is credited with being the first transgressor; but, since God's will or law is the standard of righteousness, it follows that it, like him, has been from eternity past and will extend to eternity future.

Since the government of God is universal and eternal, it follows that there never was a time or place without law, nor a being not subject to his law or under its control.

But God's law was made known at Mt. Sinai, through Moses, in a different manner than it had previously been made known.

In the creation of angels God had given them such intelligence as could distinguish right from wrong. Their minds were so properly balanced that right always appeared as right, and wrong never could be mistaken for right. This capability of discernment, on the part of the creature, is said to be God's "image," which, when possessed, obviates the necessity of any written law. Adam, the first of the human race, was also created in God's likeness, and had this law of God written in the construction of his being, or, as it is sometimes said, written upon his heart.

The law given by Moses would have been entirely out of place in heaven, or in Eden before sin entered. With the law of God (briefly comprehended in one word, *love*—to God and all his creatures in fellowship with him) written in their very beings, how strange it would have seemed to the angels if God had set up in heaven the Mosaic law tables or copies of them. Of what service could such a statement of the law of God be to such beings, who already had a much higher conception of it? And such a presentation to Adam in Eden before his fall would have been similarly useless; and it was not done.

But why was the Law given by Moses? Why about 2500 years after the fall of Adam into sin and death? Why at Mt. Sinai? Why to the nation of Israel, and not to all nations or any other nation? Why was it written upon stones? Why that departure from the previous method of expressing it?

The mere reading of these questions, and a reflection upon the facts upon which they rest, should relieve the mind of many inconsistencies and prepare it for the answer to them all.

Father Adam, having violated the law of God—written in his being—had passed under its sentence—*death*. And this death-sentence had affected him mentally and morally, as well as physically: and thus began the effacement from his heart of that power of discerning or intuitively knowing right from wrong. The fallen conditions favored the cultivation of *selfishness*, and exalted selfishness to be the rule of life, instead of love, as in God's original creation.

The more selfishness came in and gained control, the more the law of love was erased from Adam's heart. And the fall continued naturally from parent to child as years rolled on, until, in Moses' day, it is safe to say that, with the majority of the race, the original law was almost gone. A general picture of the race aside from Israel is given by the Apostle with an account of just what led to such a dreadful condition.—See Rom. 1:21-32.

God chose or elected to give the law on tables of stone to the descendants of his *"friend,"* Abraham, according to a promise made to him, that he would specially use and bless his posterity. But, as though to insure men that the Hebrews were not naturally superior to other men, God permitted them to go for centuries into slavery to the Egyptians then the greatest nation of earth.

From this we conclude that the Law given at Sinai was given because the original law, expressed in Adam's nature twenty-five centuries previous, had become almost extinct and unintelligible. It was given to a chosen people, at the hands of a specially chosen leader.

It *could* not have been re-written upon their hearts, because that would have implied the restoration of that nation to Edenic perfection, and that was impossible because the penalty under which that perfection was lost was death, and it still rested upon Israel and upon all men, and would continue until a ransom could be found, for Adam,—and hence for all who lost life in him.

The best way to express the law of love to those who do not possess the spirit of love, or mental likeness of God, is as God indicated it in the ten commandments written in stone.—Thou shalt, and Thou shalt not.

This brings us to the question, Why did God give the law on tables of stone? Why did he not wait until the due time to send his Son to be our *ransom*-price, and then after he had redeemed or purchased all from the sentence of death, begin the work of "restitution of all things" (Acts 3:21)—the *re*-writing of the original law in the human heart?

The Apostle answers this important question. He tells us that when God told Abraham that he would bless all nations through his *seed*, he referred not to all of his offspring.

but to Christ Jesus, who, according to the flesh, would be born of Abraham's descendants; and that for Christ he would select a "bride" or companion, of many members, but all of one spirit with him,—to be joined with him in the sufferings incidental to sympathy and obedience and, when complete, to be perfected with him in glory and to share with him the work of blessing all the families of earth. (Gal. 3:16, 29; 1 Pet. 1:11; Rom. 8:17, 18) He tells us that the due time for Christ to come and redeem the world must be before the selection of his "bride;" because she must be redeemed before she could be called or chosen. But as a long interval lay between the promise to Abraham and the "due time" for God to send his Son to redeem men, God purposed a work with Abraham's natural children, which would *fill the interim* between then and the coming of Christ Jesus, the real "seed of Abraham" according to the divine intention.

This covenant which the Lord proposed with Israel, Abraham's natural children, would do them great good, even though they might thereby pass through some very severe experiences; it would not only keep them from sinking lower into degradation and losing the image of God as completely as some other nations; but in a few cases it might even make the original law more discernible. And not only so, but this Law given to Israel would be to some extent a *standard* before the world; and thus Abraham's natural seed might lift up a standard to the people and to a slight extent bless all nations, by calling a halt in the downward course and by reviving in all to some degree the dying influence of the original law of conscience.

Of this covenant the Apostle declares, The Law "was added [to the Abrahamic Covenant] because of transgressions [because sin was spreading and men were degrading very rapidly], *till* the [promised] Seed should come [until Christ came (not only Christ Jesus, the Head, but also the church his body) to do the real work, the time for which had come] to whom the [Abrahamic Covenant] promise was made." "For the Law made nothing perfect:" and, moreover, "the Law which was [given] 430 years after [the Covenant made with Abraham] can not disannul [or in any manner change the terms and conditions of that covenant], that it should make the promise of none effect."—Gal. 3:19, 17: Heb. 7:19.

But this covenant which God made with Israel was something more than even they could realize. His dealings with them were typical of his dealings future from their day. Their sin-offerings, for instance, *typically* took away their sins, and brought reconciliation to God for a year at a time to the nation; but, as the Apostle says, those sacrifices could not really cancel sin.—"The blood [death] of bulls and goats can never take away sin." It was *man* that had sinned, and *man* that had been sentenced to death, and the death of the animal could at most only *typify* the death of the *man* Christ Jesus, who gave himself a ransom for all. (Heb. 10:1-10; 1 Tim. 2:5, 6) And not only their sacrifices, but God's every dealing with that nation, seems to have a typical lesson the reality of which reaches down either to the Gospel age or beyond into the Millennial age. From what we have shown foregoing respecting the divine law, which establishes the lines of right and wrong upon every question, and which, like its Author, is from everlasting to everlasting the same unalterable law, we trust that our readers see clearly that the *giving* of the Law at Sinai had a special peculiar significance of its own, incidental to the people to whom it was given.

THE LAW GIVEN AT SINAI

There was more done at Mt. Sinai than is generally supposed. Not only was a law written upon tables of stone given there but a *Covenant* based upon that law was there entered into between God on the one part, represented by that Law and Israel on the other part,—Moses being the Mediator of the Law *Covenant*.

The covenant was the important thing! God, who had recognized their father Abraham and made a covenant with him for the fulfilment of which they had waited for centuries, had finally recognized them as Abraham's children, had brought them out of Egyptian bondage with wonderful evidences of his favor, and had now brought them in their journeys by a special leading to Mt. Sinai, and made a covenant with them

It was with hearts leaping with the joy of great anticipation that Israel accepted the proposal to become God's covenant people It does not seem to have occurred to them, however, that there was a *different* covenant from the one made with Abraham.

Great confusion of thought has resulted from a failure to notice the point just made,—namely, that the transaction at Sinai was *important*, not because God began there to have a law over his creatures, for we have seen that God's empire never was without a law; but it was *important* because there God made a *covenant* with Israel according to the terms of which they were no longer to be treated as sinners, but to be accepted as God's servants, if faithful to the requirements of that covenant. And the law written upon tables of stone *represented* that covenant, because every blessing under that covenant was made dependent upon absolute obedience to that law.—Exod. 19:7, 8; 34:28.

Hence in speaking of their *covenant* it became customary to think and speak of the *law* upon which everything depended. Thus throughout the New Testament, when speaking of that *covenant*, the Apostle often calls it "the Law," leaving the word "covenant" to be understood. Yet in every instance a glance at the language and the context shows unquestionably that the Law Covenant is meant and not merely the written law. For instance, the expression, "The Law made nothing perfect," could not refer to the law alone; for laws never make anything perfect: they merely show the perfect requirements. The Law on tables of stone showed Israel God's requirements, but it remained for the *covenant* to try to make the people perfect by promising blessings for obedience and curses for disobedience of the law. And this the Law Covenant failed to do: it made nothing perfect. It did serve to restrain sin and to show men some of their shortcomings, but it could not lift any out of the mire of sin and out of the horrible pit of death. It could not give life: it merely left Israel under sentence of death, as they were before it was given, but additionally bounded by it as a national contract. However, it was only a typical covenant and its mediator was only a type of the one mediator between God and men; and the blood of that covenant merely typified the blood of the New Covenant.

God's covenant with Abraham was not hampered with a law. It applied as soon as Abraham entered Canaan,—"In thy seed shall all the families of the earth be blessed." The seed was promised and was sure, and so was the blessing. But not so the Law Covenant, made four centuries afterward with the fleshly seed of Abraham. The blessing which it promised was conditioned on obedience to a code of laws then given them. It said, "The man that *doeth* these things shall live by them."—Rom. 10:5; Lev. 18:5.

Nor did it seem to occur to Israel that they might be unable to obey the Law, perfectly. They promptly accepted the terms of the covenant (Exod. 19:8; Deut. 27:11-26), little realizing that it was a covenant "unto death" (Rom. 7:10), and not unto life, because of their inability to perfectly obey its just requirements. Its promise of life was on terms easy enough for perfect men, but impossible for fallen men; but, having agreed to the terms, they were bound to them. Thus the Law Covenant "slew them," or took from them the very hope of life it had helped to enkindle. (Rom. 7:9-11) Nevertheless, it served them well as a servant to bring them to Christ. When Christ came and magnified it and made it honorable,* it began to be manifest that none before him had ever fully appreciated or obeyed it; and, thus convinced of their own inability to secure eternal life by the terms of the Mt. Sinai Covenant, the proffered righteousness of Christ under a New Covenant of which Christ became the Mediator, and which New Covenant he sealed or made binding by his own blood [death], began to be seen by those of teachable mind as the only hope of life everlasting. So the Law Covenant made nothing perfect. (Heb. 7:19) In the fullest sense, no one ever kept it but the perfect man, Christ Jesus (Rom. 3:23); for it is the full measure of a perfect man's ability.

REDEEMED FROM THE CURSE OF THE LAW COVENANT

The mind is cleared of much difficulty when it is discovered that statements that Christ had blotted out the law, "nailing it to his cross" (Col. 2:14), and that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4), and similar passages, do not mean that the *divine law* of the universe, forbidding sin, ceased at the cross. That law has been over men and angels and all others of God's intelligent creatures since they came into existence, and it will never cease. All is plain when in every text the word *covenant* is supplied, as it was evidently understood by those addressed.

That the Ten Commandments were the basis of the covenant made with Israel at Sinai is clearly attested by Scripture. "And he [Moses] was there with the Lord forty days and forty nights. And he wrote upon the tables the words of the covenant, the Ten Commandments." (Exod. 34:28) "And he declared unto you his covenant which he commanded you to perform, even the Ten Commandments, and he wrote

* See our issue of Nov. 1, '92.

them upon two tables of stone."—Deut. 4:13, 14; 9:9, 11, 15.

It has escaped the attention of many, that while Israelites had many advantages every way under their Law Covenant (Rom. 3:1, 2), yet each one who failed to meet all the requirements of that Law Covenant came under a curse, or sentence, not upon others. Thus it is written, "Cursed is every one [every Israelite] that continueth not in all the words of the Law [Covenant] to do them."—Gal. 3:10; Deut. 27:26.

The Apostle shows that this curse was only upon those under that covenant, saying, "Whatsoever the Law [Covenant] saith, it saith to them that are under the Law [Covenant]." (Rom. 3:19) Moses also declared the same. (See Deut. 5:2, 3) And, indeed, no other arrangement would have been just; for the blessings of that covenant and its promises of life were only to the one nation. (Rom. 9:4) How, then, could its curse extend beyond the nation which enjoyed its favors and privileges?

The blessings of that Law Covenant were earthly, and such also were its curses: with one exception, noted below, neither related to the everlasting future. The future had already been settled for them and for all the race of Adam, in the death-sentence. Nothing short of the *ransom*-price,—the corresponding price, which our Lord Jesus gave long afterward,—could settle that original sentence and secure a complete release from the sentence of death. The sin-offerings of Israel's Day of Atonement were not of permanent value, but only for a year in advance, and were therefore repeated yearly. These blessings and curses of the Law Covenant were very particularly explained to Israel.—Deut. 28:1-14, 15-33-45-58-64-67.

This Covenant included every member of the nation of Israel, so that they shared in common the blessings or the curses. There was one provision, however, for an individual, namely, that the *man* who would fully obey all of the requirements of the Law should *live*,—be guaranteed lasting life. However Israel may have imagined it possible for all or for many of the nation to thus gain life everlasting, we can see that God never had such expectations concerning them. He knew from the beginning, what he has taught us by experience, as well as by the inspired words of the Apostles, that, "By the deeds of the Law shall no flesh [*i. e.*, none of the fallen race, needing justification] be justified in God's sight."—Rom. 3:20.

"The *man* Christ Jesus" (1 Tim. 2:5), who obeyed the Law absolutely, was the one in the divine purpose for whom the provision was made, that "He that doeth these things shall *live.*" He consequently had a right to life everlasting, and therefore might have asked for, and might have had, more than twelve legions of angels to defend him from those who sought his life. But he *laid down* his life. But the one death, begun at Jordan and "finished" three and a half years after at Calvary, accomplished *two* things,—one for Israel only, the other for the whole world.

Since the children of Israel, as well as the other nations, were Adam's posterity, they, as well as others, shared his sentence of death, and were redeemed by our Lord's offering of himself a sin-offering and corresponding price for Adam and those who lost life in Adam. (Rom. 5:12, 18) But since Israel alone, and no other nation or family or people of earth, had been brought under the terms of the Law Covenant made with them at Mt. Sinai, therefore, only Israelites required to be "*redeemed* from the curse of the Law [Covenant]."—Gal. 3:13.

That the "one man," Christ Jesus, could *justly* redeem our race is stated by the Apostle, and is clearly evident when we see that all men were sentenced in the one man Adam; but how could one man redeem the multitudinous nation of Israel from the curse of their Law Covenant?

We answer that there is a point in connection with Israel's covenant that few have noticed. It is that God dealt with only *one* man in connection with the making of that Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. (Num. 11:11-15) The Lord talked with Moses in the mount. The Lord gave the tables of the law to Moses. And Moses spake to the people and gave them the law and bound them by the terms of the Law Covenant.

"Moses alone shall come near the Lord."—Exod. 24:2.

"As the Lord spake to Moses, so did the children of Israel."—Num. 5:4.

"The people cried to Moses, and Moses prayed to the Lord."—Num. 11:2.

"God sent Moses his servant." Psa. 105:26.

"They envied Moses also in the camp."—Psa. 106:16.

God said "he would destroy them, had not Moses his chosen stood before him in the breach."—Psa. 106:23.

"Remember ye the law of Moses my servant."—Mal. 4:4.

"Moses hath in every city them that preach him."—Acts 15:21.

"Did not Moses give you the law?"—Christ, Jno. 7:19.

"What did Moses command you?"—Christ, Mark 10:3.

"One accuseth you, even Moses, in whom ye trust."—Christ, Jno. 5:45.

"All Israel were "baptised unto [into] Moses, in the cloud and in the sea."—1 Cor. 10:2.

"He that despised Moses' law died without mercy."—Heb. 10:28.

"The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

So thoroughly was the *one* man Moses, the representative and typical father of the nation of Israel, that God could and did propose its destruction and the fulfilment of all his engagements with Moses' family instead. (Exod. 32:10, 31, 32) It was thus, as God's representative on the one hand, and as Israel's representative on the other, that Moses could be and was the Mediator of the Law Covenant between God and that nation.

When the man Christ Jesus, by full obedience to the Law Covenant, became entitled to *life* everlasting under its provisions, he had the right to "Moses' seat," the right to supersede Moses as the Lawgiver and representative of that nation. Of him Moses bore witness, saying: "A prophet shall the Lord your God raise up unto you like unto me. Him shall ye hear in all things." By *fulfilling* the requirements of the Law Covenant and by his obedience even unto death, Christ became the heir of its promise of *life*, and the Mediator of the New Covenant, based upon that better and everlasting sacrifice for sins, which therefore needed not to be repeated yearly, and was effective, not for Israel only, but for all the families of earth;—for "this man," "the man Christ Jesus, *gave himself* a ransom for all." Hence, this Gospel of the New Covenant was for the Jew first and also for the Greek (or Gentile). Thus the *one* work finished at Calvary did a special work for Israel, and also a general work of redemption for the world, including Israel, which sealed the New Covenant and made it operative for all mankind.

Thus seen, the expression, "Christ is the end [fulfillment] of the Law [Covenant] for righteousness [justification] to every one that believeth" (Rom. 10:4), can apply only to Jews who by faith have accepted Christ and the New Covenant. It cannot apply to others—neither to those who never were Jews and who consequently were never under that Covenant, nor to those who still trust in Moses' Covenant and who are still vainly seeking *life* by obedience to its provisions, law, etc.

Israel as a nation is still bound by that covenant which they at first supposed would bring life, but which experience proved could bring them only death, because of the weakness of their flesh and their inability to fulfill its requirements expressed in its Law of Ten Commandments. There is only one door of escape from it; viz., Christ and the New Covenant which he mediated. God *shut them up* to this one and only hope (Gal. 3:23), and he promises that by and by, when the Gospel church, the body of Christ, has been selected he will open their blind eyes and cause them to see Christ in his true character—as their Redeemer from sin and their Deliverer from death and their covenant of death—Rom. 11:25-27-29.

Christ "came unto his own [people, the house of servants, under the bondage of the Law Covenant, offering the worthy ones favor and liberty under the New Covenant], and his own [people] received him not; but as many as received him, to them gave he liberty [privilege] to become the sons of God [under the New Covenant—with all the proper privileges or liberties of sons], even to them that believe on his name."—John 1:11, 12.

No wonder, then, that the Apostle so earnestly sought to guard the new Gentile converts from becoming Jews and seeking *life* under the Law Covenant; by which neither he nor his nation had been able to profit. No wonder he exhorted them to stand fast in the liberty of Christ and his gracious arrangements under the New Covenant.

It was in view of this danger of their losing *faith* in Christ's finished work and trusting for salvation to their own efforts to keep the Law Covenant by *works*, that Paul even prohibited the circumcision of Gentile converts, although he approved of it for Hebrews, to whom it was given as a symbol and rite long before the Law Covenant was made. Hence the remark that "the Gospel to the circumcision" was specially supervised by Peter, while the Gospel to the uncircumcised, the Gentiles, was specially Paul's mis-

sion. (Gal. 2:7, 8, 14-16) It will be quite a help in the study of the Scriptures to observe that the Apostles often refer to themselves as having been under the Law Covenant and subsequently freed from its bondage, and to Gentile converts as not having passed through such an experience.—See Gal. 2:17; 3:3, 13, 14; 5:5, 6, 8-10; Eph. 2:11-19.

FREE FROM THE LAW

The *ransom* was given FOR ALL mankind, but its benefits are applicable only to *those who believe*. Thus far the believers *are* only a few compared with the mass of mankind. These have *escaped* from all condemnation of all broken laws, while of the remainder, the world in general still continues under the original condemnation, and Israelites who have not come to Christ and his New Covenant are still *condemned* by Moses' Law Covenant. "He that believeth is passed [reckonedly] from death unto life" (John 5:24), while "he that believeth not is condemned *already*." (John 3:18) He was condemned six thousand years ago, and, if a Jew, he was additionally bounden by the Law Covenant, and *has not escaped* the condemnation that is on the world. (Rom. 5:16.) The only ones who have escaped this condemnation, so long upon all, are referred to by the Apostle Paul (Rom. 8:1): "There is, therefore, now no condemnation to *them which are in Christ Jesus*, who walk not after the flesh but after the spirit.

These are the free ones, free from all laws and all penalties—*free indeed*. "If the Son shall make you free, ye shall be free indeed"—John 8:36.

But can it be that God has released these entirely from both the law given in Eden and that given at Sinai? Just so: being justified by the death of Christ, and released from their former condemnation, and having received his spirit, of love for God and obedience to God, so long as they are *in Christ* they are free: free to abide in him, by continued submission to his will, the essence of which is LOVE (to God and to man). All who come *into* Christ submit themselves to his will and voluntarily make it their law; and those who willingly violate this law thereby cease to "abide in him" and will be "cast forth" (John 15:6) as dead branches. Through him our best endeavors to do his will are acceptable, and we have thus passed out of condemnation to death into justification to life so long as we abide under the blood of the New Covenant. In no other way could any be accepted by God, for the law given in Eden was one that required absolutely perfect obedience, and that given at Sinai demanded the same. And since we know that God could not give an *imperfect* law (Jas. 3:11), and we could not fully obey a perfect one, we see the necessity for our being freed from all law and accepted in the merit of our beloved—Christ.

Hence we conclude that those in Christ, whether they *were* Jews or Gentiles, are in no sense under the Law given at Sinai, graven upon stones, termed the "Ten Commandments"—neither to the ceremonial attachments relating to typical feasts, sacrifices and services.—Heb. 9:1.

THE LAW ON TABLES OF STONE

The *sanctified* IN CHRIST JESUS need no such commands. Love to God and men, laid down by our Lord and the apostles, is the only rule under which the new creature in Christ is placed; and it is the very essence of his new mind—the spirit or mind of Christ.

Look simply at the commandments given to fleshly Israel, and judge if it would not be useless to address such commands to the *saints*.

I "Thou shalt have no other gods beside me." What *saint* would think of such a thing?

II "Thou shalt not make unto thee any graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them nor serve them: for I . . . am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of *them that hate me;* and showing mercy unto thousands of them that love me and keep my commandments." For whom is such a law needful? Surely not to the *saints*, who love the Lord with all their heart, soul and strength, and who are laying down life itself in his service!

III "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." Again we remark, Surely none of the *saints* will have any desire to blaspheme or profane* their Father's name, but the reverse: they are laying down their lives to glorify his name.

IV. This we will examine last.

V "Honor thy father and thy mother: that thy days may be long *upon the land* which the Lord thy God giveth thee." This is distinctly an earthy promise of the *land*, while the promise to the *saints* is not long life here but hereafter. Those who sacrifice life, lands, etc., become, in Christ, heirs to the *heavenly* promises. Having the spirit of Christ, they also delight to honor their earthly parents, but especially to do the will of their Father in heaven.

VI. "Thou shalt do no murder." Do not the *saints* delight to bless others and to *do good*, even to those who despitefully use them and persecute them? If so, where would be the propriety in telling them that they must not murder—must not do the thing farthest from their desires? It would be a *useless* command to say the least.

VII. "Thou shalt not commit adultery." The sanctified in Christ Jesus, who walk not after the flesh, but after the spirit of Christ, could not thus wrong others.

VIII. "Thou shalt not steal." Do the saints desire to steal? Do they desire to defraud others? Is it not rather their spirit to "labor, working with their hands the thing which is good, that they may have, *to give* unto the needy?"

IX. "Thou shalt not bear *false* witness against thy neighbor." How could one of the sanctified in Christ thus injure his neighbor? It would be entirely foreign to the spirit of Christ—the spirit of truth, and would prove that the one who knowingly and willingly bore such false testimony had not the spirit of Christ and was none of his.—Rom. 8:9.

X. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Covetousness is wholly foreign to the spirit of Christ: and to the extent that the spirit of Christ dwells richly in his members they will be free from covetousness. The spirit of sacrifice having in the saints taken the place of self-love, covetousness is forestalled.

The preface in Exod. 20:2 shows that these Ten Commandments were given only to Israel after the flesh: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." So, too, in repeating them again, Moses declares (Deut. 5:1-5): "Hear, O Israel, the statutes and judgments which I speak in *your ears* THIS DAY, that *ye* may learn them and observe to do them. The Lord our God made not this covenant with our fathers, but with US, *even us who are all of us here alive this day.* The Lord spake *with you* face to face—saying," etc., etc.—See also Ezek. 20:10-13; Neh. 9:12-14.

All these commands were proper and suitable enough for Israel. (Deut. 5:2, 3, 5-21.) They would have been suitable for any fallen man, but are surely inappropriate to any new creature in Christ, whose very nature, as a new creature, is to do right, yet who, because of the weakness of the flesh, cannot do perfectly though he desire and endeavor to do so. But though we can easily keep the outward letter of this Law, yet under our Lord's teaching we see that to keep it in full really means more than its surface indicates: that he who hates a "brother" has the murder spirit, and is a murderer: he that desires to commit adultery, lacking only the opportunity, is in heart an adulterer (Matt. 5:28); and he who loves and serves money and spends time and talent for it, more than in God's service, is an idolator. Our Redeemer's teaching regarded the obligation implied by the Law is—"Thou shalt love the Lord thy God with *all* thy heart, *all* thy mind, *all* thy soul and *all* thy strength, and thou shalt love thy neighbor *as thyself*." From this we see that even we who are in Christ, with all our holy desires and aims, could not keep perfectly the spirit of that Law, according to this our Master's interpretation of it; *because* our new mind is hindered by the weakness of the sin-degraded and marred earthen vessel—the flesh. We find it *impossible* to rid ourselves entirely of inherited selfishness, so as to be able to love our neighbor as ourselves, or even to love and serve God with *all* our hearts and talents, much as our new minds might choose and seek to obey this, the spirit of the Law. It is only because we are dealt with by God according to the conditions of the *New Covenant* of grace in Christ that the Apostle could say, our best heart-endeavors to fulfill this law of love are accepted as a perfect fulfilment; and all we lack is continually compensated for out of the fulness of Christ, which is imputed to us. "*Ye* are not under the Law, but under grace"—favor. (Rom. 6:14) You are not acceptable with God because there is no fault in you, but because *favor* covers your *unwilling* imperfections of thought, word and deed.

THE FOURTH COMMANDMENT OF ISRAEL'S COVENANT

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou *shalt not do any work*, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy strang-

*See "Taking God's Name in Vain," May 15, '93.

er that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

This command merely enjoins *idleness* on the *seventh* day of each week. It does not say to cease from ordinary *work* and engage in religious *work*, as many of its advocates seem to suppose; but, on the contrary, it prohibits *all kinds* of work. Many who think themselves bound by this command neither *rest* on the *seventh* day nor on the first day of the week, which, without orders, they make an effort to keep instead of the seventh day, which the Law appointed for those under it. On the contrary, to very many the first day is as busy a day as any. The ruling under the Law was that any one who even picked up sticks or kindled a fire was a violator of this command, and must be put to death. (Num. 15:32-36) How many of those who claim to keep this commandment do far more work in the way of cooking, etc.—they, their sons, and their daughters, their men-servants and their maid-servants? (See Exod. 35:3.) If that law is *now* in force and has by any means extended beyond the Israelites (on whom alone it was put), so as to cover Christians, then every Christian violates it repeatedly, and is deserving of death for each offense; for "they that violated *Moses' Law* died without mercy."—Heb. 10:20.

But though our views on this subject differ widely from those of most Christian people, we are very glad that one day of each week is set apart for rest from business, without regard to which of the seven days is thus observed, or by what law or lawgiver it was originally appointed. We greatly enjoy the day, and think it not only a blessing to those who use it for worship and study, but also for those who use it merely as a day of rest and recreation from toil, to enjoy the beauties of nature, or to visit with their friends and families as they cannot do on other days. And we are specially pleased that the day set apart by the government under which we live is the First Day of the week, because of the same blessed memories and associations which gave that day a special sacredness to the church in the days of the apostles.

But for two reasons we totally dissent from the idea of the Sabbath common to the majority of Christian people. First, Because if their claim that we are under the Law of which the Sabbath day observance was a part be true, the day they keep as a Sabbath is not the day mentioned in that command. They observe the first day of the week, while the command designated the seventh day. If the Fourth Commandment be binding at all, it, as well as the other commandments, is binding as stated, and cannot be changed; and Second, If bound to the Law, the keeping of the Sabbath in any other than the strict way in which its keeping was therein prescribed is inconsistent. If the command be binding upon us, the manner of its observance, in its every minutia, is no less binding. If the strict significance of it has passed away, surely whatever destroyed its strict interpretation destroyed the command entirely. Therefore, if observed at all, it should be observed with all its former strictness, and it should be observed on the day then prescribed and observed. The only proper reason for the less strict observance of the day, or for the substitution of another day than the one originally designated, would be an order from God himself to that effect. Men have no right to alter or in anywise amend God's laws: no, not if an angel from heaven sanction the change.

But God did not change that Law. It stands exactly as it was given, and applies only to those to whom it was given. If, as it is claimed by some, it was altered in any degree, or made applicable to any other people than the people of Israel, the evidence should be no less clear and positive than that of its original giving at Mt. Sinai; but no such evidence of its *change* to another day, or to another people, or of any relaxation of its original severity, exists.

Neither did our Lord or the apostles ever authorize any such *change*: they declared that Jewish Law (which included the command relative to the seventh day) was superseded by the new and more comprehensive law of the New Covenant thereafter in operation towward all who accepted Christ. The apostles used the seventh day as a time for preaching Christ, as they used every day in the week, and especially because on that day the Jews, their most hopeful hearers, met for worship and study. But the apostles nowhere recognized the seventh-day Sabbath as a day of rest, as the Jewish Law Covenant had enforced it. On the contrary, they taught (Rom. 14:5-8) that any and all days are acceptable for good works done in the services of God and for the benefit of fellow men.—Matt. 12:10, 12.

Some claim that the (first day) Christian Sabbath was introduced by an edict of one of the popes. But this a mistake: it had its start in the fact that it was on the first day of the week that our Lord arose from the dead; and that upon that day and evening he *met* with his disciples, and expounded unto them the Scriptures, until their hearts burned within them. What wonder that, without any *command* to do so, they thereafter loved to meet together frequently on that day, to repeat the simple meal, the giving of thanks and the breaking of bread; recounting one to the other the gracious promises of God through the prophets, and the explanations of some of these which the Lord had given in person, and seeking yet fuller understanding of the same under the leading of the holy Spirit (Christ's representative), their guide into all truth as it became due.

For a time both days were observed by Christians, the seventh day from Jewish custom (and because it furnished the best opportunity for reaching devout Hebrews, the class most likely to be interested in the Gospel) and the first day in commemoration of our Lord's resurrection. Ignatius, A. D. 75, in his writings mentions some approvingly as "no longer Sabbathizing, but living in observance of the Lord's-day, on which also our life sprang up again."

The earliest record found in Scripture of the use of the name "Lord's-day" for the first day of the week is in Rev. 1:10 (A. D. 96). And, says *The Encyclopædia Britannica* (first class authority), "by that name it is almost invariably referred to by all writers of the century immediately succeeding apostolic times. . . . . The first writer who mentions the name of *Sunday* is Justin Martyr: this designation of the first day of the week, which is of heathen origin, had come into general use in the Roman world shortly before Justin wrote. [Second century A. D.] . . . As long as the Jewish-Christian element continued to have any prominence or influence in the church a tendency more or less strong to observe Sabbath as well as Sunday would of course prevail. . . . The earliest recognition of the observance of Sunday *as a legal duty* is a Constitution of (the Emperor) Constantine, 321 A. D., enacting that all courts of justice, inhabitants of towns and workshops were to be at rest on Sunday, with an exception in favor of those engaged in agricultural labor."

It is, therefore, a misstatement to say that Pope Gregory or any other pope first by decree instituted Sunday or the Lord's-day as taking the place of the Jewish seventh-day Sabbath. The Decretals of Gregory do enjoin Sunday-keeping, saying, "We decree that all Sundays be observed, from vespers to vespers, and that all *unlawful work* be abstained from, so that in them trading or legal proceedings be not carried on." But it will be noted that Emperor Constantine's decree was in 321 A. D., while Gregory did not become a pope until 590 A. D. And Gregory refers to the fact that the work prohibited was already *unlawful*: hence his decree is merely confirmatory of the laws of Constantine and other *civil* rulers preceding him.

The Roman Catholic church does not now and, so far as we know, never did insist upon a strict observance of Sunday. In Catholic countries today both priests and people attend service in the forenoon, and give up the afternoon to various forms of pleasure—in beer gardens, parks, etc.

INFLUENCE OF THE LAW AMONG EARLY CHRISTIANS

Many Christians do not realize the conditions which existed in the church in the beginning of the Gospel age. The Jews as a nation had been *typically* justified by *typical* sacrifices, from the Adamic curse, or condemnation, and put under the Law given at Sinai, *as a covenant* under which, if obedient, they were to have *life*. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons. All the other nations, known as Gentiles (heathens) were still under the original condemnation of Eden. Consequently, when our Lord came, both Jews and Gentiles were under condemnation to death,—the Jew by the law from which he had expected so much, but with which he was unable to comply, because of the flesh; and the Gentile by the original sentence upon father Adam, from which he had in no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both; for in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross.—Eph. 2:16.

The Jewish converts (and they composed the majority of the church) could scarcely realize the greatness of the change from the Law Covenant to the New Covenant in Christ, and were continually adding Christ's teachings and his law of love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the law, and as the end of the condemnation of that Law Covenant. (Rom. 10:4; 3:20, 28) It is not surprising when we remember their early pre-

judices in favor of the Law, that the spirit of truth was able to guide them but slowly into the full truth on the subject. Even the Apostles were *slow* to learn, and we find Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews and to conform to the Law of Moses before they could share divine favor, but that they had access to God through Christ and the "*New* Covenant in [instituted by reason of] his blood" (Luke 22:20), regardless of the Law Covenant.

Some complained to the other apostles and brethren about Paul's recognition of Gentiles, and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying: Then hath God also to the Gentiles granted repentance unto life."—Acts 11:18.

Paul, most easily led of the spirit, got clear views on the subjects earliest, and had to oppose others among the apostles less strong and less spiritually clear-sighted. (Gal. 2:11) Jerusalem was long considered the center of the Christian religion, the largest number and oldest believers and apostles living there; and as Paul's views of the changed condition of things became clearer and clearer, and he did not hesitate to preach boldly what he saw to be dispensational truth, some prejudiced ones desired to know whether the brethren at Jerusalem would concur in the advanced views; and Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report. A great debate and examination of the question on all sides followed. Peter and James, finally agreeing with Paul, influenced the entire council. Peter reminded them of God's wonderful dealing with Cornelius, who was justified and made acceptable to God through *faith* in Christ, and not through keeping the Law, and urged, "Now, therefore, *why tempt ye God*, to put a yoke [Moses' Law] upon the neck of the disciples *which neither our fathers nor we were able to bear?*" James said, "My sentence is that we trouble not them which from among the Gentiles are turned to God." Then the council so decided, and sent a written message to the confused Gentile believers, saying:—

"We have heard that certain ones who went out from us [here] have troubled you with words subverting your souls [destroying your faith], saying, 'Be circumcised and *keep the Law*'—to whom we gave no such commandment. . . . It seemed good to the holy Spirit and to us to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts 15:9-29) And even these suggestions were given as *advice*, and not so much of the Mosaic Law, with penalties attached.

THE LAW COVENANT A MINISTRATION OF DEATH

The Apostle Paul's epistle to the Galatians (who had been Gentiles) was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia and endeavored to subvert the true faith in Christ by pointing them away from the cross of Christ, to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ: thus making the New Covenant merely an *addition* to the Law Covenant and not instead of it. This he calls "another Gospel," yet really *not* another, for there can be but one; hence it was a *perversion* of the real Gospel (Gal. 1:7-9) And here Paul indicates that he knew that the apostles at Jerusalem had at first only a mixed gospel and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed Gospel, which he already had been able to receive, and which he had been teaching; and, he says, he communicated it to them privately, lest their reputation should hinder them from receiving the truth—and even then some false brethren, spies, sought to compel Titus (a Greek) to be circumcised.—Gal. 2:2-5.

It is further along this same epistle that Paul tells of Peter's vacillation on the question of the Law (chap. 2:11-16) and his words of reproof to Peter—We who *are Jews* by nature, knowing that a man is not justified by the works of the Law, but on account of *faith* in Christ, even *we* have believed in Christ that *we* might be justified by faith in Christ, *and not by obedience to the Law.* Why, then, should we attempt to fetter others, or longer bind ourselves, by that which has served its purpose, in bringing us to Christ and the New Covenant?

O foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law under its condemnation or curse. "Christ hath redeemed us [Israelites] from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we [Israelites] might receive the promise of the spirit through faith." And surely God's Covenant with Abraham, made four hundred and thirty years before the Law [Covenant] was given, cannot be annulled by that Law [Covenant].

Next, the Apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic promise. He says the Law was added because of sin, to manifest sin in its true light—that sin might be seen to be a great and deep-seated malady. The Law was a pedagogue or servant, to bring to Christ all Israelites who desired to learn the true way of life. —Gal. 3:24; Matt. 11:28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we [Israelites] under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were the heirs through whom, according to the promise, others were to be blessed. But in the fulness of time God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law that *we* (Israelites), being liberated, might receive the adoption of sons. And so also, "because *ye* [who were not under the Law, but were Gentiles or heathens] are [also now] sons, [therefore] God hath sent forth the Spirit of his Son into your hearts." We were sons under tutelage, and you were aliens, foreigners and strangers, but now you and we, who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us is subject to the Law. —Gal. 4:1-7.

Tell me, you that desire to be under the Law Covenant, Do you not understand what it is? It is a *bondage*, as allegorically shown in Abraham's two sons. Abraham, here, is a figure of God; and Sarah, the real wife, is a figure of the real Covenant of blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so, too, for a long time the original Covenant of God (made with Abraham: In thy seed shall all the nations of the earth be blessed) brought forth no fruit—until Christ Jesus. Hagar, the servant of Sarah, in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law Covenant, and fleshly Israel was represented by her child, Ishmael. For the time they *represented* the true Covenant and the true seed of blessing, though they were always really servants—child, as well as mother. When the true son of the real wife, the *heir*, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show typically that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed entirely.—Gal. 4:21-31; Gen. 21:10.

The Apostle's argument, based on this allegory, is, that we, brethren, as Isaac was, are the seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the original, Abrahamic Covenant, born free from the slavery and conditions of the Law Covenant. And not only so born, but the Law is *entirely put away* from us, and has nothing whatever to do with us. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"—the Law Covenant. "If ye be led of the spirit, ye are not under the Law [Covenant]."—Gal. 5:1. 18.

But Paul asks—"Shall we continue in sin [wilfully], because we are not under the Law [Covenant]?" (Rom. 6:15) Shall we take advantage of our liberty to break away into more sin—because we are sons and heirs, and no longer commanded as servants—Thou shalt, and thou shalt not? No, no: as *sons*, begotten of the spirit, partakers of the spirit of holiness, the spirit of the truth, we *delight* to do our Father's will; and the law of obedience to his will is deeply engraven upon our hearts. (Heb. 8:10; 10:15, 16) We gladly sacrifice our all, even our lives, in opposing sin and error, and in forwarding righteousness and truth; hence we answer emphatically, "God forbid." *We* will not take advantage of our liberty from the Jewish Law Covenant, to commit sin. But if any man should think to do so, let him remember that only those led by the spirit of God are the sons of God.—Rom. 8:14.

THE LAW OF THE NEW COVENANT*

We are not under the Law Covenant, but under divine favor expressed in the New Covenant, sealed by Christ's blood (Rom. 6:14); and not only so, but being justified and reconciled to God under the New Covenant, we have gone further and accepted the "high calling," the "heavenly calling," and consecrated our justified lives—"even unto death,"—and been accepted as *members* of the body of Christ and are thus heirs of the Abrahamic Covenant. (Gal. 3:29) Hence, so far from desiring to use our liberty to indulge in sin, we, having God's spirit, detest sin and love righteousness and delight ourselves in the "law of Christ"—love. Christ's word is our law—not a law of bondage, but of liberty. Whoso looketh into the per-

* [See June 15, 1919, critical examination covenant articles.]

fect law of liberty and continueth therein [free], being not a forgetful hearer, but one who exercises his liberty, this man shall be truly blessed thereby. Such fulfil the royal law of the New Covenant, the law of love.—Jas. 1:25.

If we have proved that the Ten Commandments were given to Israel, and to Israel only, and that as the basis of a Covenant made only with that nation—and if we have shown that the other nations of the world have been left by God without any law except such traces as yet remain of the original law, written in the nature of the first perfect man, who was created in God's image,—and that to the church of the New Covenant our Lord gave the law of love as the basis of that New Covenant, then we have proved that the Ten Commandments should not be recognized by the Gospel church, the church of the New Covenant, except as they are in harmony with the law of the New Covenant—love.

The Mediator of the New Covenant has a standard for all who accept him, as Moses, the Mediator of the Law Covenant, had ten commands for a standard. The law of God is the standard of the New Covenant. It is the same law that was expressed in the Ten Commandments, but a more refined and more comprehensive statement of that law, designed for a more advanced class. The people put under the Law Covenant and baptised unto Moses were a household of servants, while the people of the New Covenant are a household of God's sons. Thus we read, "Moses verily was faithful as a servant over all his house [of servants], but Christ—[was faithful] as a Son over his own house [of sons], whose house are we, if. . . ."—Heb. 3:6.

The expression of the divine law given at Sinai was exactly suited to the house of servants to whom it was given: it was a series of instructions—Thou shalt, and Thou shalt not. The expression of the law of the New Covenant is very different, and implies much more liberty. It simply tells those who are God's sons, and who therefore are begotten of his spirit, You may do or say *anything* in harmony with *love*. Pure love for God will lead not only to obedience to his will, but to the study of his will, in his Word. Pure love governing our conduct toward our fellow-men and the lower animals will seldom work to their injury. It will come more and more under the guidance of the Lord's Word, and thus we will be perfected in love. But from the first it is a safe law: it is a "law of liberty," in that it requires us merely to act out, according to our own judgments, that which we voluntarily consecrate ourselves to do, our own wishes as new creatures.

Since this New Covenant is made only with those whose desires are changed, who no longer love sin but are seeking escape from it as well as from its penalty, who now love God and his righteousness,—it would be manifestly improper to give these "sons of God" the statement of God's Law or will in the same form that it was expressed to the house of "servants." The sons are granted a law of liberty, the servants a law of bondage. The servants were told what they might and might not do; because they were servants, not sons, not begotten of the Father's Spirit; hence they needed positive commands, restraints and penalties. This is forcibly expressed by the Apostle in his exposition of this very subject in Galatians 3.

How strange you would think it if we were to say, We feel it our duty to tell the readers of this journal who are saints, that they should not make or worship images, that they should not blaspheme God's name, that they should not steal from their neighbors, that they should not murder their neighbors, nor slander them, nor bear false witness against them. The intelligent and consecrated reader would feel offended, and that justly. He would say, The Editor has a very low opinion of his readers, or he would not so address them.

Just so it would be strange indeed if God or Christ had given the Ten Commandments to the Gospel church as the basis of the New Covenant. And the truly consecrated and spirit-of-love-begotten ones, would have been justified in questioning the wisdom and love of putting them under an expression of the divine law so far below their nature and wish and covenant as to be almost an insult.

But the law of love, while it is a law of liberty and an "easy yoke" to such as have the Lord's spirit, is nevertheless a most searching law—discerning, scrutinizing, judging the very thoughts and intents of our hearts—as well as our actions and words. In that one word, love, is expressed the very essence of the divine law. Love to God implies full obedience, full recognition of divine character—wisdom, love, justice and power· full harmony with and service of God, and the exercise of those qualities of character in all our thoughts, words and deeds.

THE "LAW OF THE SPIRIT OF LIFE, IN CHRIST JESUS"

This law of love to God and our fellowmen, which we delight to obey *to the extent of our ability*, not of compulsion, but of a willing mind as partakers of the spirit of Christ, is the only *law* with which we have to do. While it entirely ignores the Mosaic Law, its "thou shalt," and "thou shalt not," it really accomplishes far more than the Mosaic Law; for, with his heart ruled by love for God and man, who would desire to dishonor God or to injure his fellowmen?

But as of the Mosaic Law it was true that its utterances were only to those *under it*—Israelites—for "whatsoever the Law saith it saith to them who are under the law" (Rom. 3:19), so it is true of the law of love, the law of the new Covenant: it speaks only to those who are *under it*, and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it are under it from *choice*. They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law *put upon* fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our law is the royal law; because the "little flock" developed under this law of liberty and love is the royal family—the divine family, selected under their Lord and Head to be heirs of God, joint heirs with Jesus Christ, partakers of the divine nature.

Those now being selected as members for the body of Christ, are only such as *delight* to do God's will, sons of God and "brethren of Christ," having this likeness to Christ. And at the close of the Millennial age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate are cut off as incorrigible, wilful sinners, then the law of love and liberty will again be virtually in force over all God's creatures. All who shall be permitted to enter upon that grand age of perfection following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they *delight* to do God's will and that his righteous law is continually their heart's desire.

ALIVE WITHOUT THE LAW ONCE

In his letter to the Romans (chapter 7), the Apostle reasons to Jewish converts to Christianity; "For," he says, "I speak to them that know the Law."

He then represents the Law Covenant as a husband, and Israelites bound by it as a wife to a husband. He shows that as it would be a sin for the woman to unite with another man while her husband lives, so it would be wrong for Israel to leave Moses and his Covenant of the Law, and to unite with Christ and his New Covenant of grace, unless released by death;—either the death of the Law Covenant or their death to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. *It still lives;* and all the children of Jacob are still bound by it, *unless they have died to it*. Only those who realize that they could not gain everlasting life through their union with Moses (the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses, to become *dead* to all such expectations, and to accept the death of Christ, the ransom for Adam and all his race, as the basis of a *new* hope of a *new* life. Hence, only such Israelites as by faith reckoned themselves hopelessly *dead* under the Law Covenant, and as risen with Christ to a new life secured by his sacrifice, and who in *will are dead* to sin,—only such could be united to Christ as the new husband, under his New Covenant. Thus, according to the Apostle's reasoning, the thought of blending the two covenants, and being united to both Moses and Christ, was wholly out of the question.—Compare Rom. 6:2.

The text, "Christ is the end [or fulfilment] of the Law [Covenant] for righteousness *to everyone [under it] that believeth*" (Rom. 10:4), does not conflict with the above, because only believers are specified. (Compare Rom. 3:31; Gal. 2:19) Eph. 2:15 should be read: "Having abolished in his flesh the enmity of the law of commandments contained in ordinances," etc. Col. 2:13, 14 refers to "quickened" Jewish believers for whom the handwriting of ordinances is blotted out. Verse 20 refers to the Gentile converts who had to become *dead* to the "rudiments of the world," before entering the New Covenant, even as the Jews must become *dead* to the rudiments of their Law Covenant.

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ, they were nationally blinded until the end of the Gospel age (Rom. 11:7, 25), and that God declares that he has "not cast away his people" of that Covenant, but that under that Covenant he will yet open their eyes to see Christ as the only door or hope, and that of a *new* life purchased with his own (Rom. 11:2, 27, 29; com-

pare Deut. 30:1-9) Meanwhile, we have the evidence that then Covenant continues in force in the fact that, as a nation they have for centuries been receiving the very "curses" specified under their Covenant.—See Deut. 28:15-67. Verses 49-53 describe the Roman siege, etc.; verses 64-67 describe the condition of Israel since. (Isa. 59:21) As heretofore shown*, the Lord in Leviticus (26:18-34-45) declared the symbolical "seven times," 2520 years, of Israel's subjection to the Gentiles: and their deliverance—A. D. 1914. Thus their present experience was foretold as a part of their covenant.

Rom 7:6 is not out of harmony with this explanation (that the Israelites who would unite with Christ must *die* to his nation's Covenant, and that the Law Covenant is not yet dead): for, properly rendered,† it reads, "But now we are delivered from the Law [Covenant], being dead to that wherein we were held: that we should serve in newness of spirit [with our minds, our wills]," and not [be required to serve] the very letter of the old, Law Covenant, which has passed away.

What was defective in the old or Law Covenant? Was it sinful or bad? No How came it, then, that under that Covenant we learned so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world—dead in trespasses and sins; and, being already under sentence of death, we were like the remainder unrecognized of God, and without any special commands, and hence we could not disobey or increase our sin by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all the world rested, we Israelites were *"alive"* before the Law Covenant came, because God had promised our father Abraham that somehow and at some time he would *bless his seed*, and through it all the families of the earth. Thus, in God's promise to Abraham, a *future life* was assured to us all, before the Mosaic Covenant was made: but just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much we willed to do so with our minds And, as sin developed, *we died*—our hopes of life expired, because we could not keep that Law Covenant. I speak for or as representing, our whole nation. Thus we found that the Law Covenant, promising *life* to the obedient, really sentenced us to death, because we *could not obey its requirements*

Thus we acknowledge that the law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings But God intended that it should show us how imperfect we really are. (Verse 13) For the Law is adapted to all who are in full harmony with God's spirit—perfect beings—and this we Israelites were not: we were and are by nature carnal, depraved, even as others. And if our hearts be right, we can and will admit that we are unable to obey God's perfect law and that perfection is not to be found in our fallen flesh, even though in our mind we approve God's law and would gladly obey it.

This is the wretched condition in which we find ourselves (verse 24), wanting to obey God's law, and to have his favor and the everlasting life promised to them that love and obey him, and yet unable to do so because of our dead bodies—fallen and sentenced through Adam's transgression. Oh, how can we get release from this, our difficulty! We cannot obey God's law, and God cannot give us an *imperfect* law to suit our fallen condition. Oh, wretched hopeless condition!

But no, brethren, there is *hope* in Christ! Not a hope of our fulfilling the Law Covenant—no hope of doing those things commanded, and *living* as a result; nor any hope of saving anything out of the wreck of Adam's fall and sentence. That must all be abandoned We Israelites must *die* under the Law Covenant, as unsaved by it as we were before it was made, as unsaved as the Gentiles who never had a share in it But as we realize ourselves *dead* under the terms of the Law Covenant, we see that Christ has *died* for Adam's sin, paid his penalty and thus redeemed him and all —lost through his disobedience—Jew and Gentile, bond and free, male and female. And this relieves us Jews, because Christ was a Jew, "born under the Law" Covenant, that he might redeem those who were under it. (Gal. 4:4, 5) In consequence, therefore, God can be just and accept all who serve his law in their minds and wills, and whose only hindrance from perfect obedience is the weakness of the fallen flesh

Thanks be unto God for this unspeakable *gift;* a new life, purchased by the precious blood This we can obtain under the terms of the New Covenant, even though we could never justify the Adamic life by obedience to any law that God could give.

* See SCRIPTURE STUDIES VOL. II, pages 88-93.
† See marginal reading, Revised Version and *Diaglott*.

SABBATH VIEWS OF THE REFORMERS

We do not cite these as of authority on the question, for the words of our Lord and the apostles are the only authorities we recognize; yet it is worthy of note that as the eyes of the early reformers, Luther, Calvin and others, opened to the truths of this Gospel dispensation due in their days, they saw at once that the Law Covenant was not given to the Gospel church. They saw what every casual reader should observe, that the Apostle Paul *contrasts* the righteousness or justification which comes by faith in the real sacrifice, Christ, with that which was reckoned to Israel by reason of the blood of bulls and goats (Heb. 10:1-10), and which needed to be renewed yearly. The leaders in the Reformation all recognized the difference between Moses the prophet and Moses the law-giver, maintaining that as law-giver his authority extended only to Israel. They therefore denied that the Ten Commandments were *laws* for Christians, though they recognized them as valuable indications of interpretations of principles, to all times and to all people.

Said Luther: "The Ten Commandments do not apply to us, Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if *you* were brought by Moses out of Egypt."

Calvin was no less explicit. He declared that "the Sabbath is abrogated," and denied "that the moral part of it, that is, the observance of one day in seven, still remains;" while, he added "it is still customary among us to assemble on stated days for hearing the Word, breaking the mystic bread and for public prayers; and also to allow servants and laborers a remission from their labor."

Justification *by faith*, and not by the observance of either Mosaic laws or Roman Catholic fasts or penances, was the *plea* upon which the Reformation was started.

"KEEP MY COMMANDMENTS"

"If ye love me, keep my Commandments."—John 14:15.

When the young man came to our Lord, saying, "God Master, what good thing shall I do, that I may have eternal life?" our Lord replied, "If thou wilt enter into life, keep the Commandments," and then enumerated the ten commandments of the Law. Our Lord could not and did not ignore the Law Covenant, neither in his own conduct nor in his teaching; but, on the contrary, he testified that not one jot or title of the Law could fail or be ignored until all be accomplished, and *therefore* any one violating or teaching others to violate one of the least of them, would (if he got into the kingdom at all, Matt. 5:20) be of a lower grade; and whoever would practice and teach those commandments would be *great* in the kingdom. Our Lord himself was the only being under that Law Covenant who ever *kept* or taught it perfectly and *He is the greatest* in the kingdom: he inherited all of its blessings and promises.—Matt. 5:19.

Our Lord knew that neither the young man who inquired, nor any of the fallen race, *could* keep those commandments. He therefore said, If thou *desirest* life, do this,—and then, in view of his soon fulfilment of the Law Covenant, and the subsequent divine acceptance of truly consecrated ones under the New Covenant, at Pentecost, he added: "Come, follow me." Had the young man obeyed, he would have been one of those accepted of the Father at Pentecost, an heir of *life* under the New Covenant and its law of love and liberty.

But while our Master was obeying and fulfilling the commandments of the Jewish Law Covenant, he was giving "a *New* Commandment," not to the world, but to his followers, the letter, substance and spirit of which was Love. In various ways he illustrated and amplified this, his one command, which thus was made to summarize all his commandments —in honor to give each other preference, to forgive one another until seventy times seven times, to follow his example in sacrificing their lives for each other's and the truth's sake, to love even their enemies and feed them if hungry, to pray for even those who persecuted them. To obey all these commands was the requirement of the new command, Love, which was the substance also of all the commandments given to Israel.

Of these commands of our Lord, and not of the Ten Commandments of Israel's Law *Covenant*, does the Apostle John speak, saying:—

"Blessed are they that do *his* commandments."—Rev. 22:14.

"And hereby we do know that we have known him: if we keep *his* commandments.'—1 John 2:3.

"Whatsoever we ask we receive of him, because we keep *his* commandments and do those things that are pleasing in his sight. [The Jewish Law cannot here be referred to, be-

cause, "By the deeds of the Law [Covenant] shall no flesh be justified in his sight." And so we read in the next verse following, that the commands which we keep are not those given at Sinai, but "*This is his* commandment [to us, under the New Covenant], that that we should *believe* on the name of his Son, Jesus Christ, and love one another, as *he* gave us commandment. And he that keepeth *his* commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us."

These commandments, under which we are placed, are not grievous and impossible to obey as were those of the Jewish Law Covenant to those under it; for Christ's yoke is easy, and his burden is light, to all who have his Spirit; and "if any man have not the Spirit of Christ, he is none of his."

The fact, however, that we are not under the Jewish Law Covenant, and not dependent on it for life, but hoping for life *as a favor*, or gift from God (through him who fulfilled the Law Covenant and canceled all claims against all who come into him, both Jews and Gentiles), does not hinder God's *free* children, justified through faith in Christ's redemption, and not by the Law, from *using* the Jewish Law and every other expression, fact, figure and type, at their command, whether from nature or Scripture, in determining what would be acceptable and pleasing to their heavenly Father. Thus, for instance, Paul, who repudiated over and over again the *domination* of the Law Covenant over any in Christ, quotes one of the Commandments as an evidence to Christian parents of what God's will is with reference to their government of their children. Eph. 6:1-4) But mark that he does not in any wise present it to them as a command. It never was a command to parents, but to children. The Apostle's admonition is to parents concerning their conduct towards their children. Nor does the Apostle intimate *justification* as a reward; for he writes to those children who are already justified, not by deeds of obedience to the Law Covenant, but by *faith* in their Redeemer.—"Children, obey your parents *in the Lord.*"

OBJECTIONS OF SEVENTH-DAY ADVENTISTS ANSWERED

The following claims made by Seventh-day Adventists we consider worthy of notice and reply:—

(1). The Sabbath-day was observed before the Law was given at Sinai.—Exod. 16:23-30.

Answer. Yes; but the Law Covenant was really in force from the time Israel left Egypt. The Passover was a prominent feature of the Law, and it was instituted the night before their exodus began. Moses had already been appointed of God, and, as we have seen, God's dealings were only with him, as the typical father or representative of that nation. In accepting and obeying Moses, Israel had already made the covenant to obey the laws he would give. The demonstration at Sinai was a formal ratification and acknowledgment of their covenant.

The Sabbath-day was instituted about two weeks before the formal giving of the Law on tables of stone at Sinai; viz., at the giving of the manna in the wilderness—a most favorable opportunity for giving them an object lesson in the double supply of manna on the sixth day, and none on the seventh. (Exod. 16:22-30) It was inaugurated as a *memorial* of their deliverance from Egyptian bondage, in which they had no rest from their task-masters. This is clearly stated in Deut. 5:15—"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched-out arm; *therefore*, the Lord thy God commanded thee to keep the Sabbath day." The Law Covenant is continually referred to as dating from that time—"When I took them by the hand to lead them out of the land of Egypt."—Heb. 8:9; Jer. 31:32; Ezek. 20:5, 6, 12, 20.

(2). God *ordained* the Sabbath at creation (Gen. 2:2, 3; Exod. 20:11), and evidently it was observed all along, and was merely repeated and enforced in the Law given by Moses.

Answer. This is a mistake. The account does say that God rested upon the seventh creative day but not one word is said about the seventh day having been commanded or *ordained*, until it was given to Israel. On the contrary, there is no mention made of the Sabbath during the entire period of two thousand years preceeding Israel's Exodus from Egypt, and then we are told, as above quoted, that it was ordained *for* that nation and as a *memorial* of *their* deliverance.

From the entire account it is evident that was something *new* to the Israelites. Its explanation to them (Exod. 16:20-30), as well as Moses' uncertainty in the case of the *first* trangression of this law (Num. 15:32-36), proves that it was *new*, that it had not been previously known among them or their fathers.

We should remember, too, that the account in Genesis was written by Moses, and that he very approachingly called attention to the fact that the seventh-day Sabbath commanded in his law was not without a precedent.

But while God's resting on the seventh day of his week was properly noticed as a precedent for Israel's observance of a seventh-day Sabbath, it does not at all follow that God's rest-day was a twenty-four-hour day; nor that God *rested* in the same manner that the Israelites were commanded to rest.

The Apostle (Heb. 4:3, 4, 9-11) explains that Israel did not enter into the real rest or Sabbath,—although they zealously observed the seventh day. He says that the reason was, that they did not exercise the *faith* by which alone the rest can be enjoyed. "We that believe do enter into rest [and thus have a *perpetual* Sabbath]." "For he that is entered into his rest [the rest of the heart, in faith, given by Christ], he also hath ceased from his *own works* [from attempting self-justifying works], as God did from his [works —*i. e.*, as God left the work of *redemption* and recovery for Christ to do, so we also accept Christ's finished work, and rest in faith therein, with all the obedience possible]." Those who trust in the Law Covenant or who blend its requirements with those of the New Covenant cannot fully enjoy this rest, which is for the New Covenant keepers only.

God's rest day, instead of being a twenty-four-hour day, is a day seven thousand years long. It began as soon as sin brought God's curse upon Adam. Instead of undertaking Adam's recovery out of sin and death, God rested from any further *works* on behalf of man and earth, and let things take their natural course, purposing in himself that Christ should have full charge of man's redemption and restitution. God gave *promises* and *types* and shadows in the Law, but he did no *work* toward man's recovery. The first *work* for man's recovery was the ransom paid by our Lord Jesus for Adam and his race.

The Heavenly Father has therefore already rested six thousand years; and he will similarly rest during the Millennium of Christ's reign,—until its very close, when Christ shall deliver up the kingdom to God, even the Father.*

(3). The command to keep the Sabbath is associated with nine moral precepts which are binding upon all men for all time.

Answer. We have already shown that God had a law before the giving of the Ten Commandments to Moses and Israel; that it was graven in man's nature in Adam; and that it was a *perfect* expression of the mind of God on all questions of obligation to God and to man,—much more so than that written upon the tables of stone. Hence, the moral precepts of the Decalogue, a secondary statement of the divine law, are not to be ranked as the only moral standard, nor the superior one, when we know that a new standard was chosen for the New Covenant and remember that the original standard is promised for the future.—Jer. 31:31.

The fourth of the Ten Commandments is not at first seen to have any parallel in the law of love, the law or standard of the New Covenant. It enjoins a *rest* every seventh day. However, its parallel in the law of the New Covenant is brought to our attention by the Apostle's words in Hebrews 4:1-11. The word Sabbath signifies rest; and the Apostle here teaches that our rest by faith in Christ, our realization that we are "accepted in the Beloved," is the refreshing antitype of the literal rest day commanded to Israel under their Law Covenant. Seven is the symbol for completeness, and hence the seventh day foreshadowed the more desirable and complete rest of the true Israel of God. And only those who thus rest by faith in Christ can continue under the blessed provisions of the New Covenant; for it is specially a covenant based upon faith and "without faith it is impossible to please God;" and the true faith cannot be exercised without *rest* of heart, the true Sabbath-keeping.

The poor Jew never could experience such a rest, but on the contrary had such experiences as the Apostle describes when personating them, "O wretched man that I am! who

* Thus we find the *key* to the period of creation; for if the seventh day be a period of seven thousand years, as we think we have proved then each of the preceding days were doubtless of similar length. This period agrees well with the results of scientific research, and gives ample time for the gradual development of vegetable and animal life up to the time of man's creation; and at some other time we purpose showing the full agreement of the account of creation given in Genesis with the record of the rocks.—Geology.

Thus considered, the period from the beginning of the ordering of creation on the Earth down to the surrender of it perfect to the Father at the close of the Millennium, is a period of seven times seven thousand years, or a total of forty-nine thousand years; and the grand epoch then to begin will be the fiftieth thousand, or a great Jubilee on a grand scale,—not the Jubilee of Israel, nor the Jubilee of general restitution, but the Jubilee of Earth.

shall deliver me?" The nearest approach to the real rest of heart was the typical one given them in the fourth commandment of their Law Covenant.

(4). There were two laws given to Israel, a ceremonial and a moral law; and it was the former only that was done away by Christ, while the moral law remains.

Answer. There is no Scriptural authority for such a division. On the contrary, there was but one law,—its ceremonial features providing typically for the cleansing away of sins resulting from the violation of its moral precepts. If it could be seen as the *Covenant* mediated by Moses, it would be evident that all of its parts must stand or fall together. But after comparing Exod. 34:28; Deut. 4:13, 14; and Heb. 8:6-8, there should be no question on the part of any one that the Ten Commandments were a part of the Covenant which was supplanted by the New Covenant sealed with the blood [death] of Christ, its mediator.

When the Apostles wrote to the new Gentile converts respecting the Law—determined not to put upon them the yoke of the Law which they as Jews had been unable to keep—and contradicting certain teachers who had said that they "must be circumcised *and keep the Law*," James remarked incidentally that the law of Moses to which they referred was that "read in the synagogue every Sabbath day."—Acts 15:9-11, 24, 28, 29, 19-21.

(5). We Seventh-day keepers claim that God's commands are that we labor six days and rest on the seventh; and many of us have gone to prison because of our conviction that it is our *duty to labor* on the first day and on all days except the seventh. And we believe that the time is coming when the keeping of Sunday will be a yet more severe test, and bring further suffering upon us.

Answer. We have nothing to do with the making of the social laws which prohibit labor on the first day of the week; but we obey them as civil laws, as commanded in the Scriptures (Rom. 13:1-7; 1 Pet. 2:13); and we find it to be to our profit as well as to our pleasure. We sincerely sympathize with the poor people who are deluded by such an argument, and suffer therefor; and we admire their willingness to suffer for what they consider to be the truth. But they are mistaken. The laws of this land do not compel any man to violate his conscience by working on the seventh day or any other day.

And it is not sound reasoning to claim that a man *must labor* during the other six days. If so, are those days of twenty-four hours, or of how many hours? In such a case, for a man to be sick, or to go on a journey or on a visit, would be to violate the Law, and fall under its curse. What nonsense! False reasoning has surely blinded whoever cannot see that the fourth commandment of Moses' Law means, "[*Within*] six days shalt thou labor and do all thy work!"

As for the future persecution on these lines, it is probable: not because of any opposition to Seventh-day-keeping but because, according to the Scriptures, there will ere long be a federation or union of religious systems which, giving increased prestige and honor, will make the demands of popular religionists more arrogant—supposedly in the interest of peace and the cause of Christ.

(6). We Seventh Day Adventists claim, that as the Mosaic Covenant had a Tabernacle, with a Holy Place in which the high priest offered for the sins of the people during the entire year, and a Most Holy in which he finished that work on the last day of the year, so there is a Holy and Most Holy in Heaven; and that Christ has officiated for the sins of his people in the Holy during the Gospel age, and will for a short time before its close officiate in the Most Holy. This we understand to be the "cleansing of the Sanctuary." We consequently used to teach that all probation ended about 1845, when Christ (we believe) went from the Holy into the Most Holy. We hold, therefore, that the judgment is all over, and that naught remains except for Christ to come forth and receive us Seventh Day Adventists, and to destroy all the remainder of mankind.

We hold, too, that we Seventh Day Adventists are fulfilling the "Third Angel's Message" of Rev. 14:9-12. In the expression "Fear God and keep his commandments," we place the stress upon the fourth commandment.

Answer. You err respecting the antitypes of the Jewish Atonement Day and Tabernacle. The antitypical Holy and Most Holy are "heavenly," in the sense of being *higher* (such is the meaning of the word heavenly). In Israel's typical service these were *places*: in the antitype they are conditions. All of the antitypical or "royal priesthood" have access to the Holy *condition* as soon as they consecrate themselves or present their bodies living sacrifices to God's service. (Heb. 9:6) They at once have access to the antitypical "shewbread" (Lev. 24:9), "meat to eat that the world knoweth not of." They at once have the light of divine revelation, represented by the "golden candlestick," which the natural man perceiveth not. (1 Cor. 2:5, 7, 9-12) They at once have access to to the Incense Altar, and their prayers and services are acceptable to God through Christ as sweet incense. Thus the first apartment of the Tabernacle represents the present *condition* of the Church while still in the flesh. Thus we are now blest with Christ Jesus "in heavenly places [higher conditions]."—Eph. 1:3.

But the vail (death) still separates between us and the *perfect* spiritual *condition*—the divine nature into which Christ has entered, and into which he has promised to conduct all his faithful joint-sacrificers and joint-heirs at the close of the antitypical Day of Atonement.

You err also in supposing that Israel's typical Day of Atonement was at the end of the year, to atone for past sins. It was, on the contrary, for the nation, and at the beginning of their year, to make atonement for the whole nation and to bring the whole nation into God's favor for the year *following* it. And the thank-offerings, peace-offerings and trespass-offerings, offered by *individuals* during the year following, were acceptable upon the basis of that Atonement Day offering. At the close of the year, for which the Atonement Day sacrifices applied, the people were again as defiled as the residue of Adam's race, and required a new Day of Atonement as a basis for another year's acceptance with God as a *typically* justified nation.

You err also in supposing that the coming out of the Great High Priest at the close of the Day of Atonement will be for the blessing of seventh-day keepers. He comes out to bless, first, the "royal priesthood"—they have made a covenant with him by sacrifice. (Psa. 50:5) "*They* shall be mine, saith the Lord, in that day when I make up my jewels." (Matt. 3:17) But, as in the type, not priests only were blessed, but "all the people," so in the antitype all the families of the earth shall be blessed at the revelation of Christ Jesus, when he shall come to be "*glorified* in his saints, and to be *admired* in all them that believe in that [Millennial] day" (2 Thes. 1:10) The sacrifices and offerings subsequent to the typical Day of Atonement will find their antitypes in the Millennial age, when all those who desire fellowship with God will come to him through the Royal Priesthood, who will offer their sacrifices *for them.**

You are in serious error, also, respecting the cleansing of the Sanctuary; but for our view of this subject we must refer you to MILLENNIAL DAWN, Vol. III., Chap. 4.

As to the Third Angel's message: Suppose we were to admit your claim, that you are *fulfilling* Rev. 14:9-12. That would prove nothing as to the truth or untruth of your message. The Book of Revelation is a symbolic prophecy,—a history written in advance. What is occurring and what will occur are faithfully related—often without comment;—just as the old Testament prophecies relate evil things as well as good things, and often without comment. For instance, Daniel 7:8 tells about the Papal horn "speaking great things," but does not say whether they are great truths or great untruths. So, too, in Revelation, Papacy is described and its language quoted without adverse criticism.

(7). Christ said that he came not to *destroy* the Law and the prophets, but to *fulfil* them.—Matt. 5:17.

Answer. Yes, that is just what we hold: he fulfilled the Law Covenant—met all of its requirements, and obtained its reward, *life.* That fulfilled it, for that was the *end* for which it was intended and given.

(8). Christ said, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27). We understand this to mean that the Sabbath was made for *all mankind.*

Answer. You inference is not reasonable. If the Sabbath were meant for all mankind, the fact should and would have been clearly stated to all mankind. But the facts are that it was commanded only of one nation, and that Christ and the Apostles did not so command. In this text our Lord is showing to the *Jews,* to whom the command was given, that they were putting an extreme construction upon the command when they refused to do good on that day to a fellow creature, as well as to an ox or an ass. The Sabbath was intended for the blessing of the men who were commanded to keep it: they were not created nor called as a nation simply to serve the day.

(9). In Isa. 66:23, the Sabbath is mentioned in connection with the new heavens and new earth—which to us means that it will be a perpetual institution—throughout eternity.

Answer. It is possible that in the beginning of the Millennial age the Lord's dealing with the world of mankind, then in process of restitution and trial, will *resemble* his

* For a fuller treatment of this subject see *Tabernacle Shadows of Better Sacrifices*—104 pages, 10 cents.

dealing with the house of servants—Israel. He may restore laws respecting the Sabbath and various festivals, and even sacrifices, to teach the world by these as object lessons. Some scriptures seem so to hint. (Jer. 33:18; Ezek. 46:19-24; 47:12; 48:10, 11) We must remember that the liberty of sons of God, now granted to us, is in view of our being spirit-begotten, new creatures. However, we may be assured that the Law *Covenant* will never be placed over the world as it was over typical Israel; for it made nothing perfect; and righteousness could not come by the Law Covenant to others any more than to Israel. The New Covenant will remain open all through the Millennial age, for all who desire to flee from sin and to return to full harmony with God. But by that time, the "seed" of Abraham having been completed, none will then have the privilege to become joint heirs of that promise, but can come under the blessings which will flow from that Seed.

The expression, from new moon to new moon, and from Sabbath to Sabbath, to a Jew would merely mean, from month to month, and from week to week; and would not of necessity relate to any special *observance* of the days.

The Seventh-day Adventists are surely doing a world-wide work, and, whether right or wrong, might not improperly be mentioned in the prophecy of Revelation. It does seem, however, rather preposterous to claim that their advocacy of the fourth commandment of Israel's Decalogue constitutes them alone the champions of God's commandments and the faith of Jesus. God's commandment to the Gospel church of the New Covenant is, "This is my beloved Son. Hear ye him!" And neither he nor any whom he sent forth as his special ambassadors and representatives ever said one word in favor of the observance of the seventh day.

(10). The Roman Catholic church claims to have originated Sunday keeping, admits that there is no authority for it in the Scriptures, and claims its right to make the change.

Answer. The church of Rome is quick to turn any point to her own favor; and this one which furnishes a specially good opportunity. It is nothing to *admit* that Sunday is not commanded in the New Testament (but neither is the seventh-day Sabbath), and it furnishes an excellent chance to emphasize Roman Catholic doctrine,—that *tradition* is equally authoritative with God's Word.

But this boast that Papacy changed the seventh-day Sabbath to the first-day Sunday amounts to nothing. Where is the proof of it? Nowhere. The facts are that the New Covenant provides no day for rest, but *a rest for every day;* and the early church met on either or both days according to convenience or advantage. The custom of meeting on the first day came down and gradually crystallized into a habit, and, later, a supposed duty. But Papacy cannot point back to any date and show by the decisions of any Council that *she changed* the Jewish Sabbath into the Christian Sunday.

A Catechism, entiled "The Catholic Christian Instructed," in answer to the question "What are the days which the Church commands to be kept holy?" says, "(1). The Sunday, or our Lord's day, *which we observe, by Apostolic tradition*, instead of the Sabbath." Thus Romanists *do not claim* to have changed the day.

(11). The name Sunday is heathenish, and doubtless at one time marked a day on which the Sun was worshiped; consequently the day should not be recognized nor the name used.

Answer. Some great infidel may have been named Roberts or Thomas, but this would not make an infidel of you if you had been given his name. So the propriety of worshiping God on the first day of the week or on any other day is not governed by its common or general name. We have no special choice of name—Lord's-day, Sabbath or Sunday would any of them serve our purpose, and we could worship God in spirit and in truth on that day as well under one name as another. Sabbath is a good name, and reminds us of our *rest* by faith in Christ's sacrifice and New Covenant. Lord's-day is also good, and reminds us that the first day of the week marks the greatest token of divine favor ever manifested —the resurrection of our Lord. Sunday reminds us of the Sun of Righteousness—our resurrected Lord, and all the blessings present and prospective that we and the whole world may anticipate through him. If the heart be right, any of these names will become fragrant with precious memories of God's grace through Christ.

THE SUM OF THE MATTER

We group below the foregoing conclusions.

(1). The word Sabbath-day signifies rest-day.

(2). Any rest-day might therefore with propriety be called a Sabbath-day. Indeed, this was a custom with the Jews. All of their feast-days they called rest-days or Sabbaths—as, for instance, the first and last days of the Passover were called Sabbaths, no matter upon what day of the week they occurred.

(3). The Sabbath-day commanded in the two tables of stone, delivered by God to Israel by the hand of Moses at Mt. Sinai, was the *seventh* day of the week, not the first day; nor was it merely one day in seven; this was particularly indicated by the extra supply of manna on the sixth day.

(4). While any day of the week would have suited equally as well, so far as Israel was concerned, God evidently had a choice. The seventh day, chosen by him, was evidently typical, as were all of God's arrangements for and with that typical people. We understand that it typified the *rest* experienced by spiritual Israel, and referred to by the Apostle in Hebrews 4:9.

(5). The fourth commandment was as binding as the others of the Decalogue, and hence if the others continue in force against fleshly Israel, to whom they all were given, so does this one. But neither the fourth nor any other of the ten commandments was ever given to, or made a law for, any other nation than Israel. None could come under its provisions except by becoming Israelites, and practicing circumcision.

(6). The Decalogue was the foundation of the covenant between God and Israel, called the Law Covenant.—Deut. 4:13.

(7). Since the death of Christ the arrangement between God and those whom he acknowledges as his children is called the New Covenant,—sealed or made of force by Christ's death, —by the precious blood of Christ. Its provisions or benefits are not for one race or family of mankind merely, but are open for all people,—through faith in Christ.

The Jews, and, for that matter, some among the Gentiles also, who sought communion and fellowship with God, were continually striving to *do something* which would atone for their sins and open communion and harmony with God; but the most earnest were "weary and heavy laden" and almost discouraged with their failure. It is to such that our Lord addressed himself, saying, "Come unto me, and I will give you rest."—Matt. 11:28.

(8). As the Law Covenant had the Ten Commandments for its foundation, so the New Covenant has a new law for its foundation—the law of love. "A *new* commandment give I unto you, that ye love one another." The new command was not one added to the ten of the old Covenant,—not an eleventh, —but was instead of the ten of the Law Covenant, and *much more comprehensive.* Love is the only command of the New Covenant, and bears only upon those who have accepted the New Covenant. The world in general has nothing to do with the New Covenant, its privileges, its blessings and its law, even as it had nothing to do with the Law Covenant and its decalogue, etc. Only those *under* the Law Covenant were bound by it or helped by it; and only those *under* the New Covenant are recognized by it.

(9). The people of the world in general are not recognized by God; they are called "the children of this world," "children of the devil," "children of wrath," etc.! and we are told that they have not "escaped the condemnation that is upon the world," through "one man's disobedience," that they cannot escape except through the provisions of the New Covenant, and that hence "the whole world [God's covenanted people being exceptions] lieth in that wicked one."

The world one had a law from God, but they have lost it, or most of it, and are now strangers and foreigners unrecognized by God. (Rom. 1:21; Eph. 2:19) The original law was not written upon tables of stone, but was incorporated in man's very character, so that when perfect in God's image, he knew right and wrong instinctively—his conscience was a safe and accurate guide. But six thousand years of degradation, as slaves of sin and death under Satan, have almost effaced that original law from man's heart—have warped his judgment and conscience, and made his will the plaything of his animal propensities and hopes and fears.

Provision was made that these might, if they chose, become Israelites, and by circumcision and the observance of the Law Covenant be joint-heirs with Israel to all the favors and typical privileges granted to that nation. But they were not under either the blessings or the curses of that Covenant unless they voluntarily accepted it. So now, under the New Covenant, arrangement is made for the world to come in *under* its provisions—under its justification or forgiveness of sins, and under its law of love. But only those who have put themselves under it are sharers of either its blessings or its responsibilities.

But there was no provision made for *any* Sabbath-day under the New Covenant—every day was to be a Sabbath or day of faith-rest in Christ, to all under the New Covenant, and to no others. And the Apostle was careful to guard the

early church against the esteem of one day above another as more holy. (Rom. 14:5-8) Our Lord's ministry was under the Law Covenant, and hence he observed the seventh-day Sabbath even while he assured the people that he was "Lord also of the Sabbath-day." But neither he nor any of the Apostles ever commanded or even suggested the observance of any special day as a Sabbath. And one of these Apostles declared that he had "not shunned to declare the whole counsel of God."—thus proving that the observance of a Sabbath day was no part of God's counsel to sons of the New Covenant.

(10). There was no authorization of a *change* from the seventh day to the first day as a Sabbath or rest-day. The early church was composed chiefly of those who had been God's servants under the typical Law Covenant, and it required time for them to appreciate the fact that the Law Covenant had ended and a New Covenant had been introduced; and they were warned frequently by the Apostles against Judaizing tendencies and teachers, and a tendency to mix the New Covenant and its law of love and liberty with the Law of the old Covenant. Naturally, they still observed the seventh day from custom and convenience, and because in Palestine it was the *civil* law, and also because on that day they could most successfully reach with the Gospel of Christ the most hopeful class of hearers.

Our Lord's resurrection on the first day of the week, and his subsequent showing of himself to them upon that day, seems to have started in the early church the custom of meeting together on every first day, and having a simple meal, and recounting with prayer and praise the Lord's mercies, and remembering their risen Redeemer and how his words burned in their hearts when first on that day he had explained to them redemption through his blood, how it was necessary for Christ to die and to rise, etc.

(11). This pleasant custom grew upon the church, but without any law, for the Apostles assured them that there is no law but *love* to them that are in Christ Jesus. It was merely a privilege which they prized and used profitably. It was not until centuries had passed, and Papacy had arisen with the false idea that its mission was to convert the world, by force, if necessary, that laws were made respecting the first day of the week as the Lord's day or Sunday. Having gathered into the church multitudes of "tares," who did not appreciate the liberty of the love of the New Covenant, and who really were as much as ever "children of the devil," some laws or regulations were made for their restraint.

(12). The New Covenant law controls only "believers"—"the faithful in Christ Jesus"—and leaves these entirely free to do or observe whatever *love* might dictate; for it is lawful to *do good*—to do anything that godly love would dictate or approve—on any day; and it is improper to violate the dictates of love upon any day.

Mankind has laws upon the subject, however, and it is God's command to his people that they be subject to civil rulers in all matters not in violation of their consciences respecting his wishes. On whatever day or however frequently the civil law commands *rest* from secular labor, it becomes our duty to obey. We can rejoice that we are at liberty to worship how and whom we please, and should gladly use every opportunity wisely, not forsaking the assembling of ourselves for spiritual refreshment. We are glad, too, and thankful that the day specially set aside as a Sabbath by civil governments is the very one of all others that we prefer, because it memorializes the beginning of the new order of things,—begun by the resurrection of our dear Redeemer. Hence, in outward conduct we conform to the laws of men on the subject, while in our hearts, having fullest freedom toward God, we delight to use the first day of the week specially to his pleasement and praise, in doing good to others, particularly to the household of faith.

"STAND FAST IN THE LIBERTY"

We that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15:1.

Our liberty in Christ, under the terms of the New Covenant, must take care that others are not injured by our use of liberty; for this would be condemned by our law of love. The Apostle clearly emphasizes this in letter to the Romans—Chap. 14:1 to 15:7.

He there points out that all are not alike strong in the faith. Some, weak in the faith, can see that Christ is our Redeemer but cannot as yet realize the *liberty* we have in Christ: for one realizes his liberty to eat whatever agrees with him, while another one, who is *weak* (in bondage), eats vegetables only, lest he should violate some law under which he thinks himself. Each should learn to grant the other full liberty of conscience: the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient to know that God accepts even the weakest ones. So it is also with reference to the observance of days: One man esteems one day above another, while another esteems all days alike. Let each carry out fully the conviction of his own mind.

The Apostle does not here teach, as so many suppose from the common translation, that each should make up his mind and stick to it, whether right or wrong; nor does he teach that one is as right as the other. On the contrary, he urges *growth* into the full liberty of Christ, but counsels patience and consideration on the part of the stronger for the weaker. He approves the stronger, and plainly states that brother who thinks himself under a *bondage* regarding meat, or Sabbath days, fast days, etc., is the *weak* brother. But he urges that if such a weak brother observes such a bondage, not as an attempt to *"keep the Law"* and to justify himself before God, ignoring Christ's redemption sacrifice, but because he thinks that our Redeemer wishes him to be bound by such ordinances, then the stronger ones should not rail at, or make light of, his conscientious weakness, but rather receive him fully as a brother, trusting that discipline and experience and growth in grace and knowledge will gradually bring him to the liberty which others reach more quickly.

And those strong ones who enter fully into the spirit of the Apostle's remark, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," and deny themselves what their own consciences permit, have the greater blessing. They can realize in an additional degree that they are following in the Master's steps; for "Even Christ pleased not himself."—Rom. 14:21; 15:2, 3.

For if the stronger brethren by sarcasm and influence were to force the weaker ones to use a liberty they did not realize, it would be forcing them into sin; for any violation of conscience is sin. (Rom. 14:23) Therefore the weaker brethren should be left to the *liberty* of their *consciences*. They should be received as brethren, the influences of love and truth alone being brought to bear upon them, in the hope of gradually educating them to an appreciation of their full privileges as free men in Christ. Thus the body may be full of charity and unity, each one carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and knowledge, out of childhood's weakness into manhood's strength, as rapidly as possible; being developed as he feeds upon God's Word.

The Apostle again refers specially to the observance of days as a sign of weakness, childishness and lack of development, saying (Gal. 4:10, 11): "Ye observe days, and months, and times, and years. I am anxious on your behalf, lest my labor for you has been in vain." He here addresses those who had once known the liberty of the sons of God, but who were now getting into bondage through false teaching. He recognized by these weaknesses for the things commanded by the Law Covenant, an evidence that they were not growing into the liberty of sons of God, but going backward toward the servant condition (see verses 6-9; 19-31); and he was even fearful that this weakness and failure to maintain the liberty of sonship, and this subservience to the Law Covenant might lead them to reject the true Gospel, that Christ gave himself for our sins, and accept as a gospel a hopeless substitute—that Christ would save them *if they kept the Law.* —Gal. 1:4-8; 5:2.

In Col. 2:14-17, the Apostle declares the same truth with reference to the liberty of all who are in Christ, in respect to the Law: especially singling out the festivals, new moons and Sabbaths. He pointedly declares (verse 13) that those believers who had been Gentiles were pardoned fully and freely from all condemnation, while concerning those who had been Jews he says (verse 14). Christ blotted out the *written Law* which was against *us* [believing Israelites], removed *it* from *our* way, nailing it to his cross; having stripped away from the original [law] and its authorities [all obscurities], he made a public illustration of them [in his life of obedience to them], triumphing over them by it [in obedience even unto death, even the death of the cross]. *"Therefore,"* reasons the Apostle, because our Lord has made both you Gentiles and us Jews free, *"permit* no man to judge you in meat or drink, or in respect to a holyday, or of the new moon, or of the Sabbaths, which *are shadows* of future things, the *substance* [or antitypes] of which appertain to the Anointed [Head and body]."

Glorious is the liberty of the sons of God! Let us stand fast in it! And let us enjoy to the full our rest of faith; for we can rest (enjoy Sabbath) whether the world has a Sabbath or not: whether any day or no day is commanded by human law, our rest abides. It lasts seven days in each week and twenty-four hours in each day, and is not broken

by physical labor, nor is it dependent on physical ease. It is a deep and lasting rest and can be broken only by doubt —by a rejection of the basis on which it must abide, the ransom,—or by living after the flesh, and thus disturbing conscience and our relationship toward God.

How blessed is the state of all in Christ, as mature sons of God under favor, not servants nor infants under laws! (John 15:15; Gal. 4:1-6) How blessed to us is the true *rest* of faith in Christ's finished work which rest neither the world nor the Law could give, and which, from us that are free, they cannot take away. We realize that Israel's Sabbath (not only their weekly Sabbath, but also their yearly Sabbath and their Jubilee*) was as far inferior to the real as was their Passover inferior to our Passover, and their sacrifices to our sacrifices, and their altar and candle-stick and table of shew-bread to ours. The realities, in all these, are a thousand times grander than their shadows.

* See M. DAWN, Vol. II, Chap. 6.

THE TWELVE CHOSEN

IV. QUAR., LESSON VI., NOV. II, MARK 3:6-19.

Golden Text—"I have chosen you and ordained you, that ye should go and bring forth fruit."—John 15:16.

For full treatment of the main point of this lesson—the ordination of the twelve apostles—see our issue of May 1, '93; also the last page of June 15, '93.

Other points of interest in the above selection are (1) our Lord's fortitude in pursuing his work, notwithstanding the opposition which conspired even against his life—Verses 1-5.

(2). We observe his caution in subsequently withdrawing from that locality when duty no longer necessitated his stay. He did not unnecessarily expose himself to danger and then look for miraculous interposition of providence for his protection, and claim such interposition on the strength of the fact that his hour to die had not yet come. He used natural means and precautions for his preservation and protection until "his hour was come," and then, as a sheep before her shearers is dumb, so he opened not his mouth, nor exerted himself in the least to preserve or perpetuate his human life.—Verses 6, 7.

(3). The completeness and instantaneousness of his cures evidence a miraculous gift of healing. At the word of his command the man's hand was restored whole as the other.—Verse 5.

(4). His wonderful works were drawing the attention of multitudes from various quarters—both Jews and Gentiles —and thus creating a popularity for the Gospel which would be favorable to its dissemination later.—Verses 7, 8.

(5). Verses 9, 10 indicate that many of his healings of the sick were accomplished by imparting a measure of his own vitality, thus impoverishing himself to bless others. (See also Luke 6:19; 8:43-46) Feeling, therefore, his own loss of strength after continued service of this kind, he withdrew for rest and refreshment, both physical and spiritual.

(6). Regarding the testimony of the unclean spirits concerning Christ, see our issue of July 15.

THE SERMON ON THE MOUNT

IV. QUAR., LESSON VII., NOV. 18, LUKE 6:20-31.

Golden Text—"As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

This sermon of our Lord to the disciples, and specially to the twelve apostles whom he had just ordained, is a very precious one to all who are endeavoring to walk in their footsteps. The twelve, specially, had left all their earthly prospects, ambitions, possessions and friends to follow the Lord through evil and through good report, with no hope of earthly gain, but, on the contrary, forewarned of hardship, persecution, pain and loss, yet with the eye of faith fixed upon heavenly things.—Matt. 19:27-29.

Considering the fulness of their consecration, the Lord looked tenderly and approvingly on them (verse 20), and out of the fulness of his heart sought to impress upon their minds a sense of blessedness of their privilege of service and even of suffering, saying—"Blessed are ye poor,"—who have nothing to call your own; and ye that "hunger now"—for righteousness and truth; and that "weep now"—in sympathy with the groaning creation; and that are "hated and persecuted" and "reproached" and have "your names cast out as evil, for the Son of man's sake,"—for the kingdom of heaven is yours; your hunger shall be satisfied, and your sorrow shall be turned into joy. All these things are occasions for great rejoicing, in view of the new order of things to be inaugurated at the appearing and kingdom of our Lord and Saviour.—"Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven."

But to those who receive their consolation now, in riches and fulness of bread; who revel in luxury and pleasure now, all unmindful of the suffering and death and sorrow and mourning that reign abroad; who enjoy the favor of the world because they partake of its selfish spirit—to these is coming a time of reckoning. And the evasive answer, "Am I my brother's keeper?" will not avail to turn aside the wrath of God which will burn against all sin and selfishness until it is consumed. "Woe, woe," is coming upon all such —a time of trouble such as never was since there was a nation: the iron rod of Christ's rule must bring down every high thing and subdue all things unto him.—Verses 24:26; Rev. 19:15; Psa. 2:9.

Verses 27, 28 urge upon all the Lord's people a loving spirit—a love which reaches out even to enemies and makes due allowance for hereditary taint and weakness and temptation; which seeks to heal the wounds and bruises which have resulted to them from the fall, rather than to have revenge upon them; and which prays for their deliverance from the snares and delusions of Satan and the blindness which hinders them from discerning the beauty of holiness.

Verse 29, 30 inculcate the principle of non-resistance, in contradistinction to the world's usual method of exacting their rights to the fullest extent possible, and often more than their rights. The Lord's people are to manifest an opposite spirit—a spirit of generosity, which prefers to let men take some advantage in temporal things, rather than, by contention, to have their treasure on earth instead of in heaven.

Comparison with Matt. 5:39-42 makes the matter quite clear, indicating that *if no* LAWFUL *redress can be obtained*, the smiting, the parting with the cloak, etc., are to be endured gracefully and with due reverence for law and order and respectful submission to the powers that be. We may only strive *lawfully* for our rights, unless they are too small to be worthy of such consideration.—"If any man will *sue thee at the law*, and [so *lawfully*, even though it may be unjustly] take away thy coat, let him have thy cloak also"—let the law take its course, and give something over to show your generosity, rather than to kick against the pricks.

The Lord would have his people a noble, generous, order loving and law-abiding people, far above the petty bickerings of a small and mean disposition. Lend to the borrower; don't be exacting with the debtor; be generous, unselfish, frank and courteous—giving place unto wrath and meanness, and overcoming them by showing a more excellent way. Thus may we honor the worthy name we bear.

The Golden Text—the Golden Rule—is a very safe measure to apply to all our actions, and should be in constant use every day of our lives.

OPPOSITION TO CHRIST

IV. QUAR., LESSON VIII., NOV. 25, MARK 3:22-35.

Golden Text—"He came unto his own, and his own received him not."—John 1:11

As the fame of Jesus increased, because of his miracles and teaching (Luke 4:14, 15, 33-37; 5:12-15, 19, 25. 26; 7:16, 17; 8:1-4; Matt. 4:23, 24; 9:18, 26, 35; Mark 1:27, 28; 3:20), the opposition to him became more and more pronounced, especially from the Chief Priests, Scribes and Pharisees, as they were brought into competition and unfavorable comparison with him as public teachers; and the indications were that all the people would be drawn after him, and that they would soon be left out of their official positions and the accompanying honors and emoluments. For such a change they were not in heart-readiness, although the prophet had foretold that "unto him [the Messiah] shall the gathering of the people be." (Gen. 49:10) They did not have the humble, unselfish spirit of John the Baptist, who meekly said, "There standeth one among you, whom ye know not; he it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose: . . . he must increase, but I must decrease."—John 1:26, 27; 3:30.

Instead of manifesting such a spirit, they allowed pride, envy and malice to fill their hearts and actuate their conduct, and sought by every means in their power to obstruct and counteract the Lord's teaching. In this way they shut

the door of the kingdom of heaven against themselves and against all those into whom they infused the same evil spirit. (Matt 23:13) They wickedly blinded their own eyes, and then, with their deluded followers—the masses of the whole Jewish nation—they stumbled into the ditch of divine disfavor, where as a nation they must remain until the fulness of the Gentiles—the elect number constitute the bride of Christ—has come into possession of the kingdom and eternal glory, which they proved themselves unworthy of and therefore failed to receive, although it was offered to them first.

In the instance of this lesson, it seems probable that these caviling Scribes were commissioned by the Jewish ecclesiastics at Jerusalem (verse 22) to come as spies to watch his words, withstand his teachings and if possible, find some occasion against him.

While the multitudes marvelled at the miracle which cast a devil out of a dumb man, enabling him to speak and to be clothed in his right mind, saying, "It was never so seen in Israel" (Matt. 9:32-34), these Scribes and Pharisees circulated the idea among the people that Jesus was possessed of a devil, and that he cast out devils through the power of the prince of devils.

When this report came to the Lord's notice, he called the objectors to him and made manifest the absurdity of such teaching, saying in substance, with reference not only to the miracle just performed, but to his entire work as known and opposed by the Scribes and Pharisees, "How can Satan cast out Satan?" etc. That would be suicidal. It would be equivalent to a king stirring up strife in his own kingdom and working against his own cause; or the head of a house alienating and disrupting his own family and opposing the operation of his own plans. It is not presumable that Satan would thus seek to thwart his own purpose and oppose his own plans, unless he had reached great straits and found his kingdom already falling from his grasp.—Verses 23-26.

Again our Lord reasoned with them (verse 27), that "no man can enter into a strong man's house and spoil his goods, except he first bind the strong man; and then he will spoil his house." The "strong man" here referred to is Satan, who is the powerful "prince of this world"—his dominion or house. He will surely hold his dominion and pursue his own policy as long as possible, and will diligently resist every binding influence which threatens the loss of his power. The work and teaching of Jesus were just such binding influences; and the opposition which his words met was what might be expected as a manifestation of Satan's wrath. During the Gospel age generally the prince of darkness has flourished, and consequently a large portion of it is known as the "dark ages." But since the beginning of the time of the end, in 1799, God has specially let in the light,—and particularly since 1878. The more the "light" shines, the more active is this adversary to preserve his power; but God's assurance is that Christ, as the Strong Messenger, will now quickly bind Satan's power and release humanity from his dominion. (Rev. 20:1, 2) Then Christ, already the Redeemer, will be the Saviour or Deliverer of all who come unto God by him. That will be salvation to the uttermost. What we now enjoy is salvation by faith and hope. (Rom. 8:24, 25).

That Satan's house is now dividing against itself is manifest in that we see those who with deep and cunning sophistries oppose the truth, teaching the doctrines of Satan, at the same time doing the good works of healing, etc. Thus, for instance, Christian Science (falsely so-called, for there is nothing either Christian or scientific in it) denies both the redemption by Christ Jesus and also the very existence of God, and yet its advocates undoubtedly perform marvels of healing. Can any one claim such healings to be of God? Not unless God's kingdom is divided against itself. Which horn of the dilemma shall we accept? Is it likely that God would thus endorse the doctrines of Satan? Is it not more probable that Satan would exert his power to imitate the works of God, thereby to support his doctrines and to deceive? Such must be our conclusions in view of the warnings given us to the effect that thus it should be in the last times.

Before Satan will submit to the binding influences of the rightful Prince of this world, who now comes to take the dominion to himself, we should, as we are forewarned, expect Satan to transform himself into minister of "light" (2 Cor. 11:14, 15), that he may preach false gospels and perform "many wonderful works," healing, etc., insomuch as to "deceive, if it were possible, the very elect." Such manifestations (and we now see them multiplying all around us—in Christian Science, Spiritism, Theosophy and other delusions of which we were forewarned (Matt. 24:24; 2 Thes. 2:11), are evidences that Satan's kingdom is being hard pressed by the truth and is nearing its end.

Our Lord's reasoning, although clear and logical, did not change the attitude of those malicious, wilful opposers, who manifested a large measure of Satan's spirit. The Lord saw this, and hence the rebuke and solemn warning which followed.—See verses 28-30.

The sin which cannot be forgiven, and which, therefore, must be expiated or punished before the sinner's repentance can be accepted, is that of blasphemy against the holy Spirit, or wilful opposition against that which is known to be holy and of divine appointment. The spirit which instigates such conduct is that of treason against God, and those who manifest it in any degree are *in danger* of eternal condemnation—eternal death; for, according to Heb. 10:26-31; 6:4-8, wilful opposition, in the face of clear, full knowledge of the divine will, incurs that penalty. Consequently, every approach to such a treasonable spirit is *dangerous*. And a manifestation of any measure of that spirit is a sin which must be punished with stripes. (Luke 12:47, 48) Every sin against light increases the danger of going into the second or eternal death. —1 John 5:16, 17.

The punishment meted out to such is, however, no part of the satisfaction to divine justice whereby deliverance from Adamic death is secured: that was done by Christ, whose sacrifice was the all-sufficient ransom which reconciles the repentant sinner to God. The "stripes" for every measure of wilful sin against the light which emanates from the spirit of God are a necessary part of the *corrective discipline* of Christ in bringing the reckonedly justified but erring ones back to full harmony with God. But if the corrective discipline does not produce reform, the increase of knowledge and experience will shortly make it a wilful sin against *full* knowledge, for which the *full* penalty would be inflicted—second death. Verses 20, 21, 31 (See *Emphatic Diaglott*), seem to indicate more of a spirit of fear and anxiety on the part of the Lord's mother and brethren, than of opposition. His brethren did not believe in his claims and doctrines at that time, and seemingly could not understand why he was so revolutionary in his teachings and so antagonistic to all the recognized religious teachers of his day, etc., etc., (John 7:5), while his mother doubtless still pondered the mystery in her mind. Yet hearing of the attention he was attracting, and the increased murmurings of opposition and violence against him, they came from Nazareth to see and talk with him, and doubtless to urge him to greater caution for his safety and to more care for his physical necessities of rest and refreshment.

The occasion of their call upon him was an opportunity for the expression of his strong and tender affection for all that do the will of God. The heavenly relationship was the one *dearest* to him.

In the opposition which our Lord incurred and the manner in which he met it, there are valuable lessons for all who are similarly tried. Opposition and persecution are the inevitable concomitants of activity in the service of God, and they should be met with reason and candor; and when these fail of their purpose, then, with solemn warnings of the dangers of such a course, the wilful opposer should be left to pursue his own course while we turn to others with the message of salvation.

CHRIST'S TESTIMONY OF JOHN

IV. QUAR., LESSON IX., DEC. 2, LUKE 7:24-35.

Golden Text—"Behold, I send my messenger before thy face." —Luke 7:27.

This testimony of our Lord concerning John was another pointed proof of his own identity with the predicted Messiah. John himself had claimed to be the fulfilment of Mal. 3:1 and Isa. 40:3 (John 1:19-27)—not the Messiah, but the forerunner of the Messiah, then present, but not yet made known to them. Now the Messiah had been introduced to them by John, and he had been proving his claims by many wonderful works of which they were witnesses; and yet they believed not. They had accepted John and his claim to be the forerunner of Messiah, and multitudes of them had been baptized of him for the remission of sins, believing the preaching of John that the kingdom of God was at hand and the Messiah already in their midst.

Why was it then that they could not believe in the Messiah attested by so many wonderful works and all the evidences of prophecy, even after they had recognized and received his forerunner? It was because their hearts were not right. It mattered not what sort of evidences were brought

forward, they were not prepared to receive any evidence: they were like children in the market places who, having no interest in what was going on for entertainment, showed no response to either the gay or the melancholy music. No matter what kind of evidence was produced, they were so out of harmony with the truth that they objected to everything which our Lord did.

"But," our Lord added, "wisdom [the divine wisdom, divine truth] is justified [proved right—accepted] of all her children:" those who have the spirit or disposition of the truth are not slow to understand the evidences nor to accept the facts.

Our Lord's testimony of John was that he was not only a prophet, and the greatest of all the prophets, but much more than a prophet, and the greatest man that had lived up to his time. That is, he was the most highly honored of all men in being privileged not merely to foretell the coming of Messiah, but to stand in his very presence and introduce him to Israel and the world. That honor John evidently appreciated (John 3:28, 29), but the world did not then; but we can see in what esteem such honored and faithful ones of the past will be held when the light of the new dispensation is thrown upon them, as they take their places in the earthly phase of the kingdom.

It was in comparative reference to the relative glory of the two phases of the kingdom—the spiritual and the human (See MILLENNIAL DAWN, Vol. I., Chap. XIV.)—that the Lord added to his eulogy of John the statement of verse 28—"But he that is least in the kingdom of God [in its spiritual phase] is greater than he.

INTERESTING ITEMS

Mr. Gregory Ware publishes the following table to indicate the spread of Ritualism in the Church of England during ten years. The figures indicate the number of churches in which used.

	1882	1892
Eastward position	1,662	3,918
Eucharistic vestments	336	1,029
Altar lights	581	2,048
Incense	9	177

While the reading of the three volumes of MILLENNIAL DAWN is first in importance to Bible students, our experience is that the good seed seldom brings forth *much fruit* unless the WATCH TOWER'S regular visits serve to water it.

He, therefore, that circulates the DAWNS does well; but he that continues the work by securing an interest in the TOWER does better;—brings more fruit to perfection.

THE TRINITY THEORY

SOME of our readers, seeing the letter in Oct. 15 TOWER from C. S. L., who, as a Hebrew, found the generally accepted doctrine of the trinity an obstacle to the acceptance of Christianity, have inquired our view on the subject. We refer all inquirers to our issue of June 1 & 15, 1892 (double number,) which contains a full treatise of this subject, the holy Spirit, etc. These we supply at eight cents per copy while they last.

VOL. XV ALLEGHENY, PA., DECEMBER 1, 1894 No. 23

THE FREEDOM OF CHRIST'S BOND-SERVANTS

"If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.
"For the slave, being called by the Lord, is the Lord's freedman; in like manner, the freeman, being called, is Christ's bond servant."—1 Cor. 7:22.

The love of freedom is inherent in all of God's intelligent creatures. And under certain limitations it was manifestly the divine purpose that all enjoy liberty, the limitations in every case being those of righteousness: of respect for the submission to divine law, and mutual love and respect for the rights and liberties of fellow-creatures. Within these metes and bounds, and within these only, is the rightful exercise of individual liberty.

But many have very different ideas of freedom from this, and are anxious to cast off all restraints of God and man to pursue a selfish course untrammeled and without regard to either their obligations to God or the rights of their fellowmen. Such ideas of freedom lead only to riot, anarchy and destruction. And those who hold them look upon all the wholesome restraints of law and order as infringements of their rights and consider themselves in bondage under them. This is the rapidly growing sentiment all over the world today among the masses of men. And this is what makes the outlook for the future so ominous, threatening the utter wreck of the present social order in world-wide anarchy.

The reason for all this is that men have neither perfect hearts nor perfect heads. Having imperfect hearts, which do not love God supremely nor their neighbors as themselves, each is selfishly grabbing after all the advantages and privileges he can get without regard to the interests of his neighbor. And having also imperfect heads, they seem unable to reason correctly and to judge rightly between self and the neighbor. In fact, the whole human family is mentally unbalanced and morally deformed. We cannot therefore expect that, without superhuman aid, they will reach correct conclusions and learn to deal righteously.

Among men there are many grades of intellectual ability; some are broad-minded, and, reaching out, can compass many conditions and their operations and foresee the ultimate results; while others are by inheritance narrow minded and can only view present circumstances apart from their general bearings and relationships. Then again, some minds are deep, able to probe and solve intricate problems with accuracy; while others are shallow, merely skimming the surface of great questions, not seeing nor seeking foundation principles. The broad and deep minds are but few, while the narrow and shallow are far more general; consequently, men are very far apart in their ideas and conclusions on every subject, and generally far astray from sound judgment. These things are, however, a part of our undesirable inheritance through sin, which polluted the fountain of our being, and left the entire race in this deranged condition.

Our only help under these circumstances is in God, who will give us the spirit—disposition—of a sound mind, if, in his appointed way, we come to him for it. (2 Tim. 1:7) In his Word he lays down certain principles to guide us in judgment (Psa. 25:9) and helps us to right conclusions. He tells us first that as a race we have fallen from our original perfection through the sin of our first progenitor, and that in consequence we are imperfect and unworthy of eternal life; but that through Christ he has redeemed us, so that if we repent of our sins and believe on him, we may now have eternal life, being made free from the condemnation which passed upon all men through Adam.

Thus we are made free from condemnation to death; and not only so, but now it is also our privilege to be liberated, through Christ, from the bondage and tyranny of Sin. As a hard task-master, Sin is driving all men to deeper degradation and death, and Christ undertakes to loose his fetters from all those who submit themselves to him for this purpose.

Dearly as we may love liberty, there is no man that actually possesses it now; for as the result of the fall all men became the slaves of Sin, and, to a great extent, the tools of Satan; and never, until the promised restitution of all things is completed, will men enjoy the precious boon of liberty in its full sense. This is one of the elements of the gospel—that Christ is to bring liberty to the captives of sin and death, and to let all the oppressed go *free*.—Isa. 61:1.

To fully emancipate all the slaves of Sin and Death is a work which will require the full thousand years of Christ's promised reign on earth; and the blessings of that emancipation will therefore not be fully realized until the thousand years are finished, when sin and Satan will be destroyed, never again to mar the face of God's fair creation. Then men can again be entrusted fully with the precious boon of liberty; and the liberty of one will not infringe upon the liberties of another. The perfect freedom of the entire race necessitates such restraints upon each individual of the race as brotherly love would dictate; and such restraint every man will impose upon himself when he has regained the original likeness of God, for God is love; and then it may also be truly said that man is love. And when man is love, it is God's purpose to give him fullest liberty to act out every impulse of his loving

nature. And since "love worketh no ill to its neighbor," but delights itself rather in deeds of kindness and benevolence, this glorious liberty will fill the earth with peace and joy. And since love also delights in rendering honor to whom honor is due, and adoration to whom adoration, and praise to whom praise, and gratitude to whom gratitude, such will be the attitude of all men toward Jehovah, the giver of every good and perfect gift, and toward our Lord Jesus, whose self-sacrificing love became the channel for Jehovah's grace toward us, even while we were yet sinners.

Thus earth will be filled with the music of according hearts: and heaven and earth will be in perfect harmony when love, which is the fulfilling of the law of God, reigns supreme in every heart. Then the natural impulse of every heart will be to love God with all the heart, soul, mind and strength, and the neighbor as itself. This supreme love to God, even beyond the love of self, is entirely presumable when we consider that the elements of reverence and adoration must enter so largely into the love that is centered upon such a glorious object—glorious in his personality, glorious in his character, glorious in his wisdom, glorious in his power, and glorious in his benevolence and love and grace.

"Oh! what beauty
Beams in his all-glorious face."

Then indeed, and not till then, will the whole human race enjoy fullest liberty: a thing which will be simply impossible until then. Now, liberty to one class of men brings slavery to another; and the striving of classes, of nations and of individuals in the past, to throw off the yoke of bondage which the selfishness of others imposed upon them, has resulted occasionally to such classes and nations in a measure of release from the hand of tyranny; but *individual liberty* is still unrealized. Though the world has made some progress in this direction, so that limited monarchies have displaced the absolute, tyrannical monarchies of former ages, and republican forms of government have in some notable instances superseded these, yet Sin, as a hard master, still rules the world. Even under this republican government—the most free and liberal civil institution in the world—witness the party strifes and animosities, and the tyranny of class rule, and hear how the cry of the oppressed individuals comes up and enters into the ears of the Lord of armies. The whole world is oppressed under the hard taskmaster, Sin, who rules everywhere. He takes his seat in legislative halls, in executive mansions, in all political, financial and social counsels, and even in the solemn assembles of God's professed children; and everywhere his tyranny is felt and his subjects suffer.

This tyrant, Sin, must be routed, before the world can ever enjoy the boon of liberty—of liberty to appropriate, manage, rule and enjoy their God-given possessions in the earth.

While the actual freedom or liberty of the sons of God is not yet enjoyed by any, the inheritance of it being lost by the fall, a few have regained their *title* to that inheritance through faith in Christ, who purchased it with his own precious blood for all who will accept it as the free gift of God's grace, through faith in him. And these few have, by faith, passed from death unto life (John 5:24; 1 John 3:14), and are now, therefore, *reckoned free*—free from sin and its condemnation, death, the righteousness of Christ being imputed to them by faith. Thus they hold a *sure title* to this glorious liberty, which all the sons of God will possess when fully restored to the divine likeness. Those who have this title the Apostle Paul urges to hold it fast, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage."—Gal. 5:1.

This exhortation can mean nothing more nor less than to hold on, by faith, to our justification—our *title* to life through Christ our Redeemer. This he was urging the Galatian church to do, the exhortation being prompted by the efforts of some Judaizing teachers to bring them again under the bondage of the Law Covenant.—Gal. 3:1.

But while the full liberty of the sons of God is not yet ours, except by faith, let us consider what measure of that liberty is ours now. While in Christ we are *reckoned* of God as free from sin, and while we are therefore free from condemnation—justified—yet actually we realize the law of sin still working in our members, so that while our purpose and effort are to be perfect, the law of sin working in our members makes us realize continually that our actual liberty as sons of God is not yet possessed. And in this painful realization even we who have the first-fruits of the spirit, do groan being burdened.—Rom. 8:23.

But we have in Christ not only a Redeemer who paid our death penalty, but a Saviour who in due time will *deliver* fully from every element of imperfection all who put their trust in him. The work of emancipation he will do for *the world* in the appointed times of the restitution of all things; and he will begin it at once with all those who then willingly and patiently submit themselves to his leading, acknowledging him as their Lord and King, as well as their Redeemer. In thus acknowledging Christ as Lord and King, both Christians now, and the world in the times of restitution, will, if fully loyal, render to him prompt and loving obedience, and that without questioning either his authority or his wisdom, in the full assurance of his loving purpose to finally and fully deliver from the terrible bondage to Sin, which has become so interwoven with the very fiber of our being that the process of emancipation must of necessity be long and painful.

In other words, before we can fully realize the actual liberty which God designed for all his sons, we must first become the willing servants of a new master, Christ, in order that he may accomplish our deliverance.

But although Christians are now, of their own free will and choice, under the authority of Christ, and their constant effort should be to bring every thought into captivity to his perfect will, even in this sort of bondage they are able to realize their freedom to the extent that they are able to partake of the spirit or mind of Christ; for, "Where the spirit of the Lord is, there is liberty." (2 Cor. 3:17) In the same way, when a man is sick, he must give up his will and personal liberty to the physician who undertakes to restore his health. The physician may prescribe nauseous doses; he may forbid certain coveted articles of diet; or he may subject his patient to painful surgical operations: but to all this severe treatment the man *willingly* submits, in hope of regaining his health. He and the physician are of the same mind, having the same object in view. Consequently, the patient does not feel that he is a slave forced under this treatment; but, having the same mind or spirit in the matter as the physician, he realizes his personal liberty. A child, on the contrary, unable to see the necessities of the case, and therefore unable to enter fully into the spirit of the physician and of the parents who must act for him, does not feel this liberty of his own will, but realizes that he is compelled to submit by those in authority over him. Such will be the case with the world, especially in the early experiences of the Millennial age. A difference will be that unless their wills are ultimately submitted restitution cures will never be granted. But with the consecrated children of God, now, the case is more like that of the matured and intelligent patient.

Let us, then, while we willingly submit ourselves to Christ our Lord, partake largely of his spirit, and fully co-operate with him as a wise and skilled physician; and in so doing we will surely realize our liberty of mind as sons of God, even while we are undergoing the tedious and painful processes which are designed to accomplish our complete emancipation from the bondage of Sin.

"If the Son shall make you free, ye shall be free indeed"—even now while our standing as free men in Christ is only a reckoned one. The freedom which we gain through Christ is (1) freedom from the condemnation of sin, and consequent access to God in whose favor is life eternal; (2) freedom from the bondage of fear concerning the future, and consequent rest and reliance upon him who has said, "Cast thy burden upon the Lord, and he will sustain thee;" (3) and daily as we submit ourselves to Christ we come to realize more and more of a release from the hereditary bondage of Sin. One after another, under the treatment of the Great Physician, we find the symptoms of the old disease of Sin disappearing, and we rejoice to find it so.

We find healing for our unsound minds in the balm of divine counsel. We find unerring standards of judgment by which to measure our own; and from the unerring precepts of righteousness and truth we drink in the spirit of a sound mind. And with this sound mind viewing all the experiences and conditions of life from the standpoint of the divine plan of the ages, we are enabled to weigh and properly estimate all present values and to count the good things of this present life as of no consequence in comparison to that for which we have covenanted to sacrifice them. We can even rejoice in tribulation for righteousness' sake.

But while we enjoy this blessed freedom in Christ, we are nevertheless under strictest bondage to Christ. As the Apostle Paul states it, we are bond-servants of Jesus Christ, and, like him, we glory in being so branded. (Gal. 6:17) We realize that we are not our own, but that we are bought with a price, and that the consecration of our lives to him who purchased us is but a reasonable service.

THAT I MAY KNOW HIM

PHIL. 3:8-10.

Lord, let me talk with thee of all I do,
All that I care for, all I wish for, too.
Lord, let me prove thy sympathy, thy power,
Thy loving oversight from hour to hour!
When I need counsel, let me ask of thee:
Whatever my perplexity may be,
It cannot be too trivial to bring,
To one who marks the sparrow's drooping wing,
Nor too terrestrial since thou hast said
The very hairs are numbered on our head.
'Tis through such loop-holes that the foe takes aim,
And sparks, unheeded, burst into a flame.
Do money troubles press? Thou canst resolve
The doubts and dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of thy Word or will,
Thy voice can gently bid my heart be still,
Since all that now is hard to understand
Shall be unraveled in yon heavenly land.
Or do I mourn the oft-besetting sin,
The tempter's wiles, that mar the peace within?
Present thyself, Lord, as the absolving priest,
To whom confessing, I go forth released.
Do weakness, weariness, disease, invade
This earthly house, which thou, thyself, hast made?
Thou, only Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be
A liberal "cheerful giver," Lord, like thee.
Of my life's mission do I stand in doubt,
Thou knowest and canst clearly point it out.
Whither I go, do thou thyself decide
And choose the friends and servants at my side.
The books I read, I would submit to thee,
Let them refresh, instruct and solace me.
I would converse with thee from day to day
With heart intent on what thou hast to say;
And through my pilgrim walk, whate'er befall,
Consult with thee, O Lord, about it all.
Since thou art willing thus to condescend
To be my intimate, familiar friend,
Oh, let me to the great occasion rise,
And count thy friendship life's most glorious prize.

Selected.

"PERFECTING HOLINESS"

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

Holiness is moral purity; and it is written that "without holiness no man shall see the Lord" (Heb. 12:14); and again, "Blessed are the pure in heart, for they shall see God." (Matt. 5:8) Purity of heart signifies purity of the will or intention, the main-spring of life. To be perfectly holy or pure in every sense of the word would signify absolute perfection, which no man can now claim; but those who by faith are clothed with the righteousness of Christ are now *reckoned* "holy and acceptable unto God" (Rom. 12:1), the righteousness of Christ being imputed to them by faith. These, whose hearts are fully consecrated and loyal to the Lord, are "the pure in heart," whose privilege it is to see God.

While *the heart* of every accepted child of God must be pure from the very beginning of his Christian life (otherwise he is not accepted or owned as a child), yet, as the Apostle suggests above, there must be from that time onward a gradual work of *perfecting holiness* in the fear (filial fear) of God. That is (*being graciously reckoned of God as holy through* Christ, from the hour of our entire consecration to his will, because our will and effort are to be so), we are to go on striving daily against our natural imperfections, and endeavoring as nearly as possible to make the *reckoned* holiness more and more *actual*. Thus we should continue to *grow* in grace and in the actual likeness of the Lord.

Some Christians make the very serious mistake of supposing that they, as merely passive subjects, may receive instantaneously the blessing of holiness as a mark of God's special favor. But such a conception is very far from the Apostle's idea, as expressed above. He represents the attainment of holiness as a life work, and the individual Christian as the active, and not as the passive, agent in accomplishing it. From the standpoint of a reckoned holiness he is to go on day after day, and year after year, in the work of actual cleansing of himself from all filthiness of the flesh and spirit—of person and of mind—"perfecting holiness in the fear of the Lord."

In the exceeding great and precious promises we have abundant incentives to strive daily to perfect holiness; but these must be held before the mind that they be not crowded into the background by the cares of this life and the deceitfulness of its pursuits. The pure in heart—whose will is only to serve and please him—do see God by faith and with the eyes of their understanding. They see him in his Word and his plan, as he graciously opens it up to their minds as meat in due season; they see him in his mighty works—of creation, and of redemption and salvation; they see him in nature, whose open book is ever eloquent in his praise to those who have eyes to read; by faith they see him in the secret closet communions when there is no eye to see and no ear to hear but God's, where the heart may freely unburden itsself of its load and lay down its cares and feel that unutterable sense of divine sympathy and love which only those can understand who have taken the Lord as their personal friend and counselor. They see him, too, in his providences; for, having entered into their closets and shut to the door and prayed to their Father in secret, the open reward of his sure and safe leading always follows, according to his promise.

How blessed it is thus to see God—to realize his presence and power and his abiding favor in all the vicissitudes of life; to watch him and see how, as the days and years go by, he makes all things work together for good to them that love him, and to see also, from the grand standpoint of observation he gives us, how glorious a destiny he has carved out for us and for all the willing and obedient subjects of his authority.

If we cultivate acquaintance with God and with our Lord Jesus, communing with them through the divine word and prayer, almost unconsciously to ourselves the work of perfecting holiness progresses. To be thus in communion with them is to receive more and more of their mind and disposition. And having the mind of God thus in us, as the controlling principle of our actions, to what purification of the flesh it will also lead!

It begins at once to clean up the whole man. Old unclean, as well as sinful, habits are put away; unseemly conversation is not permitted to pass the door of the lips, or if, by force of old habit, slips of this kind occur, they are promptly repented of and rectified; and unholy thoughts are not entertained. The same spirit of holiness prompts also to the cleansing and purifying of the body, the clothing, the home, and all with which we have to do; for the outward man must be in conformity with the pure heart within, and with the heavenly guests that make their abode with us.—John 14:23.

It is quite possible, however, that the more we succeed in purifying ourselves of the old carnal nature, the more we may realize the imperfections that still remain; for the purifying process is also an educating one: we learn to appreciate and admire purity, holiness, the more thoroughly we assimilate it, until "the beauty of holiness" becomes the most desirable of all possessions, that which is lacking of its glory is our deepest concern and the great work of perfecting holiness becomes the chief business of life. Let the good work go on, dearly beloved, and, in the end, the Lord himself shall be your exceeding great reward.

THE PROGRESS OF RELIGIOUS UNION

The movement in the direction of religious union, which received such a marked impetus from the World's Parliament of Religions last year, has been making very rapid strides for some months past.

Last spring an important movement began in the Episcopal churches of Cleveland for the purpose of unifying the various Christian denominations. A little later a plan for the federation of the various branches of the Presbyterian church was agreed upon by a representative committee at their meeting in Philadelphia to be recommended to their appointing bodies for adoption.

"In Australia, by the action of the General Quadrennial

Methodist Conference, a committee was appointed to carry into effect the proposals for the reunion of the various Methodist divisions, so that there, as in Canada, the consolidation of the various Methodist sects into one church will soon be completed.

"The manifesto of the Congregational State Association of New Jersey, issued last spring, is another important contribution to the reunion movement. It practically proposes an alliance of the Reformed and Presbyterian churches, five in all, and a basis of formal union with the Free Baptists and 'Christian' churches, and in its 'Quadrilateral' formulates also a plan for the federation at least of the various Protestant churches of the United States.

"The federation of churches for common religious and social work has gained a decided impetus in recent months, especially in England, and to some extent in this country. In the former, the Nonconformist churches of Surrey and Hampshire, and in the midland counties about Nottingham, in municipal centers like Birmingham and Manchester, have united for federated efforts.

"Still another sign of the progress of the desire for union is found in the wide appeal made for the observance of last Whitsunday as a day of special intercession for the reunion of the churches of Christendom. The archbishop of Canterbury and the archbishop of Dublin, together with four bishops of the English church and a number of dignitaries of the Irish church, joined in this appeal. The moderator of the church of Scotland, the presidents of all the Methodist conferences, the chairman of the Baptist Union, and leading Congregational ministers, preached on the subject.

"The Grindewald Conference for 1894 discussed the subject of reunion and related church problems. As on similar occasions, representatives of all branches of the Protestant church spoke on this absorbing theme; and the new contribution thus made to the literature of the question serves to augment the interest already awakened throughout Christendom.

"The American Institute of Christian Philosophy, at its summer meeting, July last, at Chautauqua, devoted two days of its session to the reunion question."

CARDINAL GIBBONS ON THE SUBJECT

Not only are the various subdivisions of the leading Protestant denominations of Christendom drawing together, but they are seeking also a closer affiliation with the church of Rome, which also strongly reciprocates the sentiment, and with all its characteristic subtlety and energy is enlisted in the scheme.

Cardinal Gibbons recently preached at the Cathedral in Baltimore on the subject of Christian unity. He said:—

"Thank God there is a yearning desire for the reunion of Christianity among many noble and earnest souls. This desire is particularly manifested in the English speaking world. It is manifested in England and in the United States. I myself have received several letters from influential Protestant ministers expressing the hope of a reunion, and inquiring as to the probable basis of a reconciliation. Reunion is the great desire of my heart. I have longed and prayed for it during all the years of my ministry. I have prayed that as we are bound to our brethren by social and family and by natural and commercial ties, so may we be united with them in the bonds of a common faith."

Addressing the "prodigal" protestants, whose return to the Catholic fold he invites, he says:

"The conditions of reunion are easier than are generally imagined. Of course there can be no compromise on faith or morals. The doctrine and moral code that Christ has left us must remain unchangeable. But the church can modify her discipline to suit the circumstances of the case.

"Every well-organized society must have a recognized head. The mayor and governor hold this position in the municipal and state governments; the President is the head of the republic; the Pope is the head of the church. The Papacy is as necessary to the church as the Presidency is to the republic.

"In coming back to the church, you are not entering a strange place; you are returning to your father's house. The furniture may seem odd to you, but it is just the same as your fathers left three hundred and fifty years ago. You worship as have your fathers worshiped. You kneel before the altar at which they knelt. You receive the sacraments which they received. . . . . You come back like the prodigal to your father's house, and the garment of joy is placed upon you, and the banquet of love is set before you, and you receive the kiss of peace as a pledge of your filiation and adoption. You can say with the Apostle, "We are no longer strangers and foreigners, but fellow-citizens of the saints [of the calendar of the Roman church].'

"One hearty embrace of your tender mother will more than compensate you for all the sacrifices you may have made. The leaders of the Reformation . . . . dismembered the Christian flock. They scandalized the Gentile world by the dissentions which have prevailed, and have retarded the onward march of Christianity. . . . . May the day be hastened when the scattered hosts of Christendom will form an army [literally, no doubt—EDITOR] which infidelity and atheism cannot long resist; and they would soon carry the light of faith and Christian civilization to the most remote and benighted parts of the earth."

PAPACY AND THE EASTERN CHURCHES

The most recent remarkable feature of the reunion movement is seen in the efforts now being made for the reunion of the various branches of the Catholic church.

"Pope Leo XIII. has recently been occupied with a conference in Rome of the patriarchs of the oriental churches, the final intent of which is the reunion of all churches in the East with the church of Rome. This, if accomplished, will be the greatest achievement of the pontificate of the present pope, and will make the name of Leo XIII. one of the most famous of this century.

"The most important oriental churches now separate from Rome are the Chaldean, under the patriarch of Babylon, which has its adherents in Mesopotamia, Persia and the island of Malabar, and which separated from the Catholic church in the fifth century; and the Abyssinian church, with branches in Egypt, depending on a patriarch in Cairo, which separated in the fifth century also. There are also other sects from Mesopotamia and Armenia. The most important of all, however, is the Greek church, which extends through Greece, European Turkey, Asia Minor, Syria, Egypt, and Palestine. She has still her four patriarchs at Constantinople, Alexandria, Antioch and Jerusalem, each being independent. This church was united to Rome until the twelfth century and reunited by the councils of Lyons and Florence. When Turkey took Constantinople there was a definite separation.

"The Eastern or Greek church is really the parent stock; the Catholic church seceded from it when the Eastern patriarchs refused to acknowledge the supremacy of Rome. Some small conflicts of doctrine precipitated the division; but the main reason why the Christian church split in two in 1054 was the claim of the Eastern patriarchs for absolute independence, and the contention of the Pope that he was the paramount authority in matters ecclesiastic.

"In the main the doctrines of both were the same. In form and rites differences crept in and a wide gulf between the two was opened by the final settlement of the controversy over the marriage of priests. Before the eleventh century celibacy or marriage were open questions which each Bishop regulated in his own diocese according to his judgment of the best interest of the church. Some time after that date the church of Rome adopted the law of priestly celibacy and made it obligatory. The patriarchs of Alexander, Antioch and Constantinople took a different view. They not only allowed priests to marry, but unmarried priests could not be ordained: though, if their first wives died, they could not marry again. But it was established as a rule of the church that a bishop must be a monk sworn to celibacy. Both rules are in force today.

"The effect of a reunion of the two churches would be to add about 90,500,000 members to the Catholic church and to cause the Greek church to pass out of existence.

"The Russian government has recently ordered all priests of the Roman Catholic faith now imprisoned in Siberia to be liberated. Orders have been given to stop all interference with the Catholic churches in Poland. At Athens, Belgrade and Bucharest, which are headquarters of the Greek church, the scheme is noticed approvingly. On the other hand the Pope has endowed a Greek church seminary in Italy with a large annual sum. Pope Leo has also endowed the Armenian and Greek colleges at Rome and the Greek church seminary of St. Anne's at Jerusalem. Cardinal Vanutelli, one of the most eminent prelates of the Papal court, has recently published a book going to show that reunion, far from weakening either church, would strengthen them both.

"The general belief that the Czar is the head of the Russian church is not exact, he being simply her protector.

"To the Greek faith belong the Russian, the Servian, the Roumanian, the Georgian, and the Bulgarian churches. She even has adherents among the Slavs in Austria.

"Finally, there is a Greek-Albanese sect, which has a small number of believers in Sicily and Calabria, in the south of Italy.

"This immensely important meeting, which now takes place, is one of the greatest events in the history of the relations between Rome and the East. There is no precedent to compare it to in the annals of Catholicism. To obtain this reunion of the oriental churches with the Roman the pope intends to create a special congregation for them, quite separate from the propaganda, with a cardinal for prefect whom he would nominate. The pope would leave to the oriental churches all their privileges and rites, only demanding that the patriarchs elected by the synod of bishops should submit their election for the approbation of the Roman pontiff, to whom the examination of all questions of dogmatic and ecclesiastic rights would be reserved. For asking so little it is believed that Leo XIII. will succeed, as the principal point of discussion in the eastern churches has always been the fear of being sacrificed to Rome and the Latins. The pope wishes to show that the papacy is neither Latin nor western, but universal. After the meeting he will issue an encyclical to the eastern church, which will be a development of what he recently wrote in the Praeclara encyclical about the union of the churches.

"The union would be followed by the institution of three great papal-oriental colleges at Corfu, Athens, and Smyrna.

In addressing the conference on Oct. 24, '94 the pope said:

"Above all we note the absence of the Patriach of the Armenians. We shall not on this account, however, recede from our purpose. . . . . Nothing will prevent us from solving the grand problem from the religious side, while awaiting more propitious times for the rest of the work."

PROSPECTIVE CHARACTER OF THE PROPOSED RELIGIOUS UNION

While we thus view the rapid strides in the direction of religious union, it is no less interesting to note the prospective character of the proposed organization or church of the future.

The points to be specially noticed are, (1) The willingness of Catholics as well as Protestants to make concessions in the interest of reunion. This might be considered a favorable sign, were the motives and considerations good ones. But they are selfish motives. Not brotherly love, but fear, is the mainspring of this desire for union. The fear is that mentioned by our Lord in his prophecy concerning our day. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven [religious powers] shall be shaken." (Luke 21:26) It is a part of the general fear that has taken hold of the leaders in financial, political and religious circles. The leaders of Catholicism note the shaking as surely as the leaders among Protestants, and all feel that *union* is the only means of increasing their influence, or even of preserving their existence.

Especially is this true on the part of the church of Rome. She still boasts of the infallibility of her teachings, which declare most positively that there is no escape from everlasting torment outside of her communion. Does she confess the errors of her past course and teachings, and claim to be reforming? If so, that would be a step in the right direction. But no, she still boasts of her unchangeableness; and consequently we must believe that her present attitude and recent utterances respecting Protestants and the Bible as Jesuitical and hypocritical, and for her own purposes merely.

Protestants have less policy and more sincerity in their desire for union. They too, however, desire it chiefly for strength and prestige before the world, and not from heart-love of Christian fellowship. Each sect is anxious to hold its own traditions and doctrines and name, although all confess that there is really little in their confessions of faith worth contending for anyway. Indeed, we could rejoice in this feature were it not that with the mass of musty error they are discarding also the very root and essence of Scripture doctrine; viz., faith in Christ as the Redeemer who paid the ransom for all at Calvary. But all is going, good and bad, and gentility and morality are soon to be the only tests of Christian name and fellowship—all this to keep nominal Christianity popular with the world and to insure the continuance of its outword show of prosperity, in which thrifty "tares" are mistaken for "wheat."

The leaders of the World's Parliament of Religions, of a year ago, it will be remembered, suggested even the dropping of the name Christian, and the use of the term Religious Union, so as to unite, not only all the denominations called Christian, but also the various heathen systems, in a universal church; and this suggestion should awaken all true believers to the real situation. As they see all the "tares" being thus bound together, they should the more forcibly realize the meaning of our Lord's words, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."

But all this only confirms us in the correctness of our interpretation of prophecy. It will be remembered by old readers that, so long ago as 1880, we pointed out in these columns that the Scriptures foretold a combination or federation of Protestants and their subsequent co-operation with Papacy. Every step of the way now, as this union develops, will be watched by us all with interest.

But from the same Scriptures we learn that the union will last but a short time, and that instead of its being favorable to the truth and the Lord's saints, it will be the reverse, except as He shall overrule it in their special interest. Therefore,—"Say not ye [God's consecrated people], a confederacy [a union], neither fear ye their fear nor be afraid."—Isa. 8:12-16.

IMPORTANT NEWS ITEM

Since writing the above we have received the following important announcement:

Rome, Nov. 29.—"The Pope has appointed a theological commission to inquire into the validity of ordinations in the Anglican church from the viewpoint of the Roman doctrine. His Holiness has invited Cardinal Vaughan to Rome to discuss the union of the Anglican and Roman churches. He also proposes to submit a specific scheme to a conference of Cardinals, as in the case of the Eastern churches. The Pope is still engaged on the encyclical on the English church question."

We learn also, upon good authority, that it is the intention of the Pope to issue in January, 1895, two or three encyclical letters; one freeing the papal delegate of the United States (at present Satolli) from the supervision of the congregation of the propaganda of Rome, making him responsible to the Pope only; another relating to the relationship of the Roman church in South America to secular governments; and another to the bishops in England, discussing the position of the church of Rome, possibly suggesting terms of union with the church of England.

A few days ago the "Guild of St. James the Apostle" was organized in Cincinnati, O. The *Cincinnati Enquirer* says:

"Their endeavors will be to bring the Episcopal churches back to the old ceremonial of the mediæval days, when the church was still in communion with the Roman Catholic church, and a very considerable and influential part of it. They do not disguise the fact that it would be their highest realization to have all the Catholic churches reunited under one and the same head—the Pope of Rome—the Greeks, who for several centuries have been separated from it by schism, and the Episcopalians, who were separated from the Mother church during the reign of Henry VIII.

"Rev. Robert A. Gibson, pastor of Christ Episcopal church, was seen and said: 'The proposed movement is not for a consolidation of the Episcopalian, Greek and Roman churches alone, but of all denominations—Catholic and Protestant. It is in the distant future, and we may not live to see it, but it will come. The Episcopal church first proposed it 1886, and asked for a general conference to come to an understanding upon the matters of baptism, sacrament and local episcopate. At first none of the churches gave it much consideration, but now the Presbyterians have appointed a committee to confer with the Episcopalians, and it is receiving the careful attention of other denominations.'

"The Episcopalian church and the church of England, numbering 10,000,000 people, are virtually pledged to it. The object is, organic union of all denominations, to present a solid front against heathenism. We are a long way in advance of the days when heretics were burned, and are rapidly approaching the time when a universal church will be possible, although it may take a good while yet."

CHRIST TEACHING BY PARABLES

IV. QUAR., LESSON X., DEC. 9, LUKE 8:4-15.

Golden Text—"The seed is the Word of God."—Luke 8:11.

This parable needs no further explanation than that which the great Teacher gave. But his words should be carefully pondered and should lead to self-examination, as not the hearers only, but the doers of the Word, are acceptable with God.

It is worthy of special notice, however, that the Lord expected his disciples to see the drift of this parable without

inquiring for an explanation. "And he said unto them, Know ye not this parable? and how then will ye know all parables? *Unto you* it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables, that seeing, they may see and not perceive; and hearing, they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them."—Mark 4:10-13. See also Isa. 6:9, 10; Matt. 13:12-17; John 12:39, 40; Acts 28:25-28; Rom. 11:7.

While our Lord thus indicated that his disciples should have been able to interpret this parable, because of their knowledge of the truth it was designed to illustrate, it is not to be inferred that all his parables were so simple as to be promptly understood at the time they were spoken. Many of them illustrated truths not revealed at that time, and hence they could not be understood then. The expression, "To you it is given," etc., applies, not only to the disciples of that day, but to the disciples all through the age. While the truth is made manifest gradually, more and more, as meat in due season, the parables which illustrated those truths can only be seen as illustrations as the truths they illustrate become manifest.

To "them that are without"—outside the pale of the believing disciples—which included the whole nation of Israel except a small "remnant," these illustrations of the truth were, of course, as dark as were the truths themselves to which they allowed their prejudices to blind their eyes, greatly to their own detriment. And it was for this very reason—because their hearts were not right, and they were therefore unworthy of the truth and its blessings—that the Lord opened his mouth in parables and dark sayings, so that they might fail to perceive the blessings of which they were proving themselves unworthy. It was because of this unworthiness that blindness came upon Israel, and that it will continue until the fulness of the Gentiles shall have come into possession of those blessings which were first offered to Israel and rejected by them—the prize of the "high calling."

THE TWELVE SENT FORTH

IV. QUAR., LESSON XI., DEC. 16, MATT. 10:5-16.

Golden Text—"As ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10:7.

In this lesson we have an account of the method which the Lord pursued in the harvest work of the Jewish age. This is a topic which should be of very special interest to those who recognize the present as the harvest time of the Gospel age, and who believe that the same Lord of the harvest is now present directing and superintending the work of this harvest as he did that (See Rev. 14:14; Matt. 13:30; Mark 4:26-29); and who see further that the two ages correspond to each other as type and antitype.*

In the two harvests we see a remarkable correspondence, not only in the exactly equal time allotted to each—forty years—but also in the character of the work to be done and the methods of doing it. The present harvest work has now been in successful operation for twenty years (1874-1894), and the methods which the Lord's providence has indicated and blessed have been very similar to those of the Jewish harvest. Though the Lord is not visibly present here, as he was there, we have the assurance of his Word, as above cited, that the work is his—under his direction, supervision and full control; and he who does not believe this has no authority for engaging in it; he is not sent. But he who is sent, and who goes under the Lord's direction, is appointed to one of the grandest privileges that was ever offered to any man, although now, as in the Jewish harvest, the present reward is nothing that the world would envy.—Matt. 10:16-28, 34-36.

While the methods in this harvest and the Jewish have been similar, there is no reason to believe that they ought to be exactly alike; for the Lord of the harvest is surely at liberty to adopt in either case the methods that please him best: and in each case he has evidently taken cognizance of the conditions and circumstances of the times and adapted his methods accordingly. The following points of similarity and dissimilarity in the methods of the two harvests are worthy of comparison as indicating first, the similarity of the work, and, secondly, the freedom of the Lord in adapting his methods to the circumstances of the times.

In the Jewish harvest the Lord sent out first the twelve, and then the seventy, and was ready to send as many more as might become ready; for, said he: "The harvest is great and the laborers are few." (Luke 10:1-2) He sent them out two and two under his direction and supervision. He also gave them a message to declare and instructions how and to whom to declare it, and required that those going forth should be fully consecrated to the work, being filled with his spirit. Indeed, such were his forewarnings of the present wages they should receive, that none would undertake it except such as had learned to walk by faith, who were willing to "endure hardness as good soldiers," and whose "treasure" was "laid up in heaven."

In the present harvest the same course is manifest. Since its beginning, in 1874, the Lord has been instructing his consecrated disciples in the truths of another new dispensation, revealing the glorious harmony and beauty of his plan in outline and detail, and also its orderly times and seasons; and as they have become prepared he has been sending them out—generally two and two, where they have been able to give their whole time to the work—to declare, "The kingdom of heaven is at hand!" (in its glory and completeness now, as, at the time of the Jewish harvest, it was at hand in its embryo condition) and to explain and prove the truth of the message.

As in the Jewish harvest the Lord's instructions confined the special work of those messengers to the lost sheep of the house of Israel, so his instructions here confine the special work of his messengers to the household of faith—spiritual Israel.—Gal. 6:10; Isa. 52:7.

Here, too, as there, they have been forewarned of that which their experience bears out; viz., that there is no earthly gain in it, no ease or worldly honor, no present reward except the blessed consciousness of being a co-worker with God and of knowing the fellowship of the sufferings of Christ, the joys of heart-communion with him now, and the hope of future glory in his presence. Only those who accept of these conditions, and who are willing to endure hardness as good soldiers, being impelled thereto by the spirit of the Lord abiding in them, have any desire or incentive to this service; and if any such grow weary in well doing and look longingly back to the things left behind, it is not long before they drop out by the way.

In the respects just mentioned the methods in the two harvests are very similar; but there are also points of dissimilarity which we should not fail to note. For instance:

(1) Those sent out in that harvest preached the truth orally, and attention was drawn to them and their message by reason of the miracles which they were empowered to perform; while in this harvest the preaching is done largely by the printed page, disseminated through the agency of traveling colporteurs sent out generally two and two to bear the message.

The propriety of this feature of the change is very manifest, since now education has become general and the printing press has largely multiplied the influence of every one of the harvesters. By taking advantage of this modern invention they magnify the influence of the truth a thousand fold. And in consequence of these improved facilities of printing and of general education, and the still greater advantage of nineteen centuries of Gospel privilege and blessing, the truth now needs no such endorsement as the miracle-working power given at first, and so necessary then to the awakening of attention and the confirmation of the truth. In fact such methods now would be out of harmony with the thief-like presence and mission of the Lord here. (Rev. 16:15; Matt. 24:43, 44; 1 Thess. 5:2) If he comes as a thief, it is not to sound a trumpet before him, calling the world's attention to his work. Those gifts gradually disappeared from the church as the necessity for them decreased. When faith gained a sure and substantial footing, such helps were taken away, and believers were expected to walk by faith, and not any longer by sight.

(2) Those sent out in that harvest were instructed to depend upon the people to whom they went for support in temporal things, while the reapers of this harvest are independent of such means, greatly to the advantage of the work. The reason for this variation is also manifest. In the Jewish harvest the reapers were sent exclusively to a consecrated people. The entire nation had bound itself by a solemn covenant to the Lord (Exod. 19:8), and in consequence had been specially favored in many ways, but chiefly in that to them were committed the oracles (the law and the testimonies) of God. (Rom. 3:1, 2) According to their covenant, therefore, it was the duty, and it should have been esteemed by them a privilege to receive and entertain any messenger of the Lord whose credentials warranted such a claim and thus protected them from impostors—as theirs did, their personal character and demeanor and the divine testimony of miracles thus endorsing them. It was because of this preparation of Israel as

* MILLENNIAL DAWN, VOL. II, Chap. VII.

a people for the reception of the gospel (whether they had profited by it or not), that they were expected to recognize both the harvest message and the appointed and attested messengers; and their opportunity for either receiving or rejecting them was the first applied test of their worthiness of the special favors then about to be offered to them. It was on this account that the harvesters were instructed to go to that people in a manner to impress them with a sense of their obligations as a covenant people to receive and gladly to entertain the messengers of the Lord to them. Throughout the whole nation the fame of the Messiah and the divine attestations of his power and authority had spread (Matt. 4:23-25; Mark 1:28, 32-34, 45; 6:31-34; 8:26, 27; Luke 4:14, 15, 36, 37; Matt. 9:26, 31; 14:1, 2), and these now sent forth in his name represented him, so that in receiving them they were receiving him, and in rejecting them they were rejecting him. Hence the blessing promised on their reception, and denunciations that followed their rejection. (Verses 11-15) When they departed out of the city or house that rejected them, they were to shake off the very dust of their feet for a testimony against them, because that in so doing they were violating their most solemn covenant with God and bringing upon themselves the just condemnation of such a course. That condemnation, however, was not to eternal death, but to deprivation of the privileges and blessings of the new dispensation then about to be offered to them, but of which they proved themselves unworthy. Nor was the condemnation, either then or at the full end of their age, an individual one; for, although the nation as a whole was cast off from divine favor and blinded, and destined to remain so until the gospel favor had passed over to the Gentiles, yet during this time, if any individual of the nation repented and severed his ties with the nation and family (which the persecuting spirit of the nation has always compelled) he might, through such tribulation, enter into the embryo kingdom—the Gospel church.

In this harvest the circumstances attending the work are in many respects quite different. Though here also the Lord has a consecrated people—nominal spiritual Israel—they are not a local nation within a circumscribed boundary, but they are scattered here and there as wheat in the midst of tares. The reapers here must therefore search them out singly, while there they were grouped in cities and families and a nation.

Again, the circumstances here are the reverse of those there in that the testimony to the truth is given in the midst of a very babel of voices, all claiming to teach the truth; and so great is the confusion that only the consecrated and faithful souls, whose practiced ears know the Master's voice from all others, are able to discern it. They have an affinity for the truth: the holy Spirit within them recognizes the same spirit in the message, as well as in the messengers, and it satisfies their longings as nothing else can do.

Thus the harvest message becomes a test of faithfulness to God's covenant people here, and as a sickle it accomplishes the reaping. These different circumstances and conditions of this harvest make necessary the very reverse of the former method of the dependence of the messengers upon the hospitality of the people. Now, in order to make manifest that no mercenary motives, or motives of indolence, or love of ease, or popularity, or of desire to impose on others prompt the reapers of this harvest, the Lord in his providence has so arranged the work here that all such motives are manifestly eliminated from the harvest work; and it is seen to be a self-sacrificing labor of love, prompted by that devotion and zeal which the truth alone inspires. And this of itself commends the truth to the attention of the Lord's people where the messenger comes in contact with them, though often it reaches them through the printed page alone, where the luster of the truth is its own commendation.

This difference in the two harvests was aptly illustrated by the Lord when he likened the Jewish nation to wheat and chaff, and his work there to a fan for blowing the chaff away —thus indicating the compactness of that people; while here his professed people are likened to wheat and tares, thus indicating their scattered and confused condition and the necessity of careful searching and gathering out.

It would therefore be entirely out of order for the reapers in this harvest to denounce or shake off the dust of their feet for a testimony against any city now, for no city or community as such is now in covenant relations with God as was Israel; and so different are the customs and circumstances of this time that a man might brush the dust and denounce the people for a week and not be noticed, or, if noticed, merely considered as of unsound mind, so intent are the masses of the people on pursuing their own course and grasping after gain.

The consequence now to those who recognize and yet reject the truth will be very similar to those which followed Israel's rejection (their complete overthrow in the midst of great tribulation), excepting that the increased light and privilege of this time will merit and receive the greater punishment —"a time of trouble *such as never was* since there was a nation." (Dan. 12:1) Surely, then, it will be more tolerable for the land of Sodom and Gomorrah (Matt. 10:15) in the day of judgment (the Millennial age) than for the condemned house of Israel, either fleshly or spiritual, which are judged unworthy of the grace of God, because they cast it from them. The judgment upon condemned fleshly Israel was a terrible overthrow in the midst of harrowing scenes of war and desolation and famine, leaving them utterly desolate and scattering them as fugitives among all nations; while that which is shortly to come upon nominal spiritual Israel is described as a time of unparalleled trouble, such as never has been and never again shall be.

Another point of contrast which this lesson suggests is that between the Lord's methods for the harvest work of the Jewish age and the subsequent methods of the inspired apostles, equally under the Lord's direction and supervision, which not only winnowed the grain of that harvest, but also sought to systematically store it. The wheat of that dispensation was to form the nucleus of the Christian church—the embryo kingdom of heaven—which as a compact and sympathetic body subject to Christ, imbued with his spirit, and representing his truth, was to stand before the world as a living testimony to his truth and to the power of his grace for nearly two thousand years. It was necessary, therefore, as believers multiplied in the days of the apostles, to adopt some simple method of recognition which would serve to unify them and to make them helpful one to another as members of one body.

But as that work of organizing the church of the new Gospel dispensation was no part of the harvest work of the old Jewish dispensation, so the present harvest work or reaping of the Gospel dispensation is also separate and distinct from the work of the new Millennial dispensation now drawing on. But there is this difference between our days and those of the apostles: the wheat of the Gospel age is not to form the nucleus of another church for the Millennial age; and those gathered out from among the tares are not beginning, but are finishing their course on earth, and the time of their sojourn in the flesh is very short and cannot go beyond the twenty years of harvest yet remaining. Their organization for the work of the new dispensation will be beyond the vail, when they are changed to the glorious likeness of the Lord.

In view of these facts and also of the nature of the harvest work, and the additional fact that each one so gathered is expected to enter into the harvest work as a reaper, and will do so to the extent of his ability and opportunity, it is plain that the forming of a visible organization of such gathered out ones would be out of harmony with the spirit of the divine plan; and if done would seem to indicate on the part of the church a desire to conform to the now popular idea of organization or confederacy. (See Isa. 8:12) The work now is not organization, but division, just as it was in the Jewish harvest proper (Matt. 10:34-36) And this harvest, as illustrated by the natural, is the busiest time of all the age, because the time is short and the "winter" is fast approaching. What is to be done must be done quickly, and there is abundant room in the great field for every member of the body of Christ to reap.

While, therefore, we do not esteem a visible organization of the gathered ones to be a part of the Lord's plan in the harvest work, as though we expected as an organization to abide here for another age, we do esteem it to be his will that those that love the Lord should speak often one to another of their common hopes and joys, or trials and perplexities, communing together concerning the precious things of his Word, and so help one another, and not forget the assembling of themselves together as the manner of some is; and so much the more as they see the day approaching.—Heb. 10:25.

Let us, then, give ourselves diligently to the great harvest work, observing and carefully following the providential lines for the guidance of the work as indicated by the Lord of the harvest—the same Lord, and just as truly present and active in this harvest as in the Jewish harvest, though invisible to mortal sight. What dignity and grandeur and blessed inspiration does the realization of this truth give our humble services! Truly it is not a glory which the world can discern, but faithfulness to the end of our course will bring an exceeding and eternal weight of glory which will appear to all God's intelligent creatures of every name and order; for in the ages to come he will show forth the exceeding riches of his grace in his loving kindness toward us who are in Christ Jesus (Eph. 2:7); and, praise the Lord! our exaltation and glory will be for a grand and benevolent service—even the privilege of scattering universal blessings.

JERUSALEM TO BE PROBED

Excavations certain to add to the knowledge of the old city of Jerusalem are soon to be made. The Sultan has granted a firman to the Palestine Exploration Society of London, giving a long-sought privilege. The permission to dig includes a generous strip of land all around the walls on the outside, excluding only Moslem burying grounds and holy places.

The work is to be done under the direction of Frederick Bliss, a young American of considerable reputation as an archæological explorer. Shafts are to be sunk on the hill of Ophel, where were the royal gardens and the tombs of the kings. It is hardly possible that this ground can be turned up without valuable discoveries being made. One thing hoped for is that the old wall that swept around the southern brow of Zion may be found, said a representative of the society.

The imperial firman grants a two years' privilege, time enough to make the old city of Solomon and the Jebusites tell some of its long hidden secrets.—*New York World.*

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"WHO SHALL ASCEND"

[This artitle was reprinted under the title "The Mountain of the Lord's House" in issue of December 1, 1902, which please see.]

"THINK IT NOT STRANGE"

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4:12, 13.

Perhaps few have learned to value the discipline of the Lord as did the faithful Apostle who wrote these words. While he, as well as others, realized that no affliction for the present seemeth joyous, but rather grievous, yet knowing the ministry of such discipline, and recognizing it as an additional evidence of sonship to God, he rejoiced in being a partaker of it.

But why is it that fiery trials must come to us? Is there no way of gaining the crown without these crosses? No, there is not; for if ye receive not the discipline of trial whereof all are partakers, then are ye bastards and not sons; for what son is he whom the Father chasteneth not? Trials of faith and patience and love and endurance are as necessary to our development and our fitting for the high position to which we are called, as are the instructions of divine grace. The blessed sunshine and shower have their benign influence, but none the less the cloud and the storm; but we need ever to bear in mind that God is in the whirlwind and in the storm.

Like water upon the parched earth, and like sunshine to vegetation after winter snows, so the message of divine truth comes to us and with it the blessed realization of divine favor. In the joy of our new-found treasure we are apt to think at first that we have actually entered the Beulah land of joy and peace where sorrow and trial can never more come to us. But no; there are sorrows ahead and trials beyond, and you will need all the strength which the truth can give and all the blessed influences that divine grace can impart to enable you to endure faithfully to the end.

But do not stop to worry about the trials until they come; only remember the Apostle's words—"Think it not strange," when they do come. They come to prove you and to strengthen your character and to cause the principles of truth and righteousness to take deep root in your heart. They come like fiery darts from our great enemy—Satan, whose wrath against the children of light is permitted to manifest itself in various ways; but his darts cannot injure those who securely buckle on the divinely provided armor of truth and righteousness. "Wherefore," says the Apostle,"take unto you the whole armor of God, . . . above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

The Christian life is thus set forth as a warfare—a warfare, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12) In other words, as Christians imbued with the spirit of our Master, we find the principles of truth and righteousness which we have espoused to be at variance with the whole present order of things, which is to a very large extent under the control of "the prince of this world"—Satan. And when sin is thus so inwrought throughout the whole social fabric of the present age; and not only so, but when we also find the flesh, our own old nature, in harmony with it, we see into what close quarters we must come with the enemy, and what a hand to hand and life-long struggle it must needs be. Yet our weapons are not carnal, but spiritual, and the Apostle says *they are mighty* for the pulling down of the strongholds of error and iniquity.—2 Cor. 10:4, 5.

When, therefore, the fiery trials and darts from the enemy come upon you, be ready as an armed soldier of the cross to meet and withstand them. If you run away from them, you are a coward, and not worthy to be called a soldier.

"A THORN IN THE FLESH"

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."—2 Cor. 12:7-10.

This was the language of an overcoming saint, meekly bowing to the divine will. Noble and loyal and true and strong in character as the Apostle Paul was, he yet realized that he was a member of the fallen race, and, in common with all humanity, subject to frailties. God had called him to a most important and glorious work—that of bearing the Gospel to the Gentiles; and, for the benefit of the whole church, to him were granted special and wonderful revelations, even above all the other honored and beloved apostles. He was caught away in mental vision to the third heaven—the new dispensation, the Millennial reign of Christ, and shown things (doubtless the plan and purpose of God, as now made manifest to us, largely through his writings, in the light of this harvest period, but) not lawful to be uttered then, because not then due to the church. (2 Cor. 12:4) Upon him devolved the care of all the churches of the Gentiles, and great were the responsibilities of his office. Though the position was a most laborious and trying one, requiring great fortitude, zeal, energy and self-denial to fill it, it was also one of great honor.

And Paul appreciated the honor of such intimate fellowship of service with the Lord, and manifested his appreciation by untiring zeal and enthusiasm. But even in this the Lord recognized a personal danger to his beloved and faithful Apostle—a danger of pride and self-exaltation, which, if it should develop, would soon unfit him for further service and rob him of his future reward. So the thorn in the flesh was permitted to come. It came, not from the hand of the Lord, though by his permission; but, as the Apostle affirms, it was "the messenger of Satan to buffet" him.

A thorn in the flesh is always a painful thing; and whatever this may have been, it was something severely trying to Paul. At first he thought only of the pain and annoyance it caused him, and of its hindrance to him in the Lord's work: it was a messenger of Satan that he was anxious to get rid of. Three times he besought the Lord for its removal. But no, it had come to stay, and the Lord mercifully made him to realize that through it was very undesirable to the flesh, it was nevertheless profitable to him spiritually; for otherwise he might become exalted overmuch.

The implication of weakness the Apostle humbly accepted. He did not resent it and begin to boast of his strength and to reproach the Lord for not exerting his power for its removal; but, on the contrary, with grace and gladness he accepted the Lord's judgment of his heart, and his estimate of his strength, and appreciated the love that thus cared *for him personally*, while through him he was ministering to the whole church. Yes, praise the Lord! He chooses his own instruments, and whets and grinds and polishes them for the more effectual service, and wields them with force and power in the service of his people; but in all the painful and laborious service he has special care also for the willing and faithful instrument. He will not suffer it to be tried beyond that which it is able to endure; nor will he suffer it to be exalted without some counterbalancing thorn in the flesh to preserve its equilibrium.

The answer to the Apostle's prayer, although not in accordance with his request, was a blessed consolation—"My grace [my favor] is sufficient for thee; for my strength is made perfect [made manifest] in [your] weakness."

This is also the blessed consolation of every truly submissive heart. How many of the Lord's people are tempest-tossed and sorely tried in these days; and doubtless many of them have earnestly besought the Lord to remove this or that trial or affliction; but the piercing thorn still remains for their discipline and perfecting. Let all such, like Paul, give ear to the Master's voice—"My favor is sufficient for thee." What if other friends forsake thee, if thou hast my favor, my love: is not that sufficient? And what, though the flesh be weak and the heart sometimes faint, my strength shall supply your lack; and while you walk in the way of my appointment, your weakness shall only the more manifest the power of God.

What sincere child of God has not realized, in times of greatest need and felt weakness, the power of God on his behalf supplementing his weakness with strength from above? And when the task was accomplished to which the Lord had called him and for which he felt so incompetent of himself, has he not realized in the outcome the wonderful power of God?

In view of such a gracious provision to supplement his weakness with divine strength, the faithful Apostle meekly responded, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." Having put forth all his own energies and faithfully used his own ability to its fullest extent as a wise steward, it was his joy to recognize the hand of the Lord working with him—by miracles and signs and with demonstrations of the spirit and of power. (Heb. 2:4; Acts 19:11; 1 Cor. 2:4) These demonstrations of divine power supplementing Paul's faithful use of his natural abilities were the Lord's endorsement of all he did—the manifestations of divine approval both to himself and to others, and consequently cause for great rejoicing.

With the Apostle it is also the privilege of all God's children to have their weakness supplemented by divine grace, while they meekly and faithfully use their talents in the Lord's service. And so all the faithful may rejoice in tribulations and infirmities, while God overrules the former and supplements the latter to his praise.

But to rejoice in tribulations, to endure meekly and patiently a sore thorn in the flesh, and even to glory in such personal infirmities as make the power of Christ the more manifest, is not possible except to those whose hearts are in fullest accord with the loving purposes of God. If the heart be influenced by pride or ambition, or love of fame or wealth or any worldly ambition, joy in tribulation is impossible. But if the old ambitions and desires of the flesh are kept under, and faith,, love, hope and zeal are all alive and active, we shall have the consciousness of the divine favor, and then we can rejoice in every experience.

"THE LORD IS MY SHEPHERD"

"The Lord is my Shepherd: I shall not want."—Psa. 23:1.

In comparing himself to a shepherd, the Lord made a very apt illustration of his care for his people—a care which is always solicitous for their welfare, watchful for their interests, patient with their youth and inexperience and untiring in its ministry of love.

But it is only when the individual can say in his heart, Thy Lord is *my* Shepherd, that this blessed ministry of the good Shepherd can be realized. It is when we become his sheep that we learn the value of the Shepherd's care; and the man who has had experience under the care of the good Shepherd can truly say with the Psalmist, "I shall not want." He shall not want for the temporal necessities of the present life —"Bread shall be given him; his waters shall be sure." (Isa. 33:16; Matt. 6:33, 34) He shall not want for light and be left to walk in the darkness of this world, but unto him shall be given the light of life. (John 8:12) He shall not want the necessary care and discipline to fit him for the future life; "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6) He shall not lack the consolations of divine grace in times of trial and affliction; for it is written, "My grace is sufficient for thee, for my strength is made perfect in weakness." (2 Cor. 12:9) He shall not want for fellowship and sympathy; for the Lord himself hath said, "I will never leave thee nor forsake thee" (Heb. 13:5); and again, "Lo, I am with you always."—Matt. 28:20.

Surely no *good* thing will be withheld from them that walk uprightly—as true sheep. He will protect them in every danger, and guard them with a shepherd's care.

Z. W. T. TRACT SOCIETY'S ANNUAL REPORT

It is with great pleasure, deep gratitude and profound recognition of the great Master's providential leadings that we summarize and lay before our readers the results of their labors and ours with and under the great Chief Reaper in the present harvest work, for the past year—from December 1, 1893, to December 1, 1894.

We congratulate our readers that, although the year has been marked by Satan's fiercest assaults upon the Lord's work and upon us of the WATCH TOWER as his and your representatives in the supervision of that work—and notwithstanding, too, the fact that the year has been one of unprecedented pinch in financial affairs, nevertheless it has been the most successful year of the Tract Society's experience in the amount of money received and expended, and in the tract pages circulated, as you will see from the reports of the Secretary and Treasurer subjoined. True, the work is small—very small is the sum at our disposal for the spread of the truth compared with the immense sums donated to other tract societies for the promulgation of what we believe to be chiefly error. The Lord in his wisdom has seen fit to limit the means at our disposal, and no doubt for good reasons—quite probably to draw out to greater activity and self-denial each one who has the cause at heart.

"It is required of a steward that he be found faithful." We at the WATCH TOWER office are in several respects stewards of the Lord's goods, "stewards of the manifold grace of God," and it is his approval which we crave. We trust that as he reviews the efforts and results of the year—your efforts and ours—that he can approve both you and us, saying: "Well done, good, faithful servants." But we of the TOWER office are not only the Lord's stewards, of goods both temporal and spiritual, but we are also your stewards—stewards of those monies which you have contributed to the Tract Fund—and as your stewards this report is due to you, and submitted accordingly.

If we cannot congratulate you that the sum is a large one, we can congratulate you that it has accomplished more than double as much as the same amount generally accomplishes in the hands of other Tract Societies, where salaries and office rent consume a large proportion of the receipts. Twenty-three millions of pages of tracts is a good showing; and if the DAWN pages circulated were added, it would represent over thirty millions of pages more. Thank God for the privilege of having a share in this, his work of gathering together his elect unto him, preparatory to the setting up of his kingdom in power and great glory. Compare Psa. 50:4. 5; Matt. 13:30, and Matt. 24:31.

The colporteur work has been considerably interfered with by reason of the financial depression. Tens of thousands of people who have the time to read, and whose minds are more than ever open to the message of God's kingdom coming, have been obliged by necessity to refuse to purchase DAWNS, and have been supplied with free tracts instead. This in turn has worked unfavorably to the colporteurs, many of whom have been obliged to receive credits and some assistance from the Tract Fund, while others have been forced to quit the work entirely until times improve, which we expect will not be before next spring. These dear co-laborers have many trials and discouragements by the way, and need our prayers. Let all who feel an interest in the cause remember in their devotions these whose labor of love has been God's instrumentality for carrying the good tidings of great joy to so many of you, and this branch of the service, which has been specially attacked by the adversary during the year just closed.

Impressed with the fact that a number of school teachers, ministers and business men who had tried the colporteur work had failed to make it a success, we have devised a new method of work specially suitable for them. A few are already using it with success, and we hope that it will enable many to engage in the harvest work in a self-supporting way during the coming year. The new method is not at all adapted to the use of the average colporteur, who succeeds best with the usual methods: indeed, the new method is suited only to those who by the grace of God can respond that they possess the eight

qualifications for public ministry, mentioned in our issue of September 1; and it is consequently explained *only to such as can and do thus respond.*

The "New Branch of Service," started some time ago, but mentioned and enlarged recently, viz., the arrangement for the holding of meetings, by traveling representatives of the Tract Society—is proving spiritually profitable to the church, as indicated by letters received from various quarters, which tell of spiritual good derived, and truth more clearly discerned.

This work is carried on economically, too, that the means supplied by the Lord may reach as far and accomplish as much as possible. A reference to the Treasurer's report will show that only $403.88 has been expended in this way; and this was nearly all spent during the past three months. Bro. M. L. McPhail only has been giving all of his time to this work, and he alone has all of his expenses paid out of the Tract Society's fund, the other laborers in this branch of the service, Brothers Antoszewski, Austin, Bell, Blundin, Bohnet, Draper, Merrill, Murphy, Owen, Page, Ransom, Richards, Thorn, Webb, Weber, Weimar, West, Williams, Wise and Witter being traveling salesmen colporteurs or business men, whose expenses are met by their business or otherwise, and who delight to give an evening or a Sunday, as they can arrange it, in serving the Lord's flock—pointing to the green pastures and the still waters and feeding and rejoicing with the "sheep."

During the past five months Brother McPhail has visited groups of WATCH TOWER readers in fifty-three cities, and has held about one hundred and fifteen meetings in the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, Ohio, Kentucky, Delaware, Indiana, Illinois and Michigan. The other brethren, all together, have probably held as many more meetings—some in New York, Pennsylvania, Ohio, Massachusetts, Iowa, Wisconsin, Indiana, Canada, Illinois, Texas, California, Oregon and Florida. Several others expect to engage in this branch of the work early next year. This branch of the service also deserves our sympathies, co-operation and prayers. The blessings attending these meetings will depend largely upon the sympathy and co-operation of those visited; and the Lord will not be unmindful of your labor of love and service in such co-operation, in however humble the capacity; and he will reward with grace now and with glory hereafter. All who desire such meetings, and who would co-operate in making them a blessing to themselves and others, are invited to let us know of their desires. And any who make use of the "Good Hopes" blanks which accompany this issue may, if they so prefer, designate what proportion of their donations they wish to have applied to the forwarding of this special branch of the service.

In view of the activity of our great Adversary, and his endeavor to counterfeit not only the light of truth, but also the ministers of the light, it is well that the Lord's people should be on guard against the agents of another gospel, which denies that our Lord *bought* them (2 Pet. 2:1) and claims that he was merely an *example* and *teacher*. No such error need be feared from any of the brethren who bear our Letter of Introduction and Commendation.

Concerning the spiritual condition of the church in general, we have exceptionally good opportunities for judging, being in communication with many of the household of faith the world over; yet only the Lord can read the hearts—"the Lord knoweth them that are his." However, we are glad to be able to report that while the love of many waxes cold, we have many cheering evidences that the spiritual warmth of others is constantly increasing; and, although Satan is permitted to sift out some, as we were forewarned, others are by the same trial only the more firmly rooted and grounded and built up in the most holy faith. And for every one who leaves the ransom and the light of present truth, another, more earnest and zealous, comes forward—reminding us of our Lord's words, "Hold that fast which thou hast, that no man take thy crown." —Rev. 3:11.

Not only do the letters received, and the reports from the traveling brethren and the colporteurs, testify to much earnestness and love for the truth, but the Treasurer's report, which follows, testifies to the same in no uncertain tones; for where the poor give their hard-earned dollars, their hearts must be also—especially in the recent close times. While the sum contributed would be small indeed for wealthy people to spend in forwarding the grandest tidings that ever reached the ears of man, yet we know that the donations of some have not been without considerable self-denial; for among our readers are not many great or rich in this world's greatness and riches.

SECRETARY'S ACCOUNT

During the year from December 1, '93, to December 1, '94, there have been circulated, *free*, the following:

Copies OLD THEOLOGY TRACTS	1,159,091
Copies ZION'S WATCH TOWER	125,892

Since tracts vary as to the number of pages, it is customary to reckon their circulation by pages. The foregoing, so stated, represent 23,321,900 pages.

TREASURER'S ACCOUNT

RECEIPTS—	
From "Good Hopes"	$5,664.56
From other sources	4,076.00
Total	$9,740.56
EXPENDITURES—	
For balance due from last year	$ 478.60
For tracts, TOWERS, etc., sent out free	5,738.97
For postage, freight, wrappers, etc., for same	658.55
For labor, mailing same	572.00
For foreign translations, plates, etc., tracts and DAWNS	1,025.26
Assistance to colporteurs, DAWNS to the poor, etc	553.30
Interest on colporteurs indebtedness to T. P. Co	310.00
Expenses of traveling evangelists	403.88
Total	$9,740.56

Thus, by the grace of God, we start upon the new year free from all debts and hopeful of great privileges and opportunities just before us. Let us each do with our might what our Master has placed within our reach; and let us do it promptly and zealously, remembering that nearer and nearer comes the night when no man can work.—John 9:4.

It is but our duty to mention that the foregoing statement takes no account of some five thousand dollars of credit extended to colporteurs by the TOWER PUBLISHING COMPANY, for which our Tract Society is pledged; and the most of which it is to be hoped the colporteurs will soon be able to settle for themselves. Those who can do so should have their accounts paid ahead or else send the money with their orders, as our Society is obliged to pay interest on these balances. In this connection it is proper to mention that the items of rent, light, heat and clerical work are not omitted by accident from our account of expenditures. These are donated by the TOWER PUBLISHING COMPANY.

While the colporteur work for the circulation of MILLENNIAL DAWN is under the supervision and patronage of this Society, it is self-supporting to a very large degree—the only liabilities being the guarantee of their accounts above mentioned and in the preparation of foreign translations. An item on this last account appears in the Treasurer's report, above.

THE PRINCE OF PEACE

IV. QUAR., LESSON XII., DEC. 23, ISA. 9:2-7.

Golden Text—"Of the increase of his government and peace there shall be no end."—Isa. 9:7.

The standpoint of the Prophet here is that of the dawn of the Millennial age, immediately after the setting up of the kingdom of God in the earth—both its earthly and its heavenly phases.

Verse 2. "The people that walked in darkness have seen a great light." The reference here is to the world of mankind, all of whom will at that time recognize the presence of the Lord and his kingdom established; for it is written that "every eye shall see him." (Rev. 1:7) The world that has walked in the darkness of ignorance and superstition for six thousand years will then begin to see the glorious light of truth and righteousness, and in the earthly phase of the kingdom they will see the grand illustrations and rewards of righteousness.

"They that dwell in the land of the shadow of death [*i. e.*, fleshly Israel under the condemnation of their law covenant*], a light shineth brightly over them." Yes, the light will shine with special brilliancy upon fleshly Israel: then their blindness will be turned away and the favors of the new dispensation will again be—"to the Jew first, and also [afterward] to the Gentile;" and through the secondary instrumentality of the fleshly seed of Abraham shall all the nations of the world be blessed. The ancient worthies of that nation will be the visible rulers of the world, and their new work will begin at Jerusalem, bringing order out of confusion, peace out of discord and making Jerusalem a praise in the whole world. It was with reference to this that the Prophet wrote again, saying: "Arise, give light, for thy light is come, and the glory

* See our issue of November 1 and 15, '94.

of the Lord is shining forth over thee. For behold, the darkness shall cover the earth, and a gross darkness the people; but over thee the Lord will shine forth, and his glory will be seen over thee. And nations shall walk by thy light, and kings by the brightness of thy shining. . . . And the sons of the stranger shall build up thy walls, and their kings shall minister unto thee; for in my wrath did I smite thee, but in my favor have I had mercy on thee."—Isa. 60:1-3, 10.

Verse 3. "Thou hast multiplied the nation [Israel—a reference to their gathering together again as a nation after the long dispersion of nearly two thousand years as fugitives among all the nations; and also to their reinforcement by the resurrection of their ancient worthies and heroes], made great their joy: they rejoice before thee as with the joy in harvest, as men are glad when they divide the spoil." Such, indeed, will be the joy of Israel when the blessings of their restoration to divine favor begin to be realized.

Verses 4, 5. "For the yoke of their burden, and the staff on their shoulder, the rod of their oppressor [the heavy burdens of oppression imposed upon them and the persecutions inflicted by their Gentile enemies during the long period of their blindness and exile], hast thou broken, as on the day of Midian"—when a great victory was won for them by Gideon's small band of 300 under the Lord's direction, without bloodshed and without strife. (Judges 7:1-23) Even so shall it be when the Lord shall again fight for Israel: it will not be by their own power that the victory of the final battle will be secured.—See Ezek. 38:11, 15-23. Also compare verse 4 with Ezek. 39:8-15.

Verse 6. Why is all this return of divine favor to Israel? Is it because of worthiness in them? Surely not; for to this day they are a stiff-necked people, and their blindness and hardness of heart continue, although we are within only a score of years of the time when all these things shall be fulfilled. The reason for it is that the Lord hath remembered his Covenant with their fathers (Lev. 26:42, 45; Jer. 31:34), and that in fulfillment of that Covenant a child has been born unto them who was destined to be a light to lighten the Gentiles and the glory of Israel; and now (at the time indicated in the prophecy) "the government is placed upon his shoulders." Dimly this light of the world shone upon Israel at the first advent of Messiah; but when "the light shined in the darkness, the darkness comprehended it not." "He came unto his own, and his own received him not." It is only at the second advent that they recognize him as the promised seed of Abraham and their long-looked-for Messiah. They shall look upon him whom they have pierced, and shall mourn for him.

"And his name is called Wonderful [What a wonder indeed to Israel specially, that the despised Nazarene, the man of sorrows and acquainted with grief, whom they hated and crucified and reviled, even to this day, was indeed their Messiah, and they knew him not. What a wonder, too, to them specially, will be the forgiving love that so meekly bore their reproaches and sacrificed even unto death to redeem them from the curse of the law, and that now returns to restore and bless them! Wonderful, wonderful love, wonderful condescension and grace, and wonderful exaltation and glory and power!] Counsellor [not counsellor of the mighty God, as some translators have rendered it; for Paul significantly inquires concerning Jehovah, "Who hath been his counsellor?" (Rom. 11:34) He needed no counsellor, but poor fallen humanity does need such a wise counsellor, and he will teach them and they shall walk in his ways.—Isa. 2:3], The Mighty God ["a Saviour and a great one"—Isa. 19:20], The Everlasting Father [the new life-giver to our dead race—the second Adam—1 Cor. 15:45]. The Prince of Peace [whose glorious reign shall be one of righteousness, bringing with it all the blessed fruits of righteousness—peace and joy and satisfaction and everlasting rest]."

Verse 7. His dominion shall increase until all things are subdued under him. It shall extend, not only to the ends of the earth, but eventually all things in heaven and in earth are to be united under his headship as the representative of Jehovah, who would have all men honor the Son, even as they honor the Father.—Psa. 72:7; Eph. 1:10; John 5:23.

"The zeal of the Lord of hosts will perform this." Such is Jehovah's purpose, and thus he declares that it shall be accomplished; and our hearts leap for joy as we realize, not only the glorious import of this prophecy, but also the fact that the time is at hand, and that a score of years future will see the kingdom established and its blessings beginning.

The common interpretation of this prophecy regards it as fulfilled upon Israel at the first advent, and the kingdom of God as established then in the Gospel church; and the great increase in the numbers and power of the nominal church of all denominations, Papal and Protestant, as the predicted increase of Christ's government.—Verse 7.

Such a fulfillment would not be worthy of the record. Christ does not reign in Christendom: its general character is anti-Christian. The only sense in which Christ's kingdom was begun at the first advent was in its embryo condition; and this, the only true kingdom of Christ in the world, has, like the Lord, been unrecognized in the world, except, like him, to be despised and forsaken and to suffer violence. Its numbers have always been small and its circumstances humble; for not many rich and great, etc., are called.—1 Cor. 1:26-29; Jas. 2:5.

Nor did the nation of Israel at the first advent see or comprehend the light of Christ, nor did he at that time break their yoke or deliver them from the rod of their oppressor; for in consequence of their failure to recognize the light when it began to shine upon them, they were blinded, the rod of the oppressor came upon them with increased force and they have never yet been relieved, nor will they be until their Messiah is recognized as having come again, a second time; this time without a sin-offering unto salvation.—Heb. 9:28.

Let us rejoice for them and for all mankind that the blessed day is nigh, even at the doors. Rightly viewed, this prophecy is full of rapturous inspiration.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—Of the books I brought with me to Denmark there are now none left, and several Christian friends are anxiously waiting with me for the new lot to arrive. The lady class leader of a large Methodist church, to whom I sold a copy of DAWN soon after coming here, has read a good part of it and has liked it so much that she is recommending it to Sunday school teachers and pupils, and has sold several copies. People are not so prejudiced against it here, as some seemed to be in the United States.

This is a very lively place, and everybody looks happy and contented. There are many churches. The state church is Lutheran, a dead, formal thing, which, as intelligence increases, is losing more and more of its influence over the people.

There has been much talk among the dissenters—Baptists, Methodists and others—concerning a church union. A Mr. Edwards of England, one of the members of the Sunday school committee in London, has been here several times, speaking in various churches upon the subject of joining all the Sunday schools into one large body and using the "International Sunday School lessons."

I have attended three of these meetings, the last one being held in the Baptist church; and for the first time here ministers of various denominations were seen and heard from the same platform. They seemed united to work their own scheme of "saving the whole world" before the Lord's kingdom is set up. Oh, how blind the guides! and the people are in gross darkness concerning the Lord's real, glorious plan. May his kingdom soon come!

I would like very much to have a companion in the canvass, and am in hopes soon to get a young man, a clerk in a large book store, who is reading the DAWNS and likes them, to start out with me in the harvest work. I have not regretted that I left America, but am well pleased here in every way. I delight in doing some good work for the Lord, in finding and sealing his dear people, and feeding the truth-hungry with good meat from his table. Truly it is a glorious work, when rightly understood and appreciated, and I thank the dear Lord for the opportunity of being used in it. I remain,

Your brother in Christ, JOSEPH WINTER.

DEAR BROTHER:—Christian love and greetings from me and mine to you and yours. The "transforming" influence of the "renewing of our minds" draws us nearer in love to all who are probationary members of the church, as well as to Jesus and those with him who have been changed.

The work of preparing the bride is wonderful, and the new plan of sending out brethren to strengthen and help those who are striving seems very wise, though the *risk* is apparent. From a little experience of our own it seems timely. We have found that the lack of many is systematic Bible study.

In our reading my wife and I came across the best proof we have yet found that the *"remnants"* of the so-called "ten lost tribes" were really in Palestine. Paul, in his speech before Agrippa, says: "And now I stand and am judged for the hope of the promise made of God to our fathers; unto which promise our *twelve tribes*, instantly serving God day and night, *hope to come*."—Acts 26:6.

Yours in the love of Christ, CHARLES C. BELL.

ON TRIAL FOR LIFE

"For if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live." Rom. 8:13.

There is no intimation in this scripture of a second probation for any of those addressed: the words were spoken and written for those who, in the *present* existence, are on trial for life. It does not say, If ye live after the flesh, ye shall have another trial; neither does it say, Ye shall be punished with eternal torments; but it does speak of a *present probation*, the issue of which shall be either life, or death—the extinction of life, cessation of existence.

Neither does the text say anything about faith in the atoning sacrifice of Christ as a requisite to salvation: it says nothing whatever about what we believe or do not believe, but simply and only about *how we live.* Shall we, therefore, spring to the conclusion, as many do, that it teaches that it makes no difference what we believe if we only live righteously? By no means; and those who consider it to be in conflict with either the doctrine of restitution (the Millnnial age of judgment or trial for the world) or the ransom, or who have failed to observe its contradiction of the theory of eternal torment, have taken but a shallow observation of the Apostle's teaching, and in fact have lost its entire force.

Not noticing that the words are addressed to the church, and not to the world, the heedless Christian applies the admonition to the world, and allows it to lose its force upon himself. This is the very reverse of the Apostle's intention: he is talking *to the saints, to consecrated believers* in the redemption, who have been begotten of the holy Spirit and become new creatures in Christ Jesus. (Rom. 8:1-8) And it is for this reason that he says nothing here about faith in the ransom, that being conceded; nor about the Millennial age of trial, because those addressed are on trial *now*, and their trial will be over and their reward obtained before the world comes into judgement.—1 Cor. 6:2.

The warning, therefore, is not at all applicable to the world, but is full of solemn import to the church—to the consecrated believers, new creatures of Christ Jesus, who, having been begotten of the holy Spirit, have now a spiritual nature, the old human nature having been consecrated to death. Such, having solemnly covenanted with God to present their bodies—their human nature—a living sacrifice (which was acceptable through Christ, and therefore accepted of him), and to henceforth live after the Spirit, are not at liberty now either to annul that covenant, or to ignore it. They cannot claim again that (redeemed human nature) to which, by their covenant, they have given up all right, claim and title. And if they endeaver to do so, either by ignoring or despising their covenant, they thereby forfeit their claim to the new, spiritual nature, which can only be attained by faithfulness to the covenant of sacrifice, even unto death.

It is therefore *logically* manifest, even if the Apostle had not said it, that if *we*, consecrated believers, turn back again to live after the flesh, *we* shall die; that for us to be carnally minded is death, but to be spiritually minded is life and peace. (Rom. 8:6) Our Lord's words in Matt. 16:24, 25 are to the same effect—"Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

An important question then is, What is it to live after the flesh? We answer, It is to live after, or in conformity to, and in gratification of, the inclinations and cravings of the fallen human nature. And it is the easiest thing possible to do this. All we have to do is just listlessly to abandon ourselves to the current of our old nature, and cease to strive against it. As soon as we do this, we begin to float down the stream, and by and by we find the current more and more rapid and resistance more and more difficult.

The death to which our text points as the inevitable end of such a course, is manifestly the "second" death. We were redeemed from the first death and then placed on trial for eternal life, and in the event of failure, the loss of that new life will be the second death,—from which there can be no redemption and no deliverance.

The Apostle defines the works of the flesh thus (Gal. 5:19-21)—"Now the works of the flesh are manifest, which are these,—Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like." What moral filth and pollution this describes; but such is the tendency of the fallen human nature. Just cease to strive against the old nature, and presently some of these noxious weeds will be flourishing and crowding out the good that remains.

"Ah, well," says one, "I have not all those mean qualities." Well, we are glad you have not: very few people have all of them; but beware, you may not know what manner of spirit you are of. Be sure that your old nature is not without an inherited and perhaps a formerly cultivated bias in some of these directions. Watch and pray against them, that ye enter not into temptation.

On the other hand, consider the blessed fruits of the spirit (Gal. 5:22, 23), which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." To live in the cultivation of these graces is to "live in the Spirit." And "if we live in the Spirit, let us also walk in the Spirit"—make progress in the spiritual life. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh; for the flesh lusteth against the Spirit, and Spirit against the flesh; and these are contrary the one to the other."—Gal. 5:25, 16.

Thus the Christian life is of necessity a warfare, a battle, between the new and the old natures, a hand to hand conflict which we dare not relinquish; for, not only is the prize of our high calling dependent upon it, but also the issues of life and death are in it. How solemn a thing is it, therefore, to live under these circumstances; for daily and hourly we stand before the bar of judgment. The words of our text have no application to the world now, but *to us* who are now on trial: If *we* live after the flesh, *we* shall die; but if through the Spirit we do mortify [put to death, refuse to gratify] the deeds of the body [the tendencies of the old nature], we shall live." And all who are truly the sons of God will do this: "for," says the Apostle (verse 14), "as many *as are led* by the Spirit of God, they are the sons of God." If we *willfully* refuse the leading of God's Spirit, we forfeit the relationship of sons; if we listlessly disregard it, we endanger that relationship, and as surely as we are sons we shall receive chastisement for our correction and discipline.

But while we should be very grateful for the chastening, restraining hand of the Lord which thus helps to keep us in the strait and narrow way in which the Spirit of God leads his own, we should be very careful to require just as little of it as possible. "If would judge ourselves, we would not be judged of the Lord" and chastened. (1 Cor. 11: 31, 32) But, nevertheless, with the most careful and prayerful watching against the uprisings of the old will of the flesh, we will doubtless make some missteps and need some of the Lord's chastening; for, says the Apostle (Heb. 12:5-12), "What son is he whom the Father chasteneth not? If ye endure chastening, God dealeth with you as with sons, but if ye be without chastisement whereof all are partakers, then ye are bastards and not sons; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Let us, therefore, not forget the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

In the difficult course before us, and in view of all the dangers that beset it, how blessed is the promise that our heavenly Father is ever willing to give the holy Spirit to them that ask him, and the assurance also that if we be filled with the spirit we shall not fulfil the lusts of the flesh. How necessary is it, therefore, to live near the fountain of divine grace, to pray without ceasing—especially in these last times when our great adversary is so active and so cunning in his devices to deceive and lead astray the Lord's people.

The words of the poet are most appropriate to every one at this particular time:

"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole."

ALL THIS BE THY PORTION

New mercies, new blessings, new light on thy way;
New courage, new hope and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from his treasures, new smiles from his face;
New streams from the fountain of infinite grace;
New stars for thy crown, new tokens of love;
New gleams of the glory that waits thee above;
New light of his countenance, full and unpriced—
All this be the glory of thy new life in Christ.

—*Selected.*